

# Passover Feature

IN HONOR OF PASSOVER, WHICH COMMEMORATES THE ANNIVERSARY OF THE LIBERATION OF THE ISRAELITES FROM EGYPTIAN BONDAGE, THE LAS VEGAS ISRAELITE WILL PUBLISH A SERIES OF FEATURES. THIS YEAR THE PASSOVER FESTIVAL IS INAUGURATED AT SUNDOWN ON THE EVENING OF MONDAY, APRIL 16, AND ENDS AT SUNDOWN, APRIL 24.

## Freedom for What?

BY ROSE E. MATZKIN

(NATL. PRES. HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA)

As we prepare for Passover, the holiday which celebrates Israel's escape from Egyptian slavery, we think of our bretheren in the Soviet Union, in Syria and in Iraq who are not free. And we know that until these Jews can share the Passover with us as free men and women, none of us can feel free.

There are masses of people the world over who live in such poverty and disease that the struggle for bare survival consumes their entire lives. To them we pledge our continued support in the fight for freedom against Hunger, Disease and Ignorance.

Meyer W. Weisgal has called Henrietta Szold, Hadassah's founder, "the first totally free Jewish woman in the modern world." As the inheritors of her commitment, Hadassah's 325,000 members dedicate themselves to the survival of our people and to the preservation of the Jewish way of life, these Jewish women carry many responsibilities; yet they consider themselves "free."

They raise millions of dollars annually to support hospitals, schools, and children's villages. They work very hard and very creatively. They know that one doesn't give to a hospital or to a school just once -- that institutions cannot survive or grow unless they can depend on a steady income. And their husbands and their children understand that Hadassah,

# traditional way to make a Seder

- 1 **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.
- 2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.
- 3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order (*sefer*). The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.
- 4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three matzot are placed in the Seder tray. Half the middle matzoh, saved for the *Afikoman* (desert), is playfully "stolen" by a child and ransomed for a prize.
- 5 **THE Z'ROAH**, a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb (*Pesach*) which had to be eaten roasted. *Pesach*, the Hebrew name for Passover, also refers to the Lord's passing over (*pasach*) the Jewish homes during the plague visited upon the Egyptian first-born.
- 6 **THE BEITZAH**, a roasted egg placed left of the *Z'roah*, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were brought).
- 7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Chazereth*, another piece of bitter herbs, commemorating the custom of eating *Maror* sandwiched between two pieces of *Matzoh*.
- 8 **THE CHAROSET**, placed beneath the *Z'roah*, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the *Maror* is eaten, it is dipped into the *Charoset*.
- 9 **THE KARPAS**, a piece of parsley or lettuce placed to the left of the *Charoset*, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The *Karpas* also signifies Springtime, the season of Passover.
- 10 **THE CUP OF ELIJAH**, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

therefore, is a continuing responsibility. And they understand that there is no conflict between the concepts of Freedom and of Responsibility.

Freedom comes from the ability to make a choice. Responsibility means caring. We must be free to choose what we care about, but we cannot survive without caring about something. That is what the lesson of Passover is all about.

TEL AVIV (WNS) -- A new highly sophisticated air-to-air missile, the "shafrir" (Canopy), developed by Raphael, Israel's weapons development authority, and which has been reportedly tested in combat against Egyptian and Syrian jets downed in the past two years, was unveiled this week.

## Passover Greetings



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