

TO INVITE OR NOT TO INVITE? THAT IS THE PESACH QUESTION

RABBI KENNETH A. SCHIOWITZ

My childhood memories of Pesach Seder include only my immediate family and grandparents. I would witness friends and acquaintances sharing seder meals in my community and I remember thinking that it is the most bizarre thing. Who does that? Ironically, the seder begins with the open “*kal dichfin*” invitation calling all guests to join at our tables. For me, and perhaps for many, this proclamation was essentially ceremonial. I, personally, have recently gone to the “other side” in sharing seder meals (and recently started “eating out” in the community in

general), but still think about this peculiar tension.

Regardless of each of our *minbagim* around joint Pesach sedarim, we must acknowledge the irony in the fact that the birth of the Jewish nation is mostly celebrated within the confines of Jewish homes. Although much of the Jewish experience is held as a community (in shul), the Pesach seder is restricted to our private homes, with the possible addition of a few guests or relatives. This practice is essentially mandated in the Torah, as we are instructed (*Shmot* 12:3) to “take a lamb

for each parental home, a lamb for each household.”

Jewish nationhood was born in Egypt, in the Book of *Shmot*, but Jewish History actually began in the homes of the forefathers in *Sefer Bereishit*. *Sefer Bereishit* is first, in order to emphasize the fact that the foundation and the continuity of Jewish nationhood are rooted in the Jewish household. It is within the confines of the home that the values and character of our children are most profoundly formed, and it is there where Jewish values and identity are ultimately transmitted.

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12th Annual Dinner Honorees

Audra & Jonathan Lichter, Guests of Honor



Teri & Neil Normand, Community Service Awardees

PEAKS AND VALLEYS

MICHAEL CANTOR

One of my favorite aspects of the seder night is the balance in the overall experience. There are peaks of activity, involving special foods, child performances and singing. There are also ebbs in the evening, primarily during *Maggid* and *Shulchan Orech*. During the peaks, we rely heavily on advanced preparation, coordination with others, and sometimes hope and a prayer to make sure that everything falls into place and nothing goes wrong. During the valleys we have the opportunity to ask questions, catch up with family members, and reflect on the freedom granted to us by Hashem. This balance allows us to appreciate all of the hard work that goes into the evening while at the same

time finding opportunities to augment the experience year after year.

In this sense, serving as President of a shul is comparable to the seder night. I'm not going to get into which aspects of the job are like *maror* and which affect my stomach the way matzah does, but there are certainly ebbs and flows in the activity and effort required to keep the shul running smoothly.

During the peaks in activity, I rely heavily on my fellow Board members and Committee volunteers to each execute in their specific roles. It continues to amaze me how (most of the time) our shul operates as a well-oiled

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for the Yom Tov schedule.

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KeSHeT is published seasonally to announce news, activities,
davening times, and other important information to the Shaare Tefillah
congregation and the neighboring community.



MEMBER ANNOUNCEMENTS

Baruchim Haba'im:

Dovid and Daniella Katz

Arye and Shana Dworken

Daniel and Reeni Pollack

David and Adiya Fischer

Rabbi Elie and Yael Farkas

Condolences:

Matt Diamond on the loss of his grandmother, Sonia Diamond

Shoshana Rothschild on the loss of her mother, Sorale Raab

Jeff Engel on the loss of his grandmother, Henrietta Engel

Becca Glassberg on the loss of her grandmother, Betty Sternberg

Mazal Tov:

Elliot and Adena Bernstein on the birth of a baby boy, Netanel Yishaya

Ben and Yolanda Kropsky on the birth of a granddaughter

Dovid and Daniella Katz on the birth of a baby girl, Abigail Shoshone

Shai and Tamar Schicly on the birth of a baby girl, Rachel Rose

Miriam Blackstein on her engagement to Avi Latova

Robert and Judy Friedman on the birth of a granddaughter, Leebie Ori, and a grandson, Avigdor Ber

Elie and Leda Rockoff on the birth of a baby girl, Livia Jordan

Jeff and Ilana Turk on the birth of a baby girl, Aria Zoe

Larry and Debbie Gilbert on the marriage of their daughter, Jordie, to Moshe Honick

Steven and Laurie Eagle on the birth of a baby girl, Naomi Ruth

Rabbi Ezra and Azadeh Frazer on the birth of a baby girl, Nava Tiferet

Rabbi Kenneth and Shira Schiowitz on the Bat Mitzvah of their daughter, Dina

Joe and Marilyn Danto on the birth of a great grandson, Daniel Meier, and a granddaughter, Esther Malka

Baruch and Robyn Adams on the birth of a baby boy, Eliezer Aryeh

Chaim and Sherri Szafranski on the engagement of their son, Gavriel, to Miriam Khukhashvili

Neil and Laurie Kleid on the birth of a baby boy, Connor Hudson

Kalman and Sharon Seidenfeld on the birth of a grandson

Fred and Tzivie Fisch on the birth of a granddaughter, Orli Grace

Yossi and Malka Shapiro on the birth of twins, a boy and a girl

Fred and Lynn Cohen on the engagement of their daughter, Penina, to Chananya Rothner

Rav Eyal and Michal Paran on the Bar Mitzvah of their son, Itai

Member Spotlight: Nomi & Mendy Schwartz

BY JON MANTELL

What do you do for a living?

Mendy: Real estate management. Consultant.

Nomi: I am a professional volunteer, chauffeur, cook, cleaning lady, homework coach, schlepper, personal shopper, referee, and part-time event planner.

Where are you originally from?

Mendy: Monsey, NY

Nomi: Rochester, NY

How did you meet?

Mendy: We met while working at Noah's Ark and Shelly's restaurants when we were 17 years old. I was a waiter and Nomi worked as a cashier and store manager. I would get Nomi to make all my milkshakes and cappuccinos, and in exchange I would give her rides to and from work.

Best date?

Nomi: When Mendy took me on a surprise trip to LA. He came home and said pack a bag—we're leaving in an hour. He had arranged for my parents to babysit my boys, and planned a great itinerary which included Disney, a studio tour of Hollywood, great kosher restaurants, the beach, Beverly Hills, and more.

Worst Date?

Mendy: There weren't any.

What is the most embarrassing thing your child or spouse has said or done?

Mendy: I defer to Nomi, but my tendency to faint on airplanes would probably be up there for her, I am sure.

Nomi: Well, since Mendy threw that one out there let's go with that!

If you could be any age or in a certain time of your life, what would you pick?

Mendy: Right here, right now. Loving every day, building businesses, and working on community projects, as well as traveling.

Nomi: I'm really good with where I am... but since you asked, I would go back and be 21 all over again 😊

If you could switch places with any person, who would it be?

Nomi: Um, never really thought about it till now but just decided I don't ever want to switch places with anyone.

If you could have lunch with anyone, who would that be?

Mendy: Michael Bloomberg. He built a business from scratch and then spent 12 years running New York City and giving away his money. It doesn't get more selfless than that.

Nomi: Oprah, because she is so full of positive energy and inspires so many people to do good and to be the best they can be in life.

What 3 things, aside from family (which everyone says, or if they don't say they feel like a jerk), would you not want to live without and why?

Mendy: My blackberry, which as much as they have been replaced by smarter smartphones, the ability to type without



having embarrassing typos can never be replaced. My car—I hate to rely on anyone but myself. My religion, which gives me a sense of purpose and a reason to get up every morning.

Nomi: My camera, because I love to freeze a moment in time and make memories. My friends, because I love them and they keep me sane. My Starbucks iced coffee, because I am so not a morning person without it!

What are the top two things you love about our shul?

Mendy: One, come as you wish—no dress code, which defines the relaxed environment. Two, the “Cheers” environment where everybody knows your name.

Nomi: One, that our shul has a really warm atmosphere and is made up of diverse, friendly, and interesting people. Two, that there's plenty of opportunities for old and new members to get involved in committees and make a difference.

Our Youth Department

Miriam Blackstein.....Director

Elisheva Gold.....2-4 year olds

Yaeli Rothschild.....2-4 year olds

Tehila Shedlo.....2-4 year olds

Allie Orgen.....2-4 year olds

Akiva Gold.....Pre-K & K

Chezkia Lauer.....Pre-K & K

Yaakov Lauer.....Pre-K & K

Aviva Ehrenberg.....1st & 2nd grade

Ehud Adler.....1st & 2nd grade

Gabi Benjamin.....1st & 2nd grade

Aryeh Halpert.....3rd -5th grade

Naomi Manas.....3rd -5th grade

Floaters:

Jared Benjamin, Ahuva Ehrenberg,
Gabe Isaacs, Michael Lauer

Member Spotlight: Karen & Michael Sorkin

BY JON MANTELL

What do you do for a living?

Both Registered Nurses. Karen works at Holy Name and Michael works at Columbia Presbyterian.

Where are you originally from?

Karen is from Long Island and Michael grew up in Washington Heights.

How did you meet? Best date? Worst date?

We met through Michael's best friend at a performance he was doing in Brooklyn. It wasn't a real set up—we just happened to be in the same place at the same time and we were introduced. We had a lot to talk about. Best date: when Michael took Karen out for an amazing dinner. It turned into the worst date when Michael got incredibly sick afterwards.

What is the most embarrassing thing your child or spouse has said or done?

We can't think of anything in particular. We both have a pretty good sense of humor and tend to not take things too seriously.

If you could be any age or in a certain time of your life, what would you pick?

Karen: I'd like to do things differently in my twenties. I tended to worry too much about what other people thought, and that was really a waste of time. There are things I'd do differently to live my life and make my own decisions.

Michael: I wish I knew in my teens and early twenties what I know now.

If you could switch places with any person, who would it be and why?

Neither of us would want to switch places with anyone. (Maybe that's our embarrassing thing!)

If you could have lunch with anyone, who would that be?

Karen: My parents. We only get to visit once or twice a year, and my dad has some pretty big health challenges. I imagine that if we were out to lunch together, he'd be feeling well and enjoying a visit with each other.

Michael: Ed Koch. I used to like his radio show. He was a wise man and was proud of being Jewish.

What three things, aside from family, would you not want to live without and why?

Good wine. We love sharing a good bottle with family and friends. Michael: My sharpening stone collection. Karen: Vacation. I love going away, but I love coming home even more. Friends, because they make life great and we need each other in so many ways.

What are the top two things you

love about our shul?

The real sense of community we've felt ever since we joined. We've felt so welcome and taken care of. It's nice to not feel "lost" in a big shul. We love the genuine warmth that Rabbi and Rebbetzin Schiowitz bring to the shul. It's evident how much they care about our community.

Fun Fact:

We have the same birthday. It's kind of like having another wedding anniversary.



(President, Cont. from pg 1)

machine—especially when you consider how busy the lives of our volunteers are, and the commitment necessary to carve time out for Shaare Tefillah.

During the valleys, the rare quiet times for the shul, I try to take a step back. I ask questions: how are we doing, where can we improve, are we still on our intended trajectory. I catch up with "family" members, as it is important to me that each and every member of Shaare Tefillah is satisfied with their experience at shul. Recently, in meeting face-to-face with member families, I was shocked to find out that for certain families there were seemingly small things that we as a shul could be doing to greatly enhance their experience.

And finally, during these ebbs, I reflect. I take personal satisfaction in the permanent imprint of *yiddishkeit* that we are leaving on our community. I ensure that my children are witnessing the sacrifices I make for our shul in hope that one day they, too, will make the vibrancy of their Jewish communities a priority in their lives. Maintaining this balance is sometimes a struggle, but it is critical to ensure that we as a shul are always moving forward.

Many wishes for a *chag kasher v'sameach*. As always, please do not hesitate to contact me with your questions, comments or concerns.

ADULT EDUCATION

BY DAVID YOLKUT & REUVEN PINSKY

Our Adult Education Committee continues to offer a wide array of programming for our members. Over the past months, the shul welcomed two scholars-in-residence—Rabbi Daniel Yolkut of Congregation Poale Zedek of Pittsburgh, and Rabbi Jesse Horn of Yeshivat HaKotel in the Old City—who each shared thought-provoking *derashot* and *shiurim* with our community.

The shul's legal holiday *shiur* series continued with three fascinating presentations:

- On Thanksgiving, Rabbi Larry Rothwachs spoke about "Confrontation and Conciliation" and the proper balance to strive for in our relationships with others in a 21st Century World
- On New Years' Day, Rabbi Dr. Alex Mondrow (a psychologist and a rebbe at Yeshivat Noam) gave a *shiur* that viewed familiar stories from *Bereishis* through the lens of psychology
- On Presidents' Day, our shul heard the unique story of Avichai Koch, an Israeli farmer and modern-day *shemitta* hero, who spoke about his complete compliance with the laws of *shemitta*, including his decision to come for *Shelichut* for the *shemitta* year to the US

The shul also welcomed back Yehoshua November and Rabbi Gabriel Wasserman, who each continued to provide insights and understanding into the world of Jewish poetry and *piyut*, respectively.

The shul hosted a two-part series on "Healthy Families and Healthy Relationships," featuring *Yoetzet Halacha* Shoshana Samuels and Rena Goldin.

Finally, on March 18, Zal Suldán shared creative, hands-on ways to make the seder amazing, engaging, and exciting.

The Adult Education Committee continues to look for opportunities to engage all members of our community, and it welcomes any and all feedback as it strives to offer diverse and high-level educational offerings.



YOUTH UPDATE

BY BECCA GLASSBERG



The Youth Committee has prepared some fun activities so far this year! High Holiday programming during shul was a hit, as were Simchat Torah goodies and a hoppin' Succah Hop! As we jumped into winter gear, our kids cozied up to a viewing of an animated Purim film, *Megillas Lester*. The children enjoyed our annual Purim *Chagigah*, coming to shul in all sorts of interesting costumes. During Megillah, they watched a magic show, had their faces painted, and requested all kinds of animal balloons. Junior Congregation also continues to be a success! Shul groups have more than doubled in size in the past year, which says a lot about how much the kids are enjoying their Shabbos mornings with our fun and energetic youth leaders.

The Youth Committee is very busy planning some exciting upcoming activities post Pesach, so stay tuned! We work hard to plan programming your children will enjoy, and are always looking for more volunteers to join our committee. Please contact us if you're interested!

SISTERHOOD UPDATE

BY HEATHER KAGEDAN & ASHLEY KLAPPER

The Shaare Tefillah Sisterhood has a lot to report on since the last edition of *Keshet*! Shortly after the *chagim* in the fall, we held a Shabbat Project *Oneg* for women on a Friday night, October 24. The Shabbat project is a worldwide annual event which encourages Jewish people across the globe to participate in their spiritual observance of Shabbat. Religious families invite non-observant guests into their Shabbat home and demonstrate the unique qualities of this special day. Although here in Teaneck we are lucky to live in a community where Shabbat is observed by so many, we felt an *oneg* could help to enhance our appreciation of the day's spirituality. Over fifty women trekked out and enjoyed an inspirational *D'var Torah* from Rebebetzin Schiowitz, and yummy desserts. Thank you to the Elias's for opening your home to host all of us!

On November 15, we held a women's Paint Night at Shaare Tefillah! Almost thirty women sign up to learn to paint a beautiful fall nature scene. Led by local art teacher, Nikki Sausen, we learned what artistic hidden talent our shul has!! You may find these lovely paintings—all unique in their own ways—hanging up in homes all around our community.

On December 13, we held our annual Chanukah Panoply. Our Mexican theme was a hit, with Mexican-inspired trivia, and, of course, Mexican food supplied by the delicious Carlos and Gabby's. Fajitas, tacos, burritos, and more helped us get into the spirit. Twenty-seven families participated in a fierce competition, but in the end, one table won it all: bragging rights for this year go to the Davis, Elias, Gottesman, Orgen, and Rockoff families.

On Shabbat, February 14, we held our second annual Mystery Shabbat. Almost forty families signed up to host or be hosted by their fellow Shaare Tefillah-ites. We were very excited to get a chance to spend time with community members we may not have otherwise gotten to know. Which families were matched up with whom was top secret, and the addresses of the host families were emailed out to the guests on Friday morning. After a wonderful lunch of meeting some new people, we met back at the shul for dessert. Thanks so much to everyone who participated!!

Finally, for this snowy Purim, the Sisterhood created a summer-y *Mishloach Manot* package for all shul members. Not only were the packages filled with fun barbecue-themed items, including salami (imported from Chicago's Romanian!), we also gave out shul "swag"—an insulated tote bag and potholder with the shul's brand new logo. Thank you to all those who helped to pack and deliver these packages, fulfilling the mitzvah of *Mishloach Manot*!

Looking forward to some great new events this Spring and Summer!



Haggadah's Guidebook to Education

BY RABBI YEHOShUA GOLD

One of the three positive mitzvos from the Torah regarding Pesach is "*LSaper BeYitziyas Mitzrayim B'Oso Ha'Liela*"—to tell of the Exodus from Egypt on the night of Pesach. What exactly is our obligation regarding the story of Pesach? Is it to just tell over the story, or do we have a deeper obligation?

Rabbi Yitzchok Hadler explains that the name "Haggadah" stems from the word *V'Higadita*, meaning "and you shall tell"; one should relate and inform. The Rambam uses the term *LSaper B'Nissim*, that is, "to tell about the miracles."

However, the mitzvah cannot be simply defined as telling the story, as may be inferred were the term, *Sipur*, a story. If this were the case, then the mitzvah would be fulfilled by opening up a Chumash and reciting the story from the beginning of the Book of Shemos. This, however, is not the way in which the Mishna seems to say how one fulfills the mitzvah. As the Mishna in Pesachim says "One should begin with the disgraceful description [of our ancestors], and conclude with praise." One should explain [*Doresb*] from "An Aramean sought to destroy my father" until the entire topic is concluded. The Mishna doesn't say tell a story, but rather, *Doresb*, meaning to "explain"—which is typically used in the sense of learning, discussing, and analyzing something. So it seems pretty clear that the Seder needs to be a learning experience, and not just story time.

What is the goal of the Seder? The Haggadah says "*B'chol dor vador chayav adam liros et atzmo, k'ilu hu yatza mimitzrayim*"—In each and every generation each person is obligated to see himself as if he left Egypt. We should not look at the Seder as a historical event that has no effect on our personal life, but rather each one of us must experience the freedom from slavery and feel a part of that redemption. Why are such extreme experiences necessary? Only when one has experienced slavery can the full meaning of freedom be truly appreciated. So the major goal of the Haggadah is that one's entire being must reflect both the slavery and freedom granted by Hashem. Only then can we fully appreciate the gift of freedom that we have. This appreciation is what leads us to give praise and thanksgiving to Hashem not only on the Seder night, but for every day of our lives.



Furthermore, the Haggadah, as a prototype of Jewish education, is teaching us that we must educate our children in a manner that allows them to not just hear the stories but to experience the events of the Torah. Avraham, Yitzchak, and Yaakov must become real people, not just historical names of past generations. They must be close to us as fathers—not as great, great grandfathers.

So how do we accomplish this goal of making the Seder into a learning experience? By looking at the format of the Haggadah, you can see a distinct educational style and methodology. Much



of the Haggadah is in question-and-answer format. *Mah Nishtana* with *Avadim Hayinu*. The Four Sons and the answer to each one of them. In fact, the *Baraisa* says "If one's son is wise [old enough], the son should ask. If not, the wife should ask. Barring that, a person should ask themselves. Even two rabbis who are fully versed in the laws of Pesach, should ask each other." We also know that we do a lot of specific actions so that the children will ask, such as leaning, dipping, pouring, etc. So we see from this that the method of evoking the curiosity of children is stressed as opposed to the expository lecture approach to learning.

How do we evoke this interest and curiosity from our children? The Haggadah tells you exactly how to do this. It says that the Story of *Yitziyas Mitzrayim* is told "at such time when the matzah and maror are laid before you." This is telling us that we must use

physical, tactile, and visual aids to gain and maintain interest throughout the seder. When we break the matzah, lift the Seder plate, spill the wine, and hide the *afikomin*, all are done with this mindset, that is, to increase interest and curiosity in our children.

We know that educationally, each child does not learn in the exact same manner since children have varied abilities and learning styles. The Haggadah understands this and discusses this exact point with the Four Sons. Each "Son" asks a qualitatively different question and each answer must focus on the nature of the question and the ability of the son.

The "wise" son asks "What are the testimonies, statutes, and judgments which Hashem our God has commanded you?" He wants to know the specifics of our commandments and we answer him by giving him all of the details of the Halacha. He is

a knowledge-seeking child and we need to feed this thirst for knowledge.

The “child who does not know how to ask” hasn’t had his curiosity piqued enough to motivate him to ask. As parents, our responsibility is to awaken this curiosity in him. We accomplish this by saying “This (pointing to matzah and maror) is because of what Hashem did to me when I came out of Mitzrayim.” We bring in visual aids to involve him in the Seder experience, pique his interest, and motivate him to ask more questions.

The “simple” son observes everything going on around him yet doesn’t really understand and is unaware of what’s truly happening. He asks “What is this?” He has an indifference to what is going on. We, as parents, need to excite him and spark his interest by presenting the Haggadah in a fun and memorable manner. This is why his answer is “By the strength of His hand, the Lord brought us out of Mitzrayim.” We use the part of the Haggadah that we can act out and make fascinating, thereby piquing his interest!

The “wicked” son is rebellious. He sarcastically asks, “What is this service of yours?” The Beis HaLevi explains that the rebellious son by stressing “symbols of yours” is asking why do we still need these outdated Pesach symbols that don’t fit in “today’s generation.” We answer the son by saying, “And you shall say it is the Pesach offering to Hashem.” This is a strange answer because the other three sons have their answer directed to them specifically. This answer seems to be more of a general statement.

Why?

The Beis HaLevi says that this is because the answer is actually directed to us, the parents. Before we can even begin to answer

the wicked son, we need to ensure that the foundation of our beliefs is strong so that we do not get influenced negatively. So the Haggadah says we do the symbols (of matzah and maror) because it is a *Korbon* to Hashem, meaning Hashem asked us to do it and, therefore, we do it, no questions asked. Later on, we answer the wicked son himself by saying “And you shall say to your son, this is because of that which Hashem did to me when I came out of Mitzrayim, and had he been there [the wicked son], he would not have been saved.” The wicked son thinks that we do all of these different actions just to remind us of a past historical event. He doesn’t realize that each action we do strengthens the current bond we have with Hashem and the people around us. The Torah, through historical events, gives us a roadmap as to how we can best live our lives. So each symbol we do makes us a better child, spouse, parent, friend, etc. The only way to help the wicked son is by completely and totally changing his perspective on the Torah; without this change, he would not have survived then and will struggle now as well.

So, through the Four Sons, the Haggadah gives us insight into how children learn and understand in very different ways, and then teaches us through its responses how to educate each type of child. The Haggadah is a beautiful instruction manual and guidebook for Torah Education. It provides goals, motivations, skills, methodology, and structure while recognizing the individual differences in cognitive abilities, knowledge, and learning style. May we all use the lessons of the Haggadah to help our children continue to develop a love for Torah and the beauty that surrounds it, and may this seder be one that strengthens our bond with our children and our relationship with Hashem.

Chag Sameach!!!

(*Rabbi*, Cont. from pg 1)

Daniel Gordis (*Azure*, 2011) notes that the *Tanakh* as a whole begins and ends with the Jewish People in a state of homelessness, wandering the Middle East and struggling to maintain its identity. The midpoint and climax of the *Tanakh* focuses our attention on the Golden Era of Jewish nationalism, with the secure and united kingdom of King David. The overall focus of the Torah is on the value of nationalism; the redemption from Egypt is significant in that it was a stepping stone towards our nationalistic goals. Nevertheless, we must realize that it is the Jewish home that truly gave birth to Jewish History and, even three millennia later, it is through the Jewish home that our national future is most ensured.



It is for this reason that the home is truly the most appropriate place for the Pesach seder. The Torah seeks to ensure Jewish continuity by focusing our attention and energy on the religious experience at home. The Seder is the attempt to create an expansive and impactful religious-family odyssey that will most effectively bind our next generation to religious commitment and Jewish identity. We hope that this home environment will not be limited to the Seder night, but will exist throughout the entire year. And we hope that this night will truly not be all that different than the other nights of the year.

Best wishes for a *Chag Kasher VeSameach!*

ViHigaditAgain!

Another year, another Seder.

Building upon past installments, here are some more ideas (and a couple repeats) to make your Seder fresh and exciting!

BY ZAL SULDAN

Some holidays have action and experience built right in. On Purim, the kids dress up, they yell and scream at Haman while listening to the megillah, and they ride around with us as we deliver the *mishloach manot*. On Sukkot, “building a [sukkah], decorating it and eating in it... provide an experience that literally surrounds us... [and] engages all our senses....” (Rabbi Michael

Hecht, Cleveland Jewish News, September 1988). Pesach and the seder, of course, are supposed to make the quintessential experiential program—the reliving of *Yetzi’at Mitzrayim*. But there is experiential and then there is *experiential*. We can sit at a formal table, dryly reading the haggadah, drinking *arba kosot* and eating the requisite *k’zaytim* of matzah and maror. But if we do that, many of us (and many of our children), will look back at the seder and remember it like that excellent cabernet we drank: dry.

But there really is no reason why the seder can't be both fun and engaging. With just a little planning and effort, you will see the excitement in the eyes of your children and guests and you will never look at leaving Egypt the same way again. Here are some seder-tested ideas that will change yours from dry and ordinary to exciting and engaging. As I often say to our guests, “this will not be your grandfather's seder.”

After last year's workshop, fellow Shaare Tefillah members implemented some of these

suggestions in their seders. Word on the street was a resounding thumbs up. One person emailed me, “...our sedarim really rocked this year. Kids and adults alike had a BLAST!...THANK YOU!!!!” And another wrote, “...thank you for all the joy, depth and pleasure you have brought to our sedarim and to us and our grandchildren. We look



forward to many more Pesach classes.”

In creating activities for the seder, our goals have been several fold. We strive to engage our children and keep the seder moving (both temporally and physically). We also work to get our kids invested in the effort, so that they will “own” some of the activities. Anything that they have helped create will resonate all that much more with them. (It also doesn't hurt that we try to surreptitiously maintain their sugar levels during what is always a late night.)

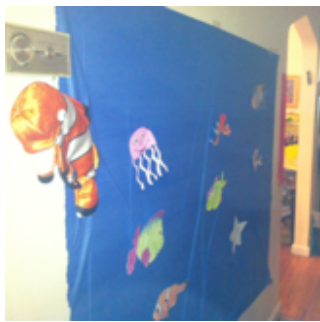
Our number one idea of them all has been Pesach Points, colorful “currency” that we pass out with

each question, answer or song (or for no good reason whatsoever). They are redeemed at the end of the seder for a prize. They're fun, they're colorful, and they create a little friendly competition. Only after our youngest turned 10 years old did the interest in Pesach Points finally wane in our house.

Planning games and activities around and during the seders is essential, and singing is a must. Sing whatever parts of the Haggadah you can. We all remember the songs we sang at our own childhood seders (who doesn't remember *Dayenu*?) and our own children are no different. Have games at the seder both to keep the childrens' (and adults') attention and to provide a means to keep them supplied with snacks. In last year's segment we saw “Pesach Bingo,” where marshmallows and jelly rings (or carrot slices for a healthier alternative) are used as markers when a certain section or activity is reached. Not only does this keep the kids looking for the next box to cover, but it provides them with a much-needed snack along the way.

We have played “Jeopardy: The Unleavened Version” with the children while we waited for *tzeit bakoachavim* and all the last minute preparations to be completed. Because it's easy enough to come up with new questions, we have a set of questions set aside just in case we need an emergency activity. Last year saw the introduction of “Pesach Headbanz” (thanks to Rabbi Schiowitz and his parents) and also “Pesach Taboo”—both to great reviews.

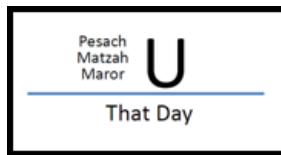
No one can possibly remain seated the whole seder. But when it comes to action seders, some communities really know what to do. I am told those of Yemenite ancestry step over a pot of water—in lieu of crossing the Red Sea. Why not take this one step further? Several years ago I “found” Moshe’s staff on *Har Nevo* (a.k.a the pitcher’s mound in Phelp’s Park). So now, right after we read the ten plagues, we all stand up and walk through the house, led by “Moshe” holding his staff. We walk from one room to the next crossing a doorway covered with a blue



plastic tablecloth all the while singing “*Az Yashir*.” In our house, just when the kids are getting antsy because they’ve been sitting too long... Let’s Go! Time to cross the Red Sea! With the idea of trying to keep it fresh each year, our personal *Yetzi’at Mitzrayim* seems to expand a little each year. One year, we had backpacks prepared for the kids with clothes, a water bottle, a sun hat and shades, some matzoh (to put on their shoulders), and some plastic coins they had “liberated during the plague of darkness.” Another year, I snuck away during *Maggid*, changed into a Pharaoh costume, and chased the children through the *Yam Suf*. Yet another year, our children took two blue table cloths and hung them on our hallway walls and pinned to them pictures of fish, other sea creatures, chariots and horses. This year, after passing through the *Yam Suf*, the children will arrive at *Marab* (if you think of the story, a picture of what can be set up will immediately come

to mind). Each year, we look to create a *Yetzi’at Mitzrayim* that is both experiential and fresh.

Because props and costumes may not excite the children as they get older, planning for them can be more difficult; but there is still much than can be done. We’ve created Pesach brain teasers, word puzzles and rebuses for them to solve when they need a break from the festivities. Pesach Math has been a popular one (e.g. 12=The T__ of I__).

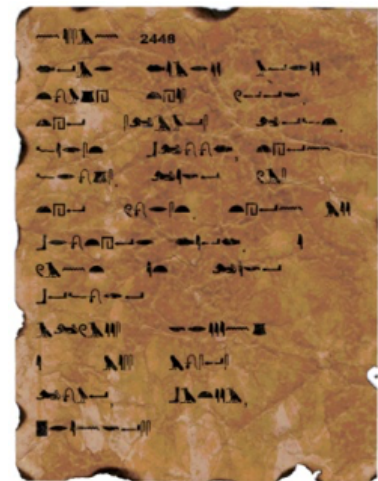


We have made the “teens” into cub reporters for “The Pharaoh Times.” During the weeks leading up to the seder, they interviewed their parents and siblings about their memories of slavery and leaving Egypt and then wrote newspaper



articles. Many of us even kept our new personas into the seder. The mood for the seder was set in the weeks prior, the children played a critical part in the seder and everyone, including the adults, was forced to place themselves “*Ki’ilu Hu Yatza mi’Mitzrayim*— as if they themselves had left Egypt.” To keep this fresh, one can write the “newspaper” based on other important points in Jewish history, like the Jews fleeing the Spanish Inquisition or even something much more recent. For several years, we hung the words from the *pasuk*

“וְהִגַּדְתָּ לְבִנְךָ בְּיוֹם הַהוּא” around the room. The teenagers’ “mission” was to link each paragraph in *Maggid*, as it’s read, to a specific word in that *pasuk* (see the introduction to the Malbim Haggadah, my personal favorite). Last year we “found” Princess Batya’s diary in a “museum archive,” telling the story of *Yetzi’at Mizraim* from her viewpoint. The kids were given a key and they were asked to help the museum translate the hieroglyphics. More seder puzzles and mindbenders are in the works for this year.



With just a little planning, the seder can become a highlight of the year and will create memories your family will never forget! These are just some ideas, but really they are just the tip of the iceberg. So much can be done; the limits are only the imagination.

“And when your child shall ask what is this service,”

“וְהִגַּדְתָּ לְבִנְךָ בְּיוֹם הַהוּא...”

“And you shall tell your child on that day..”

If we can foster excitement in our children, we will pass the message on to them. I don’t think this is just laudatory; rather, this is the *real* mitzvah of the seder!

You're Closer Than You Think

BY ALEC BORENSTEIN

It was a rough winter. It began with my eight-month-old son getting very sick for weeks and my having to take off work and watch him at home several times. I missed a lot of work this winter because I didn't have time to do anything in between baby cries. You've been there before.

Then there was car trouble. I started the winter with flat tires, and ended it with car accidents and having to pay lots of money (it wasn't my fault, I promise!). I *know* you've been there before.

Then last Thursday happened. Every Thursday night I play in a basketball game. At one point a friend passed me the ball, I was wide open. Clank. A minute later, I was open again. Clank. All night long, clank, clank, clank. I could not get anything in the basketball hoop.

It got to the point when I saw my friends, who normally pass me the ball whenever I'm open, think twice about giving me the ball even though I was completely open. And the truth is they were right to hesitate. Because I missed everything. *Everything*.

On my way home I started to spiral. What is wrong with me? I haven't played this poorly in a long while. Am I too fat? I did gain weight recently after the baby was born, but still, this was bad. Yes, I have been sick all winter as is normal, but still, what's going on?

And the cars? What was that about? And I need more money-- tuitions, taxes, it's all very expensive. And and and.....I saw myself going down the spiral. I know you have been there. It's part of the human experience.

Often when I go down that spiral I stay in that place. I let myself indulge in the sadness and the negativity because it's easy. It's easy to let yourself think about how your life is a mess, how no one likes you, how you'll always be where you are and never where you want to be.

But then something interesting happened. I heard my inner voice say to me, "Alec, the truth is things aren't bad. And you're actually on the cusp of building this business and it's working. People like working with you, people trust you, and you actually know what you are talking about. Alec, you're close. Don't let this stop you."

As I felt the internal fight, the fight to let myself fall in despair and the fight of the will to lift me out of the spiral, I started to understand two of life's most important truisms, which are directly related to Pesach and Shavuot.

First, this level of despair often attacks us when we are close to breaking through to another level. I have to say that for me this is very true, and it is probably true for you as well. When you are about to get to that next level, when you are seriously starting to see results, the Enemy or *Yetzer Hara* goes into overdrive to keep you in despair because that's where it wants you. You are much more susceptible to listening to negativity and doing the wrong things when you are depressed. Therefore, when the *Yetzer Hara* sees you starting to break through, it attacks with all of its force and fury. Know that it really is always darkest before the dawn and don't give in.

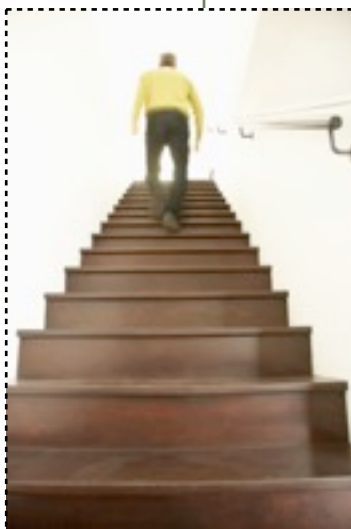
In the same vein, things were at their absolute worst the moment before Hashem began the ultimate redemption. Pharaoh increased our workload and made our slavery unbearable. This helped push us to the lowest level of *Tumah* and despair. We did not know it then, but at (what felt like) our lowest point we were truly on the cusp of redemption. Hashem picked us up, passed us over every level of depravity, and redeemed us, even though we didn't deserve redemption. That is the greatness of Hashem, and the Hashem in us.

Second, you don't have to despair. For most of us, being despairing is a choice. I felt the fight inside of me very strongly and I realized that the person who makes the decision whether or not to give in is me. For most of us it doesn't feel like a decision, and for some it truly is not (especially with a chemical or mental imbalance/disorder). But for most of us, if you can just summon up the energy and courage to fight in this moment then you will literally save your own life.

Similarly, one of the reasons we count the *Omer* from Pesach to Shavuot is to remember the fact that going from Pesach (redemption) to Shavuot (greatness) is an intentional process. It takes work. Every day we have to count, and push, and choose to move ourselves forward. We can't rely on Hashem for everything; we have to consciously choose to grow and surround ourselves with positive influences. That's how we become great. Therefore, we count and chart our progress every day to understand that growth is a choice, and if we choose wisely we will manifest our inherent greatness.

That's not to say things are amazing now that winter is over. In fact, a week or so ago my basement flooded and we had more issues with which I'm sure you can relate.

But I'm not letting this phase me. I'm not letting the *Yetzer Hara* win. My life and my future are too important to give in now. I'm so close, I'm closer than I think. And so are you.



Take a Hike with the Teaneck Ladies Hiking Club

BY SHANI ABELSON SCHNEIDER

With Spring in the air, thoughts turn to spending time outdoors—and what better way to explore the great outdoors than to go for a hike! Since 2003, my group, known as the Teaneck Ladies' Hiking Club, has been venturing out into the wild and unspoiled regions of the Tri-State area, including the New Jersey Highlands, Palisades, Delaware Water Gap and Kittatinies, lower Hudson Valley, Shawangunk Mountains, and lower Catskills -- areas encompassed by Bergen, Passaic, Morris, Sussex, Hunterdon, and Warren Counties in New Jersey as well as Rockland, Westchester, Orange, Putnam, and Ulster Counties in New York. On hikes ranging up to about 7 miles in length, the TLHC has surveyed some of the most beautiful and pristine scenery in the region while walking, climbing, and scrambling over surprisingly rugged and remote terrain.



Why did I start this group? Number one, for selfish reasons! I grew up in New York State's Capital Region and spent time each summer camping and canoeing in the Adirondack wilderness with my father. While I've always loved hiking, I didn't want to do it alone, so I needed to find a few companions. But the second and more significant reason was to share my love of nature with other Jewish women, especially my busy Orthodox peers who are reluctant to make time for themselves and who I thought could benefit—as I have—from the physical, mental, and spiritual rewards of hiking. There is a Chasidic saying that “God is not to be found in the city.” Hiking, which requires minimal gear or preparation, revives the body, refreshes the mind, and restores the soul. By connecting the individual to a more elemental and primeval experience, by exposing us to Hashem's splendid natural handiwork, and by removing us from our urgent concerns and nagging gadgets, a walk in the woods can make a person feel whole and un-conflicted. The forest is paradoxically a place both of harmony and entropy, as it manages to simultaneously calm and bedazzle.

And bedazzle it does! From bears to deer; foxes to coyotes to opossum; beavers and their dams and lodges; turtles, snakes, frogs, and salamanders as well as their eggs; eagles and other raptors; native and migratory songbirds—we've seen 'em all! We've also stumbled upon old derelict cars miles from any road, rusted moonshining equipment from a bygone era, and an abandoned iron mine full of roosting bats. And speaking of mines, did you know that New Jersey was a major source of iron ore from the Revolutionary War through the Civil War? Our local Highlands are studded with centuries-old mine pits and piles of discarded iron-bearing rocks which will attract a magnet (if you happen to have one in your backpack, which I always do, of course!).

Another tantalizing hiking-related factoid: Did you know that 70 miles of the famed Appalachian Trail (AT), which in its entirety stretches over 2,100 miles from Maine to Georgia, runs through New Jersey? Given the Garden State's reputation for congestion and sprawl, AT hikers are surprised and delighted by the demanding and secluded landscape they face upon crossing the Rte. 80 bridge from Pennsylvania. They're also amazed by the spectacular natural beauty they encounter. Take Passaic County's Wawayanda State Park, to name just one wild gem through which the AT passes and a regular destination for the TLHC. Wawayanda's 35,000 acres—equivalent to 875 Votee Parks—encompass gently rolling hills as well as steep, scenic crags and cliffs. Deeply shaded and relatively flat forest paths lead to exposed ridgetop rock scrambles demanding the use of hands as well as feet. Trails snake through natural tunnels formed by vast tracts of rhododendron, and wild blueberry carpets the forest floor as far as the eye can see. Mature mixed hardwood forest abuts a rare and hauntingly beautiful inland Atlantic cedar swamp. An hour's trek through the woods leads to a pristine, glacially gouged pond, while a big lake with a public beach and boat launch sits right off the parking lot.

All just 35 miles from Shaare Tefillah, and the Teaneck Ladies Hiking Club can take you there!

Enticed? Convinced? Spring, the most glorious time to be in the woods, has arrived, and I'm seeking a few good women (teenagers, too) to explore them with me. While previous hiking experience is recommended, you need not be in phenomenal physical shape to join. We're not adrenaline junkies, so hikes are moderately paced. All you need are sturdy shoes with good traction, reasonable sure-footedness, and a fondness for nature and wildlife. We're friendly and laid-back, and we share snacks!

When do we hike? On Sundays, federal holidays, and Chol HaMoed. Trips are conducted all year long unless it's raining, icy, or over 80 degrees. We carpool from Teaneck, leaving by 9am and returning by late afternoon.

(Cont. on pg 16)

The 11th Makkah

BY DENA COHEN

My bubbe referred to Pesach as “the 11th *makkah*.”

Her commentary on this additional plague evolved through the years. At first, it was said in a joking-but-serious manner, as in, what a huge production — cleaning the house, taping up cabinets, dragging the Pesach dishes up from the basement, planning out menus, buying the matzah, buying the cream cheese, buying the eggs, buying the potatoes, peeling the potatoes, readying the seder plate, and so on and so on — all this in preparation for a mere eight days of the year.

As time went on, this half-joke kind of got swallowed up by a critique on the absurdity of it all. By “critique,” I mean more like an abbreviated, dismissive, bah-humbag wave of the hand, followed by a drag of her cigarette and a tap against the ashtray, and then a return to peeling potatoes with my mother.

Growing up, I didn’t think much of it — just the usual catchphrase, year after year, followed by stuffing potatoes into the food processor, piece by piece, as they journeyed closer and closer to becoming kugel. Pesach prep — I laugh at this now — was exciting, a high among the monotony of the rest of the year.

I had my appointed duties, at which I became increasingly adept: smoothing out the contact paper that lined the kitchen table and counters (and sometimes popping unruly bubbles with a toothpick), cleaning all the mirrors in the house with Windex, assisting my mom and bubbe with the potato peeling (the ratio of my finished product to theirs was about 1:10), polishing some of the silver. Pesach food, itself, also provided a break from the regularities of daily living: bringing crushed matzah and cream cheese sandwiches into Yankee Stadium; making matzah brei/pizza/lasagna/anything that transformed it out of its cardboard state; popping macaroons between breakfast, lunch, and dinner; and anything to do with potatoes, potatoes, potatoes.

Each year, ever since transitioning from being guest to being hostess, I remember my bubbe’s phrase — particularly on my umpteenth trip up and down Pathmark’s Passover aisle in the middle of the night — and then I give the heavens a nod as if to say, “Bubbe, when you’re right, you’re right.” But when I say this, also joking-but-serious, I like to keep in mind that while choosing between half a dozen brands of matzah lining the shelves of Aisle 4 might overwhelm me to tears at midnight, the holiday’s true meaning — the redemption from slavery to freedom, from tears to celebration — is the reason why I can and why I am stocking up on these provisions in the first place.

I think it’s all too easy to lose the real meaning of a holiday, religious or otherwise, when we’re so caught up in the details that the details overshadow the festivity itself. Now, Mom, I’m not pointing a finger at Bubbe; for her, the meaning of Pesach was spending time with her grandchildren, this new generation, her pride and joy, which outweighed any bah-humbag about the minutiae of Pesach prep. Likewise, in addition to the “11th makkah” mentality (as in, for example, searching high and low for those last bottles of Diet Dr. Brown’s Cream Soda, only to come home hours later, frustrated,

frazzled, and empty handed), I, too, try to find meaning behind all the tedious planning.

For me, the Haggadah is where it’s at. Or, rather, from late adolescence and on, I gravitated toward one particular phrase in Maggid, arguably the most fundamental part of Pesach itself. We’re instructed that in every generation, a person must view himself as if he, personally, experienced the Exodus. There’s much talk among the sages and modern-day rabbis about what this might mean. Yes, it’s about retelling of the Exodus from Egypt, imagining what it was like to be enslaved and then freed, and, most importantly, handing down the experience from generation to generation. What I take away from this phrase is that there’s a different, personalized redemption for each of us.

For me, it takes on a psychological meaning, something compared to that moment when depression starts to lift and the inner self migrates from darkness to light — certainly from the dark winter months to spring — now freed from emotional imprisonment. I also think that you don’t have to experience a mood disorder to take on this approach of emotional freedom, from tears to laughter, from a time of sorrow to one of celebration.

For my husband, growing up in a large extended family, it’s been about embracing the holiday and freedom itself with *divrei* Torah throughout the seder, stealing and re-stealing the *afikoman* with a craftiness that would impress any Mossad agent, taking turns reading the Haggadah aloud, and capping off the night (at well past 2 a.m.) with *ruach*-filled, harmonized singing.

For the family in which I grew up, it’s been, as with many families, about the freedom to have our own unique traditions: the scattered observations and interpretations throughout the seder, both Torah-related and comical; the way my brothers and I, while hungrily awaiting the meal, would at random moments dip a potato in saltwater, and *kezayis* be damned, yell out “*karpas*!”; how at the end of the seder, with most of us faded away, the few still half-awake would get a second wind and belt out “One is Hashem!” with rhythm, beat, and style.

It seems there’s room for all of it — the details and what’s behind the details. The conventional story of the Exodus, my own personal spin, how my husband and his family celebrated, how I experienced it growing up, and in whatever way in which it will be passed down to our children. Ultimately, as I understand it, it’s about tradition — “*V’bigadita l’vincha* / and you shall tell your son” — and the freedom to pass down the story of our nation, each in his own way, from one generation to the next.

In which case, certainly there’s room for the “11th makkah” alongside everything else — my bubbe’s seemingly clashing “*pheh!*” to Pesach, accompanied by a potato-peeling, kugel-making tradition handed down from mother to daughter to daughter for generations to come.

(Reprinted with permission of *The Jewish Standard*)

Seder Plate Craft

BY SHIRLEY GANTZ

The Hagaddah is an amazing book, filled with potential for all different people to participate in the mitzvah of *Sipur Yitziat Mitzrayim*. As a child, I have memories of many different types of sederim. Some were geared towards adults, filled with passionate conversations about *mifashim* and *machlokot*. Some of the sederim were filled with songs and candy—my favorite of course. With every stage of life, the Hagaddah offers us the ability to customize our seder in a way that everyone can participate.

I am currently at a wonderful stage of life—one filled with small children who are constantly asking me “are we going to do that at the seder again?” Dr. Suldan has exposed us to so many exciting games and opportunities to engage our children in the seder. They are filled with happy memories and I can't wait to read the next one [in this issue of Keshet]. Last year, I decided to add to our seder with a hands- (and tummies-) on approach to the makkot. I created a “Makkot seder plate.” Each section of the plate had food for one makkah. Before discussing each makkah, we discussed the food and its' relevance to the makkah. I am going to give you some ideas if you would like to make one yourself. Feel free to get creative!

Dam - Jello in shot glasses with a jelly fish on top. This year I will be adding apples to the jello “so that the children will ask.” I want to inject more details about the makkot into our seder this year so I want to point out that even the water inside of fruits turned to blood during makkat *Dam*.

Tzfardeyah- I have tried and failed numerous times to make meringues with green food coloring. I have been ordering the chocolate frogs (with green marshmallow on the inside) for this makkah. (See: http://www.aish.com/h/pes/r/Mainly_Meringues.html). I plan to put a HUGE frog on the platter this year and discuss the *midrash* that says that initially one frog rose up from the *Yê-or* but every time the Mitzrim hit it, it spewed out more smaller frogs that filled up the land.

Kinim- In the past I have used raisins, chocolate chips, and chocolate sprinkles. I like to use the sprinkles and discuss the Rashi that says that the reason that Pharaoh's *Chartumim* could not perform this makkah was because they cannot influence anything that is smaller than a grain of barley.

Arov- You have some great gummy choices for this makkah! Many gummies come in animal shapes.

Dever- It took a lot of research to come up with something for this one. Try not to get grossed out. I slice hotdogs lengthwise- lay them flat side down, and stick in 4 potato sticks for the legs. Consider it dinner for the kids.

Shchin- Sour Cherry Balls! Yum!

Barad- I am still looking for Hot Tamales to shove inside of a marshmallow for this one. In the meantime, you can use marshmallows or ice cubes with a cherry sour frozen in the middle. It's a great way to explain the fire inside of the ice at *Makkat Barad*.

Arbeh- Again I order this chocolate covered delight from the same website as *Tzfardeyah*. These are red on the inside.

Chosbech- Chocolate pudding in shot glasses. I put 3 potato sticks in the top so that we can discuss the significance of the number 3 in this makkah. According to Rashi, *Chosbech* lasted a total of 6 days: 3 days of “*chosbech*” which was plain old darkness, and 3 days of “*Chosbech Afeilah*” during which it was so dark and thick that the Mitzrim were not only blind, but they also could not move.

Makkat Bechorot- It wasn't so easy to come up with an appropriate snack for this one. But then it hit me. There's a great Rashi that discusses why when Moshe describes this makkah in his warning to Pharaoh, he says that it will happen “around” chatzot (halfway through the night). Clearly, Moshe knew exactly when it would happen as all of his messages came straight from Hashem. See me for the answer to that one.... But I chose to use those Fruit slices that look like a moon to represent that *Makkat Bechorot* happened at *chatzot*.

I hope that you try this or something like it at the seder. It is a great way to engage the kiddies in the seder and give them some nourishment to keep them going. Chag Sameach!



Have No Fear, is Here!

BY ERIC ORGEN

Shaare Tefillah has grown tremendously since our founding in 2001, and we continue on that same trajectory. Our membership has nearly doubled in the three years we have been in our building and we continue to attract new families to our community. This is something we continue to celebrate together. However, the growth has presented us with many challenges centered on how we manage the administrative operations of our shul.

For many years, we managed all of our administrative functions—our membership directory, High Holiday seating, dinner reservations, kiddushim, accounts receivable, accounts payable, and everything else— in multiple Excel spreadsheets, GoogleDocs, and other manual- and paper-based systems. This is not the most optimal or efficient way to manage a shul, but we found a way to make it work. However, as the range of Shaare Tefillah's services increased, and the number of members grew, the amount of time and effort we needed to dedicate to managing the administrative operations in this antiquated fashion became too much of a burden. In order to increase our efficiency and better optimize our processes, as well as provide a better user experience for our members, we made the decision to purchase and implement ShulCloud.

ShulCloud was implemented earlier this year and we are already reaping the rewards. We have a new Shaare Tefillah website, which is extremely user friendly and simple to navigate. We have a fully automated system which allows us to more efficiently manage our members, financials, communications, scheduling, and events. The system also offers a number of benefits to our members (the end users), including an online member portal. This portal allows you to have direct access to:

- Member Detailed Financial Information (what you've paid, what you owe, end of year statements)
- Membership Directory (which includes pictures of those members who opt to include a picture)
- Ability to manage communications (yes, you can determine which emails you want to receive and which ones you don't)
- Ability to manage demographic information (*yartzheits*, information for the *gabbai*, your children's information for our youth department, etc.)
- And much more

There is also a mobile-friendly Shaare Tefillah app that is available for download for both IOS and Android devices (www.shaaretefillah.org/getapp)! Everything that can be accessed and done from your computer can also be done when you're on the go!

However, there is one hitch—information is secure, and in order to access it ***you have to log in to your account!***

Every Full Member and Associate Member of Shaare Tefillah has an account that was set up with very basic information. We urge you to log in to update your demographic information, upload a family photo, ensure your information for the *gabbai* is correct, add a *yartzzeit* if we don't have it on file, see what you've paid and if you have any outstanding balances, check out the new membership directory, and manage the communications you wish to receive.

New technology, as well as change, may be difficult to adopt, and we know this may be a daunting task for some—but ***we are here to help!*** If you require assistance, set your fear aside and please reach out to us. This new system will truly benefit all of us, but it requires everyone's participation in order to be 100% effective. To that end, if you have any questions, comments, or concerns, please reach out to our ShulCloud team:

Kate Davis: office@shaaretefillah.com

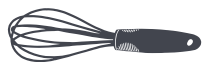
Dani Davis: daniel_davis@mac.com

Eric Orgen: ericorgen@gmail.com

(Hiking Cont. from pg 13)

If you're interested in nature, wildlife, natural and human history, and geology, or you just want to make some new friends in an exquisitely beautiful environment, then join us for a trial hike! With this winter's epic snowfall, streams and waterfalls will be running terrifically high. Spring is here, so let's get out in the woods!

For more information, email me at slabelson@gmail.com, and check out our Facebook group, Teaneck Ladies Hiking Club, at <https://www.facebook.com/groups/1610188092544907>.



RECIPE

EGGPLANT ROLLATINI

Ingredients

2 med eggplants cut into $\frac{1}{4}$ inch slices
(should yield 12 slices)
16 oz container of cottage cheese (or ricotta)
1 cup of shredded mozzarella cheese
1 egg
Salt, pepper to taste
2 tsp of dried oregano (optional)
 $\frac{1}{2}$ cup of olive oil
32 oz of marinara/tomato sauce

Instructions

Preheat oven to 450 degrees. Place eggplant slices on baking sheet. Brush both sides of slices with olive oil and season with salt and pepper to taste. Roast for 10 minutes, then flip slices and roast for another 5 minutes. (This is only to soften the eggplant and make it easier to manipulate.) Remove from oven and allow eggplant to cool.

In a medium bowl, mix the cheeses with the egg and oregano. Prepare a casserole dish/baking pan by spreading $\frac{1}{2}$ to 1 cup of sauce on the bottom. When eggplant is cool enough to handle, take one slice and place a heaping tablespoon of cheese mixture near the narrow end. Fold eggplant slice over the cheese and roll toward the opposite end. Place roll into baking pan with the end on the bottom, and repeat steps for the remaining slices.

Pour sauce over the rollatini and sprinkle with extra mozzarella cheese. Cover with foil. Bake for 30 minutes. Remove foil and continue baking for another 15-20 minutes to brown cheese. Allow to rest for 15 minutes prior to serving.

SERVES
6

RECIPE

SALMON WITH TOMATOES & HERBS

Ingredients

6 plum tomatoes, chopped
4 shallots, chopped
3 cloves of garlic, minced
4 tbsp olive oil
4 tbsp lemon juice
 $1\frac{1}{2}$ tsp dried rosemary
 $1\frac{1}{2}$ tsp dried oregano
2 tsp of salt (or to taste)
2 tsp of black pepper
6-8 salmon fillets

Instructions

Preheat oven to 425 degrees. Mix tomatoes, shallots, garlic, olive oil, lemon juice, rosemary, and oregano in a bowl. Set aside. Lightly spray the bottom of a baking pan with cooking spray. Place the salmon in the pan and sprinkle with salt and pepper. Spoon a portion of the tomato mixture on top of each fillet, dividing mixture evenly between them. Cover the pan with foil and bake for 25 minutes. Serve each salmon fillet with tomato mixture.

SERVES
6 - 8

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	PARSHA/ YOM TOV	SHACHARIT	MINCHA	MAARIV	CANDLE LIGHTING	HAYDALLAH
Friday 4/4	See Below for Chametz Times		Mincha and Maariv 7:10 PM		7:04 PM	
Shabbat 4/5	Pesach Day 1	8:00 AM 9:00 AM	6:55 PM	8:04 PM	After 8:10 PM	
Sunday 4/6	Pesach Day 2	8:00 AM 9:00 AM	7:10 PM	8:06 PM	After 8:20 PM	8:12 PM
Thursday 4/9	Remember to make an Eruv Yavshilin		Mincha and Maariv 7:15 PM		7:11 PM	8:22 PM
Friday 4/10		7:15 AM 9:00 AM	Mincha and Maariv 7:15 PM		7:12 PM	
Shabbat 4/11	Megillah and Yizkor	7:00 AM 9:00 AM	7:00 PM	8:12 PM		8:18 PM

Friday, April 4- Chametz Burning at the Ehrenfelds, 537 Cumberland Ave, starting at 9:00AM

Latest Time for **Eating** Chametz- 10:28 AM Magen Avraham*, 10:52 AM GRA

Latest Time for **Burning** Chametz- 11:43 AM Magen Avraham*, 11:55 AM GRA

* It is preferable to keep the Magen Avraham zmanim.

Chag Kasher v'Sameach!