

FESTIVAL OF THE FUTURE

**SAMPLES OF
THE FESTIVAL
OF THE FUTURE
RESOURCES 5782**

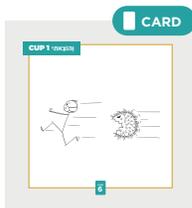


TOPIC 1:

What do you follow?

The deluge of media, fake or real, constantly vies for our attention. Sandwiched between social media, Facebook, Tiktok, Instagram, Whatsapp (and the list goes on), we are chased 24/7 to be drawn into the world of challenge and confusion.

Faced with doom and gloom, like the Jews on the shores of the Red Sea, we struggle to cope.



- A. **Camp Captive:** Stay glued to the news, trying to decipher which is fake or real. Switch endlessly from channel to channel waiting for some snippet of additional information. Read and see the rise and fall of the great, the corruption of governments, the false façades and vanity. It can truly be a full-time occupation and addiction. *Let us return to Egypt!* ❶
- B. **Camp Cop-out:** Switch it all off! Escape into a completely different world. Closed off, become a virtual hermit and bury the ostrich head in some self-absorbing hobby, habit or, G-d forbid, drown in the sea of addiction. *Let's throw ourselves into the sea!* ❷
- C. **Camp Combat:** *Let's fight!* Get out there and encounter all the forces of darkness. Speak, shout, demonstrate, get into politics, right, left, center, liberal, centrist, conservative. Stand up and make your voice heard. And it's all good until, turning around, there's a huge army facing you, and you're running out of steam. ❸
- D. **Camp Cry: Pray!** This is not my problem, and with hands tied, I surrender it to G-d to do as He will. There is nothing to do when overwhelmed by so many issues. ❹

G-d tells Moshe that none of the above are an option. "Speak to the Children of Israel and tell them to journey forward to Sinai."

G-d says: *I already told you at the burning bush that you would serve Me here on this mountain. Move forward to your destination at Sinai—don't worry about the sea in front of you and the Egyptians behind you. Don't fight with them and now is not the time to pray. Now is the time to move forward!*

Story

Mendel was a landlord and manager for several apartment buildings in Williamsburg, New York. One particularly old building came with an equally cantankerous tenant who complained about everything, even lodging formal complaints with the court. Mendel replaced the entire heating system with an expensive and updated model and figured the complaints would dwindle. They did not.

A while later, a child who lived in the building got sick and passed away. This tenant, Jake, told the reporters it was Mendel's fault for neglecting to heat

the building properly. He roused the rest of the tenants and they all stopped paying rent in protest. Mendel's protestations that he had replaced the heating system were sneered at and rejected out of hand.

The situation went from the frying pan literally into the fire, as one night, Mendel got an urgent call: the building was on fire! Mendel threw on some clothes and rushed to the site. Everyone had gotten out safely. Mendel breathed a sigh of relief. The frightened tenants huddled on the sidewalk caught sight of him just then and all their pent up anger and frustration found voice in ugly recriminations and threats of violence. Mendel was ready to take their abuse with a bowed head, but he was not prepared to be arrested by the fire marshal!

Apparently, quite a few eyewitnesses had testified that they saw Mendel setting fire to his own building. Mendel cried out that he had been home the entire night but he was silenced when the marshal asked for evidence for his alibi.

After being released on bail, Mendel made a beeline for the humble office of the Ribnitzer Rebbe. He poured out his heart to the kindly saint. The Rebbe calmly assured him, "Don't worry. I will speak to the Angel of Fire."

With a court date set just after Pesach, Mendel's lawyer advised him that his case was hopeless. The best he could do was plead guilty and hope for leniency. Mendel asked the Ribnitzer Rebbe if he should follow his lawyer's advice. "No!" the Rebbe said sharply. "I already told you I will speak to the Angel of Fire!"

As the days passed, Mendel's lawyer exerted more and more pressure to plead guilty. On the night of *bedikas chometz* (the night before Pesach), Mendel's shattered nerves could bear no more. Once more, he found himself knocking on the Ribnitzer Rebbe's door. "I haven't finished talking to the Angel of Fire," the Rebbe replied. "Come back the night before the trial."

Mendel wept as he told his children the story of freedom, redemption, and salvation. Never had the words of the Haggadah seemed more meaningful and applicable.

The night before his court case, Mendel hurried to the Rebbe's home. "Do you truly believe that I can help you?" the Rebbe questioned him closely. Mendel nodded with absolute certainty. "Then you will win the trial tomorrow," the Rebbe assured him. "There will be a time when it will seem like all is lost, but do not back down. You will win."

The Rebbe selected a coin and gave it to Mendel. "Hold this coin in the air during the trial. It will be a blessing for you. When the judge asks you what you are holding, tell her proudly that your Rebbe gave it to you to prove your innocence."

Mendel walked into the court with confidence, telling his incredulous lawyer that he would win the case that day. Mendel held up the Rebbe's coin in his right hand as instructed. A short while into the proceedings, the judge paused to ask him why he was holding up his hand. Mendel answered as instructed.

The room broke out in laughter and the angry judge adjourned for an hour, revoking Mendel's bail.

Mendel was escorted from the courtroom in handcuffs. He immediately called the Ribnitzer Rebbe and explained the setback that had occurred. "Didn't I tell you that it would seem hopeless at one point?" the Rebbe reminded him. "Have faith! You will win!"

Mendel returned to the courtroom, his hands manacled but his faith unfettered. The prosecution called their first witness, a man Mendel had never seen before.

"I was asked to testify by Jake and some other community activists," the man started to the rumbling murmuring of the crowd. "They bribed me with an offer of a bigger apartment. But I refuse to commit perjury and condemn an innocent man to prison."

The judge banged her gavel to no avail; the court teemed noisily with the news. She asked Mendel if he wanted to press charges. He asked to speak with his Rebbe first. With a newfound awe and respect, she allowed him to make a call from her private chambers. The phone was picked up right away. "Mazal tov!" said the Rebbe's assistant. "The Rebbe told us that you won the court case!" No one had even left the courtroom yet to spread the news! The Rebbe advised Mendel not to press charges and heartily urged him to join him at his home to celebrate his miraculous salvation.

BOTTOM LINE

As Jews we always need to remember we have a journey to make toward a destination and we should never be deterred by the obstacles in the way. It's not our job to remit or to consider the roadblocks or deterrents. Move forward to Sinai! Move forward to Moshiach. G-d is with us. With the first cup, He brings us out. 🕊

Drink the first cup of wine.

NIGGUN #1

Niggun of the Baal Shem Tov

At the age of five, little Yisroel was orphaned. Before his father Rabbi Eliezer passed away, he told his son, "Yisroel, do not be afraid of anyone or anything—only G-d alone, and love every fellow Jew with your entire heart." This instruction became the pillar of the teachings of the Baal Shem Tov: a simple, pure belief in G-d and total love and dedication for a fellow Jew. Rabbi Meir of Premishlan once famously said, "When you are connected Above you do not fall down below." The first step is to connect Above—to hold G-d's hand.

NIGGUN #2

CARD

Keili Atah of the Alter Rebbe

קְלִי אֶתָּה וְאוֹדֶךָ אֱלֹקֵי אֲרוֹמְמֶךָ.

Keili atah ve'odeka, elokai aromemeka.

These are words from Psalms 118: You are my G-d and I will praise You, my G-d and I will exalt You.

The Baal Shem Tov taught us pure faith with a simple heart. The Alter Rebbe gave us the ability to know G-d with the deep comprehension of Chassidus.

The first cup says, "Go out of Egypt!" It is an exodus from the galus mentality and focusing our hearts and minds with faith and knowledge toward a new reality—a Moshiach mindset.

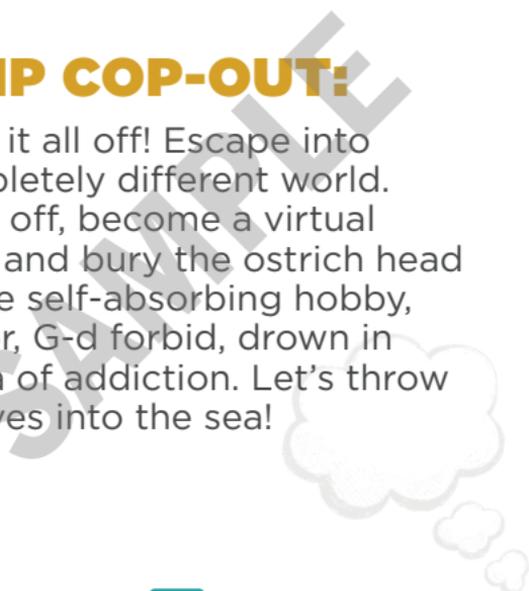
SAMPLE

CAMP COMBAT:

Let's fight! Get out there and encounter all the forces of darkness. Speak, shout, demonstrate, get into politics, right, left, center, liberal, centrist, conservative. Stand up and make your voice heard. And it's all good until, turning around, there's a huge army facing you, and you're running out of steam.

CAMP COP-OUT:

Switch it all off! Escape into a completely different world. Closed off, become a virtual hermit and bury the ostrich head in some self-absorbing hobby, habit or, G-d forbid, drown in the sea of addiction. Let's throw ourselves into the sea!



הוצאתי CUP 1

ARE YOU COMING TO BED?

I CAN'T. THIS
IS IMPORTANT.

WHAT?

SOMEONE IS WRONG
ON THE INTERNET.



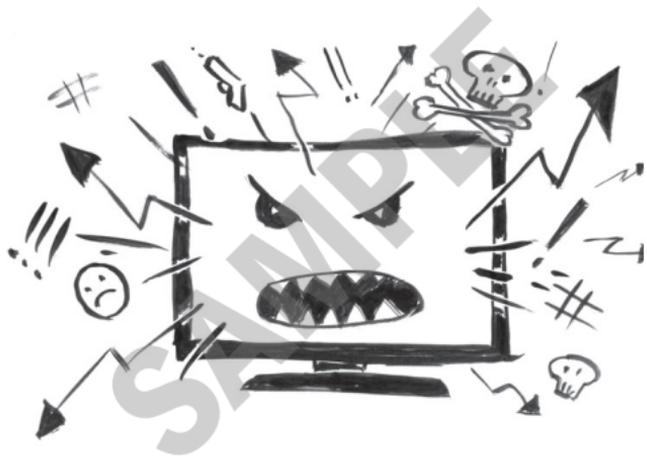
הוצאתי CUP 1



CARD

4

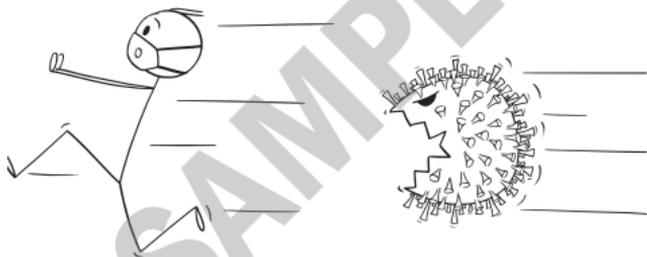
הוצאתי 1 CUP



CARD

5

הוֹצָאתִי 1 CUP



CARD

6

CAMP CAPTIVE:

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CAMP CRY:

Pray! This is not my problem,
and with hands tied, I surrender
it to G-d to do as He will.
There is nothing to do when
overwhelmed by so many issues.



היום האחרון של פסח

EIGHTH DAY OF PASSOVER

Isaiah 10:32–12:6

THIS *HAFTARAH* DESCRIBES THE MIRACULOUS DELIVERANCE OF THE SOUTHERN kingdom of Judah from the threatening Assyrian army. Since this miracle occurred on Passover, it is an appropriate choice as one of the *haftarot* of Passover. In addition, the prophecies of the messianic future that follow Isaiah's reassurances to King Chizkiyah associate it naturally with Passover, inasmuch as the future Redemption will be the ultimate fulfillment of the redemption from Egypt.¹

ישעיה י ISAIAH 10

- עוד היום בְּנֹב לַעֲמֹד יִנְפֹף יָדוֹ הַר בֵּת־צִיּוֹן גְּבַעַת יְרוּשָׁלַם: 32
- Isaiah said to King Chizkiyah of Judah, “King Sennacherib of Assyria hurried in order to be standing at Nov today, within sight of Jerusalem, for his astrologers have told him that he would only conquer Jerusalem if he would begin to besiege it this day. But when he saw how small the city is, he paid no heed to his astrologers; he lifted his hand in scorn at the mountain of the daughter of Zion, the hill of Jerusalem. ‘For such a tiny city,’ he said, ‘I mustered all these soldiers? Stay overnight, and tomorrow let each one throw a stone at it; this will suffice to overcome it.’”
- הִנֵּה הָאֲדוֹן יְהוָה צָבָאוֹת מְסַעֵף פְּאֵרָה בְּמַעֲרָצָה וְרַמֵּי הַקּוֹמָה גְּדוּעִים וְהַגְּבֹהִים יִשְׁפְּלוּ: 33
- Describing Sennacherib and his forces as a forest, Isaiah continued, “But behold, tonight, the Master, God of Hosts, will cut down the branches with a saw; the lofty, i.e., the king and his ministers, will be hewn down; and the tall ones will be humbled.
- וְנִקְףָּ סִבְכֵי הַיַּעַר בַּבְּרִזָּל וְהַלְבָּנוֹן בְּאֲדִיר יְפוֹל: 34
- The thickets of the forest will be struck down with iron, and the Lebanon will fall by a mighty angel, and in your merit, King Chizkiyah.

COMMENTARY

Assyria conquered the northern kingdom of Israel in the year 3205, the sixth year of the reign of King Chizkiyah, the 13th of Judah's 20 kings.² Eight years later, in 3213, King Sennacherib of Assyria attacked and captured all the fortified cities of Judah.³ After exacting a devastating tribute from Chizkiyah, Sennacherib proceeded to Jerusalem, arriving

the day before Passover, threatening to capture it, as well.⁴ Chizkiyah sent for the prophet Isaiah,⁵ who assured him that Jerusalem would not fall to Sennacherib (10:32–34),⁶ and that this deliverance foreruns the final, messianic Redemption (11:1–5), which will be an era of universal peace (11:6–9). The Messiah will be esteemed by all humanity (11:10), and

1. See on Exodus 4:13 and 15:17. 2. 2 Kings 17:6. 3. Ibid., 18:13–16. 4. Ibid., 18:17–36. 5. Ibid., 19:1–4. 6. Ibid., 19:5–7, 20–34.

MOSHIACH? SERIOUSLY?

SANCHEREV, HEZEKIAH AND RAVSHAKEH:
SALVATION FROM THE DEPTHS OF DESPAIR



Prepared Sermon by
RABBI YY JACOBSON
opening the theme:

**OASIS OF
CALM**

EXPERIENCE THE SERENITY
OF A FUTURE REALITY AMID
THE CURRENT ANXIETY

Summary

1992, American political scientist Francis Fukuyama published a book bearing the dramatic title *'The End of History'*. Fukuyama argued that recent world events and the growing international appreciation of liberal democracies and free-market economics were part of an inevitable global trend. But over the past couple months, it seems as though the historic progress made by the fall of the USSR has begun to vanish before our eyes, as the ghosts of the Cold War have come back to life. We were hoping for the Resurrection of the Dead, but not of that variety.

It seems hard, then, to squarely place the Messianic vision—which is the focus of the last days of Pesach (and the theme of the Haftorah of the 8th day)—into the world we inhabit. How is it possible for all of this to actually come about? How are we able to believe that the Moshiach can actually arrive this very day, and suddenly usher in an age of world peace? The references to universal appreciation of G-d that Isaiah makes are just as difficult to see happening. Does the Western world today seem to be moving towards an embrace of the values of religious belief, or away from it?

The key lies in the first three lines of the Haftorah. This sermon goes on relate the gripping story of the Sancharev's assault on Jerusalem, the true identity of the dangerous Ravshakeh, a Jewish boy who went sour. And Chizkiyahu's incredible faith.

Is This The End?

In 1992, the global community was still enjoying the rosy after-glow of the fall of the Berlin Wall and the collapse of the communist Soviet Union. The two great superpowers of the day, the East and the West, were slowly drifting closer together, now embracing value and ideals that had once been bitterly disputed. That same year, American political scientist Francis Fukuyama published a book bearing the dramatic title *'The End of History'*. Fukuyama argued that recent world events and the growing international appreciation of liberal democracies and free-market economics were part of an inevitable global trend. Democracies were proving themselves to be the most effective, free, and the fairest form of governance. It was only a matter of time before it became the final form of governance, to be embraced by the entire world. Reminiscent of biblical premonitions of the 'end of days', humanity seemed to be approaching a close on a major chapter of their history. And indeed, for a time, it certainly seems as though the world had made some solid progress.

Unfortunately, history continued to happen. Today Fukuyama's book is largely met with not much more than a snicker and a smirk; the author himself retracted and qualified many of his positions. Tyrannies strengthened their hold on their populaces, madmen were left to slaughter their citizenry, and wars would rage on unabated, across the world. Over the past couple months, it seems as though the historic progress made by the fall of the USSR has begun to vanish before our eyes, as the ghosts of the Cold War have come back to life. We were hoping for the Resurrection of the Dead, but not of that variety.

Even the revolutions in Eastern Europe and Arab Spring a few years ago, which brought fresh bouts of similarly confident proclamations about the inexorable march of freedom, over time, these hopes have more or less faded away as well, and been replaced with a more hardened, cynical view about the

Celebrating Moshiach

On the first day of Passover, we celebrate our first national redemption—the Exodus from Egypt.

On the final day of Passover, we celebrate our final national redemption—the Coming of Moshiach.

The culminating day of Passover contains powerful potential for personal liberation and global redemption.

Over millennia, several Jewish traditions have evolved to help us tap into this day's energy:

We chant selections from the prophet Isaiah that foretell the wonders of the messianic era.



As humanity gradually drew closer to the era of Moshiach, the Moshiach element of this day assumed greater prominence. This reality inspired, in the eighteenth century, Rabbi Yisrael Baal Shem Tov to introduce the practice of closing this day with a festive "Feast of Moshiach," with which to celebrate the coming Redemption.

In 1906, Rabbi Shalom DovBer Schneersohn, fifth Lubavitcher Rebbe, turned this meal into a communal event. He added the tradition of drinking four glasses of wine, in parallel to the Four Cups of the seder night.



Now that we are finally poised on the very verge of Redemption, the Feast of Moshiach has become a global Jewish custom.

Jews everywhere gather to strengthen their faith in the coming of Moshiach and to cultivate a Moshiach mindset in their daily life. They celebrate with matzah and wine, festive joy, and uplifting song.

A Unique Festival

As the following list indicates, Jewish holidays overwhelmingly commemorate events from our ancient past:

1313 BCE

PASSOVER
Exodus from Egypt

We recall the miracles we experienced in our collective past while reexperiencing them spiritually in our personal present.

1313 BCE

SHAVUOT
Receiving the Torah at Mount Sinai

The final day of Passover is surprisingly unique: It celebrates an event that is scheduled to occur in our collective future.

1313–1353 BCE

SUKKOT
Forty-year eventful journey through the Sinai Desert

Rather than gazing back, we look eagerly forward.

369–355 BCE

PURIM
Rescue from Haman's decree of absolute annihilation

On this day, in addition to commemorating the Exodus and the Splitting of the Red Sea, we gaze into the future to envision a time of supernatural salvation and ultimate Divine revelation. In doing so, we tap into an energy that has yet to be fully unveiled. We align our present with our vision of the future, drawing that liberating future into our present and accelerating our present into that future.

174–138 BCE

CHANUKAH
Liberation from Syrian-Greek occupation and oppression

Through contemplating the messianic era, examining its impact on our present, and celebrating it before its arrival, we cultivate our faith in Moshiach's coming and increase our enthusiasm for that spectacular time.



YOUR
LOGO
HERE

FESTIVAL
OF THE
FUTURE

ב"ה

OASIS OF CALM



Experience
the Serenity
of a Future
Reality amid the
Current Anxiety

Celebrate the
annual Festival
of the Future.
An inspirational
Shabbaton on
the final day of
Passover



**SHABBAT
APRIL 23
PESACH DAY 8**

**CHABAD HOUSE
233 OAK LANE**

MORNING PRAYERS

10:00 AM

**SPECIAL SERMON
AND YIZKOR**

11:15 AM

FEAST OF MOSHIACH

6:00 PM

☺ MATZAH

🍷 WINE

📖 INSIGHTS

💡 INSPIRATION

🎵 SONG

👦 KID ACTIVITIES

AND MUCH MORE!



RSVP NOW AT [CHABADOFYOURTOWN/FOTF](https://chabadofyourtown/fotf) OR BY EMAILING
RABBI@CHABADOFYOURTOWN.COM

LET IT EMERGE

SAMPLE

OASIS OF CALM

SHABBAT | APRIL 23
PESACH DAY 8 | 6:00PM
@CHABAD 333 MAIN STREET

YOUR
LOGO
HERE



SUITE|302



FOR IMMEDIATE RELEASE

CONTACT: [NAME]
[PHONE NUMBER] | [EMAIL]

Local Rabbi Leads Charge to Rediscover Little-Known Jewish Holiday

Amid Chaos and Anxiety, 'Festival of the Future' to Focus on Utopian Future; Bringing Calm to the Present

[CITY, State] — Amid an atmosphere of war, sickness, and global financial uncertainty, a local rabbi is leading a campaign to raise awareness of a little-known Jewish holiday, this year dubbed 'Festival of the Future', focusing on bringing a message of hope for the future and serenity to the present.

The holiday of Passover — this year beginning at sundown on April 15th — and its Seder nights are well known — and will be observed in [MOSAD NAME] with public Seders and the distribution of *shmurah matzo* ("the Rolls-Royce of matzo) — but the eighth and final day of Passover has its own focus: the utopian future of the Messianic era, when "nation shall not lift the sword against nation, neither shall they learn war anymore." As the world reels from the devastating effects of conflict, [SHLIACH NAME], who directs [MOSAD NAME], will lead the [CITY] Jewish community in celebrating the future era of peace.

"During this time of upheaval, it's crucial that we find ways to bring peace of mind into our lives," said [SHLIACH NAME]. "On the last day of Passover, our focus shifts from the past redemption of the Jewish people from slavery in Egypt to the future redemption and the utopian Messianic era. While we eagerly await this era of global friendship and peace, we can bring its lessons into our lives today."

[MOSAD NAME] will mark the day by studying the Biblical vision of the Messianic Era, participate in interactive sessions guiding participants in finding 'Oasis of Calm' in the current climate. They will cap off the day with *Seudas Moshiach*, the traditional and mystical feast during which community members will focus on bringing the Messianic message of harmony into their own lives.

"While our world is still very much an imperfect place, if we look beneath the surface, we can see that we are already on the path towards a more perfect world," said [Shliach Name]. "Yes, there is still war between nations — but it is condemned by the vast majority of the globe, as peace is valued now more than ever. Yes, there is still illness, but modern medical advances are bringing hope to millions. On the last day of Passover, we will focus on finding the goodness that is already in the world, bringing the serenity and calm of the utopian future for which we hope into our lives today."

For more information about the celebration of the last day of Passover and to schedule an interview with [SHLIACH NAME] in advance of the holiday, contact [NAME] at [PHONE NUMBER] or [EMAIL].

WHAT: [CITY]'s Jewish community celebrating the last day of Passover, bringing serenity amidst the chaos

WHEN: Saturday, April 23 (NOTE: Out of respect for the holiday's observance, interviews will be available April 21 before sundown)

WHERE: [ADDRESS]

ABOUT PASSOVER

The eight-day festival of Passover is celebrated this year from sundown on Friday night, April 15 until after nightfall on Saturday, April 23, 2021. Passover commemorates the exodus of the Jews from Egypt and will be celebrated with festive "Seder" dinners on April 15 and 16, 2022. The final day of Passover celebrates the future Messianic era of worldwide peace and tranquility. Other holiday observances include restricting the consumption of leavened products such as bread and pasta, instead eating unleavened matzo. Additional information about the Passover holiday is available at [Chabad.org/Passover](https://www.chabad.org/Passover).

ABOUT [MOSAD NAME]

[MOSAD NAME] offers Jewish education, outreach and social service programming for families and individuals of all ages, backgrounds and affiliations. For more information visit [WEBSITE].



OASIS OF CALM

Experience the Serenity of a Future Reality amid the Current Anxiety

Welcome to the Festival of the Future:
Brochures can be found on the tables

MORNING PRAYERS

10:00 AM

SPECIAL SERMON AND YIZKOR

11:15 AM

KIDS PROGRAM

11:00 - 11:30 AM

FEAST OF MOSHIACH

6:00 PM

INSIGHTFUL CLASS OF THE TOPIC OF:
FAITH AND THE FINAL REDEMPTION

4:00 PM

FEAST OF MOSHIACH

MATZAH, WINE, INSIGHTS, INSPIRATION, SONG,
KID ACTIVITIES AND MUCH MORE!

6:00 PM

