



Congregation Anshei Israel's
Rabbis, Staff, Officers and Board of Trustees
wish you a happy, healthy, kosher Pesah.

Pesah Schedule of Services

Friday, April 3 – Erev Passover

Morning Minyan with Siyum for First Born 7:00am
Mincha, Erev Shabbat & Festival Service 5:45pm

Saturday, April 4 – 1st Day Passover (Shabbat)

Shacharit Service 9:00am
(As part of this service on the First Day of Pesah, we will pause for a short reaffirmation ceremony to acknowledge our commitment to Judaism and Jewish living. On Yom Kippur, we strive to return to the path God has shown us as individuals; on Passover, we step forward into the future, as a people, along that path.)

Mincha Service 12:30pm
(Because of the onset of the Festival of Passover — the Second Seder is this evening — we will hold our Mincha Service earlier than usual.)

Ma'ariv Service 6:30pm

Second Night Seder (RSVP required; see right) 7:00pm

Sunday, April 5 – 2nd Day Passover

Shacharit Service 9:00am
Mincha/Ma'ariv Service 7:10pm

Monday, April 6 – 3rd Day Passover

Morning Minyan 7:15am
Mincha/Ma'ariv Service 5:30pm

Tuesday, April 7 – 4th Day Passover

Morning Minyan 7:15am
Mincha/Ma'ariv Service 5:30pm

Wednesday, April 8 – 5th Day Passover

Morning Minyan 7:15am
Mincha/Ma'ariv Service 5:30pm

Thursday, April 9 – 6th Day Passover

Morning Minyan 7:15am
Mincha/Ma'ariv Service 5:30pm

Friday, April 10– 7th Day Passover

Shacharit Service 9:00 am
Mincha/Kabbalat Shabbat Service 5:45pm

Saturday, April 11 – 8th Day Passover (Shabbat)

Shacharit Service/Yizkor 9:00 am
Mincha/3rd Meal/Ma'ariv/Havdallah Service 5:45pm

Second Seder

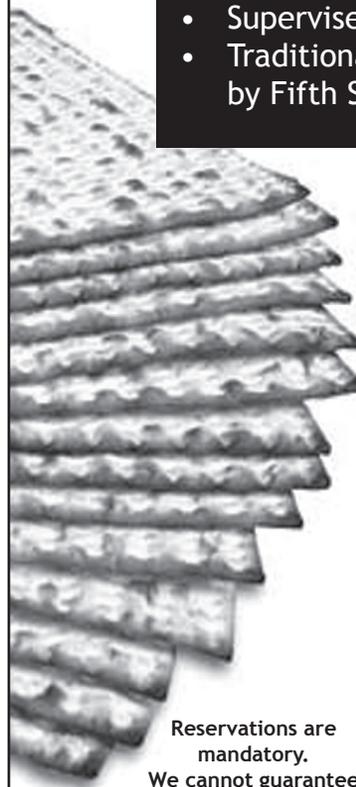
Perfect for all ages

Saturday, April 4

Ma'ariv Service 6:30pm

Seder begins promptly at 7:00pm

- Great dialogue
- Family participation
- Supervised children's play
- Traditional 4-course dinner by Fifth Street Deli Catering



Seder Facts

Member	Price
Adult (13+)	\$45
Child (4-11)	\$30
Non-member	Price
Adult (13+)	\$55
Child (4-11)	\$40
College	\$37
Military	\$37

Reservations are mandatory.
We cannot guarantee space after Mar. 30.
Questions? Call Barb at 745-5550 ext. 242

RSVP by Mar. 30
Visit www.caiaz.org
or call 745-5550

WHY IS THIS NIGHT DIFFERENT?

ON ALL
FESTIVALS WE
ONLY EAT ...



ON THIS NIGHT WE CONDUCT A SEDER

The Seder is a unique home service — as old as the Jewish people itself. It is a religious service in which every member of the family participates, the smallest standing guard over the Afikoman, school-agers asking the Four Questions, and others asking questions of their own; adults discussing the age-old struggle for human freedom and dignity, planning how best to preserve them. It brings together all members of the family and reminds us how good it is to celebrate a Festival at home.

The Seder reminds us of the eternal nature of the Jewish people. The first Pesah marked the birth of a unique nation, and as long as we keep our mission of showing the world a people who live by the Torah, we will remain on the slate of history. The Haggadah voices this assurance and every year we retell the story and repeat the pledge of Pesah.

The Pharaoh of the Pesah story was not just a cruel king who happened to live at a certain time, in a certain country. To our ancestors, Pharaoh was more than one man. He was for them every tyrant, every cruel and heartless ruler who ever enslaved the men, women and children of his country.

The first emancipation was only a foreshadowing of all the emancipations that were to follow and which will yet follow in the days to come. The victory over the first Pharaoh reminds us that the time will come when all the Pharaohs of the world will be vanquished and when right will conquer might, when God alone will rule over people and all people will be brothers.

The name Moses is mentioned in the Haggadah only once, and then incidentally. There are two bits of distinctively Jewish logic behind this:

- 1) We emphasize the directness of the intervention by God, "Who took us out of Egypt, not through an angel and not through a messenger, but the Holy One, Blessed be He, in His glory and in Person."
- 2) We seek to rule out any suggestions of hero-worship or idolization of an individual. Moses, who occupied the center of the stage on that fateful night, was but an instrument of God, as any of us can and should be.

Everything you need for Passover!



Women's League
JUDAICA
GIFT SHOP

All proceeds support CAI's preschool/kindergarten, religious school, USY, college outreach and other youth activities.

TA' ANIT BECHORIM - FAST OF THE FIRST BORN

It is customary that all first-born males fast on the eve of Pesah (or on the preceding Thursday when Erev Pesah falls on Saturday night) commemorating the plague of the first born before the Exodus from Egypt.

First born are excused from fasting if they attend a Siyum, celebrating the conclusion of studying a significant portion of Rabbinic literature. Rabbi Eisen will conduct our annual Siyum after a special morning service on **Friday, April 3 at 7:00am**. A light breakfast will be served. We invite all "first-born" (male and female) to participate in our Siyum.

THE COMPLETE SEDER TABLE

The Seder table, around which family and friends gather in the home, is the setting for a ritual display of symbolic foods which are tangible reminders of the flight from Egypt.

A Haggadah is put at each place setting, along with a goblet of wine. During the Seder, everyone drinks four cups of wine, at specified times, to recall the four promises of redemption made by God to the Israelites.

The Cup of Elijah, a special, often decorative goblet of wine which is reserved for Elijah to use, is left for the Prophet of Hope and Faith, and the door to the home is opened during the ceremony in order to welcome him.

KOSHER SYMBOLS

Processed foods should bear the legend "Kosher for Passover" or an equivalent symbol on the label to be suitable for Passover. The letter "U" inside the letter "O" is the mark of the Union of Orthodox congregations, but does not by itself mean that the product can be eaten during Passover. "Kosher for Passover" or the letter "P" must accompany the letter "U" in the circle.

The word "Pareve" (sometimes spelled Parve) appears on many labels and packages and means that the food is neutral — made of neither dairy nor meat ingredients. Pareve foods can be eaten with either dairy products or meat and poultry. Fish is pareve.

THE RABBINICAL ASSEMBLY PESAH GUIDE

Every year the Rabbinical Assembly committee on Jewish Law and Standards publishes a Passover Guide which includes instructions for how to *kasher* one's home for Passover, as well as a list/overview of permitted and forbidden foods.

For a copy of this year's Guide, visit: <http://www.rabbinicalassembly.org> and search for Pesah Guide.

"Matzah and More" Passover Food Drive March 2 - 24

CAI's Religious School is coordinating this community drive to benefit Jewish Family & Children's Services. We are responsible for 300 boxes of matzah, and are also accepting other kosher-for-Passover food items.

Please bring items to the marked box in the lobby outside the administrative office. Questions? Contact Sarah Artzi at 745-5550, ext. 227.

SYMBOLIC FOODS

Matzah is the unleavened bread, eaten as a reminder of our hurried departure from Egypt. Three Matzot, slipped into a special three-part cover are placed at the head of the table. They represent the three groups of Jews in ancient Israel: the Kohanim (the priestly class), Levites (who assisted the priests), and Israelites (everyone else). The three together symbolize the unity of the Jewish people.

Afikomen is the piece of matzah served at the end of the meal. It comes from half of the middle of the three matzot and is set aside deliberately for that purpose. By custom, it is wrapped in a napkin and hidden during the seder for the children's afikomen hunt that follows the meal. The child who finds the afikomen gets a reward.



K'arah is the seder plate on which the following foods are placed:

Maror is the bitter herb — usually horseradish — that symbolizes the enslaved Israelites in Egypt.

Haroset is a mixture of apples, nuts, wine, and cinnamon which symbolize the mortar and bricks used by the Jewish slaves to build Egyptian cities.

Z'roah is the roasted lamb bone which signifies the pascal lamb offered on Passover night in the Temple.

Beytza is the roasted egg which denotes the festival offering brought to the Temple to supplement the pascal lamb.

Salt water represents the bitter tears shed by the Jewish slaves.

Karpas can be parsley, celery, onion, radishes or cooked potatoes — dipped in salt water before eating — and is a two-fold symbol that stands for both the poor diet of the Jews while they were slaves and for spring time.

BEDIKAT HAMETZ

One of the pre-holiday ceremonies is Bedikat Hametz, searching for leaven, when we conduct a candle-lit search through our homes to insure that no hametz is still present. It is a brief ceremony in which the entire family can and should participate.

Make sure that all hametz has been removed or locked away, with the exception of what will be needed for the morning. Carefully hide some crumbs of bread. This is to insure that the blessing and the ceremony will not be performed in vain. Take a candle, a feather or brush, and a box or cloth for the crumbs, and recite this blessing:

Baruch Ata Adonai, Eloheynu Melekh Ha'Olam Asher Kid'Shanu B'Mitzvotav V'Tsivanu Al Bi'Ur Hametz.

Blessed are you, O Lord, King of the Universe, who has sanctified us with His commandments and commanded us to remove all leaven.

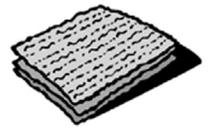
Perform the search and gather up all the crumbs; this is a family project. Tie the crumbs in a bundle, which will be burned the next morning. Recite the following: All manner of leaven, which is in my possession, that I have not seen or removed, shall be annulled and considered as the dust of the earth.

The search should take place on **Thursday, April 2. On Friday, April 3**, at or before 10:00am, burn the leaven and recite the blessing above.



MA'OT HITTIM

We do *tzedakah* (charity) when we help the poor and those who cannot help themselves. Right after the holiday of Purim, synagogues begin collecting *tzedakah* for the holiday of Pesah. This special *tzedakah* donation is called *Ma'ot Hittim*, (money for wheat). Years ago, *Ma'ot Hittim* was used to buy wheat and, this wheat was baked into *matzah* for poor people. Jews preparing to celebrate Pesah have always been concerned that everyone in the Jewish community be able to do so. *Ma'ot Hittim* are the special funds used to buy Passover supplies for those who need them, so that no one is deprived of a Seder because of economic difficulty.



You can make a contribution to the **Ma'ot Hittim Fund** for this purpose, and help people here and in Israel. Please make your check payable to: *Congregation Anshei Israel, ATTN: Ma'ot Hittim Fund* and mail it to 5550 E. 5th St., Tucson, AZ 85711.

MECHIRAT HAMETZ: SELLING OF HAMETZ

According to the Torah, Jews may neither eat nor own *hametz* (leavened) foods during the week of Passover.

Many *hametz* foods can be disposed of prior to Pesah, but some cannot without significant loss. This problem can be resolved by selling, according to an ancient formula, any *hametz* foods to a non-Jew, who is not obliged to observe the holiday.

The *hametz* is sold with the understanding that the seller will not partake of it during the week of Pesah. The *hametz* technically becomes the property of the non-Jew. However, it remains on the seller's property, usually in a designated corner of the house or garage "rented" to the non-Jew. The *hametz* is repurchased immediately after Pesah for your continued use.

Rabbi Robert Eisen will accept responsibility for instituting the transaction and for repurchasing the *hametz* after Pesah for your use. **Please complete the form below and return it to the synagogue BEFORE Friday, April 3.**

Mechirat Hametz: Selling of Hametz

I/We _____ authorize Rabbi Robert Eisen or his designated representative to sell all *hametz* located on our premises.

Home Address: _____

City: _____

Business Address: _____

City: _____

I/We understand that this is a legal transaction and that I/we may not partake in these products during the week of Passover. I/We understand that these products will be repurchased for our use immediately after Passover.

Enclosed please find a check for \$ _____ made payable to Congregation Anshei Israel in order to fulfill the *mitzvah* of **Ma'ot Hittim**.

Signature: _____

Congregation Anshei Israel
5550 E. 5th St. • Tucson, AZ 85711



Supplementary Readings for the Seder

Ha Lachma Anya

*After Ha Lachma Anya (and just before the “4 Questions”),
the leader uncovers the matzah.*

This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat with us! This year we are here, next year may we be in the land of Israel! This year we are slaves; next year may we be free!

The matzah symbolizes a job unfinished: it is the bread without leaven. Only our hopes and prayers for two thousand years have made it “rise” to the idea of freedom, in our own country, in our own time.

The matzah also reflects a dream yet unrealized: the security of our people in a sovereign state, free from war, tyranny, and oppression.

God has brought us out of slavery and rescued us from those who would seek our destruction. We have been redeemed through the ingathering of exiles from all over the world and taken our place among the nations as an independent people. Now we look forward to the fifth promise of redemption: “and I will bring you into land which I swore to give to your ancestors as a heritage” (Exodus 6:8).

We pledge ourselves anew to the fulfillment of “a free people in our homeland – the land of Zion and Jerusalem!” Amen.

The Matzah of Unity

*To be recited during the Seder at Yachatz
when breaking the middle Matzah.*

Passover is a beloved holiday, not only because we recall our freedom, but also because we share our concerns for all in need. We cannot only taste the foods. We have to remember our responsibilities as Jews to reach out and assist others with our *tzedakah*, our charitable obligations, and through our *gemilut hasadim*, our acts of loving-kindness. We connect our ritual symbols with our ethical deeds.

We recall springtime as we eat the green vegetable Karpas.
May we remember that it symbolizes a renewal of nature and the human spirit.

We recall our people’s tears and suffering as we dip into the saltwater.

May we remember our people’s past oppressions and care for those who still have tears and pain.

We recall the bitterness of slavery as we eat the Maror.
May we remember the plight of the poor and the downtrodden and alleviate their distress.

We recall our servitude to Pharaoh as we eat the Matzah, the bread of affliction.

May we remember God’s redemption of our people and how Matzah became the first food eaten in freedom.

Let us now take the middle Matzah and divide it in half. As we break this Matzah and set it aside, we link ourselves symbolically with all Jews throughout the world, especially those who were broken from the community of Israel for so long and have only recently rejoined Klal Yisrael.

Our Seder meal will not conclude until the missing piece of Matzah is found and returned to the table. The Matzah, when restored, shows the desire of our people to be together as one, at peace. As Jews, we are people of sacred fragments; we need help from God to bond together in everlasting unity.

These symbols and rituals at the Seder reconnect us to our sacred past, remind us of our Divine mission, and challenge us to create a future of wholeness for Jews the world over.

May this Pesah be a time of recommitment to our people and our faith. Amen.

In Memory of the Victims of the Holocaust

*To be read following the Grace After Meals
and just before the Ceremony of The Cup of Elijah.*

At this time, we remember with reverence and love the six million of our people who died at the hands of a tyrant more wicked than Pharaoh who enslaved our fathers in Egypt. “Come,” he said, “let us destroy these people that Israel may be remembered no more.”

And then they slew the blameless and pure men, women, and children with bullets, gas and fire. But never shall we forget how some who survived the ghettos and camps of destruction rose up against the wicked ones. On the first day of Pesah the remnants of the ghetto of Warsaw rose up against their enemy, as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought honor to the name of Israel throughout the world.

From the depth of their suffering, our brothers lifted their voices in a song of faith in the coming of the Messiah when people will be at peace with each other and hatred will be banished from the world.

Let us now sing together *Ani Ma’amin* – “I Believe.”

*Ani Ma’Amin Be’Emunah Shelemah
Beviat Hamashe-achn
V’Af Al Pee Sheyitmahmaya
Eem Kol Zeh Ani Ma’Amin.*

Upon opening the door for Elijah.

The fourth cup of wine is filled, as is the Cup of Elijah. A custom attributed to the Hassidic rabbi, Naftali Tzvi Horowitz of Ropschitz, is that every participant adds some wine to Elijah’s cup in order to symbolize the cooperative work needed to bring about redemption.

The door is opened. All rise to welcome Elijah with the greeting, Barukh Ha-ba! (“Blessed is he who comes!”).

The song, *Eliyahu Ha-navi*, may be sung:

<i>Eliyahu Ha-navi</i>	<i>Bimheira b’yameinu</i>
<i>Eliyahu Ha-tishbi,</i>	<i>Yavo eileinu</i>
<i>Eliyahu, Eliyahu</i>	<i>Im Mashiach ben David</i>
<i>Eliyahu Ha-gil’adi.</i>	<i>Im Mashiach ben David.</i>

The four cups of our Seder symbolize the four promises of redemption that God made at the Burning Bush:

I will free you from the burdens of the Egyptians and deliver you from their bondage; I will redeem you with an outstretched arm. And I will take you to be My people...” (Exodus 6:6-7)

These promises were fulfilled with the Exodus from Egypt. There is, however, a fifth promise:

“And I will bring you into the land which I swore to Abraham, Isaac and Jacob and give it to you as a lasting possession...” (Exodus 6:8)

This promise was realized as long as the Jewish people dwelled independently in their own land. With the destruction of the Temple in the year 70 CE and the end of Jewish sovereignty, the rabbis debated drinking a fifth cup to remind us of this promise. They decided to leave the question to be answered by Elijah the Prophet, who will herald the coming of the Messiah.

A century after the formulation of political Zionism — and over fifty years after the establishment of the State of Israel — we look again for the fulfillment of the promise. May this year see the realization of all our dreams of Zion! May Israel dwell securely with all her neighbors and know the fruits of peace! And may we drink the fifth cup in Jerusalem rebuilt and redeemed! Amen.

The door is closed and all are seated.