


NEW YORK, N.Y.--In meetings in New York especially arranged with Jewish and Zionist writers, editors and publicist, Mr. Avraham Schenker, head of the Organization and Information Department of the World Zionist Organization in Jerusalem, deplored what he termed "the ignorance of most American Jews and many American Zionists concerning the real facts behind Israel's establishment and its struggle for survival."

NEW YORK -- Mrs. Norma U. Levitt, wife of David M. Levitt of Great Neck, first woman in 100 years, has been named a vice-chairman of the Union of American Hebrew Congregations, national body of 710 Reform synagogues in the U. S. and Canada, serving 1.1 million members.

WASHINGTON (WNS) -- Rep. Benjamin S. Rosenthal (D.NY) has urged the Soviet Union to re-establish diplomatic relations with Israel.

# The 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* (dessert), 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 (*posach*) 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 *Charoet*.
- 9 **THE KARPAS**, a piece of parsley or lettuce placed to the left of the *Charoet*, 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.



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