

ISRAELITE ADS PAY

The traditional way to make a Seder



A Very Joyous Passover

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HAPPY HOLIDAYS TO LAS VEGAS ISRAELITE

FROM MIKE J. SILVERMAN LIFETIME NATIONAL RECRUITER, JEWISH WAR VETERANS

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- 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 (seder). 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 MATZON 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 matzot, saved for the Afikomen (dessert), is playfully "stolen" by a child and ransom 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 Matzot.
- 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.

ISRAEL'S POPULATION MUST DOUBLE

NEW YORK (WNS) -- Pinhas Sapir, chairman of the World Zionist Organization and Jewish Agency Executives, told the Planning Conference for American Aliya that "unless we double our Jewish population over the next 25 years, I fear for the future of the State of Israel."

Speaking to almost 300 persons from 23 states and 55 cities, representing 30 Jewish organizations, Sapir said Israel's population grew five-fold during its first 25 years but it is today "twenty or more times as strong." Sapir made an impassioned appeal for a major aliya from the United States and challenged the American Jewish community to "take on the burden of stimulating a creative aliya from North America." Sapir said Israel has been "as responsive as we can to some of the valid criticism about our processes of absorption." However, he insisted that Israel was offering "neither heaven nor haven, but a frontline position in trouble and triumph, in nation-building."

Charlotte Jacobson, chairman of the WZO's American Section, said the two-day conference was "historic" because it had taken upon itself the task of finding out how to make aliya the "number-one topic on the American Jewish agenda." She said the challenge was to make American Jews understand that aliya was one of the choices they could make. Mark Shulman, a Columbia University senior, said that a Student Mobilization for Israel had been created to take political action on behalf of Israel, recruit volunteers for Israel, and aliya. The students established an Aliya Corps which numbers 500 students committed to aliya. Shulman himself will be making aliya after he graduates this June.

Dr. Judah J. Shapiro, president of the Labor Zionist Alliance, said the workshops at the conference endorsed a proposal to develop regional or city councils for aliya. The workshops stressed the importance of maintaining contact with olim to support their absorption, and called atten-

tion to what Dr. Shapiro terms "temporary aliya" as a step toward total commitment. Upon his return to Israel, Sapir told news-men that he had achieved a breakthrough on aliya in his recent meetings

with American Jewish leaders. He said aliya must become a responsibility of American Jewish communities, just as the United Jewish Appeal and the Israel Bonds campaigns are their responsibility.

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