

**Congregation Anshei Israel's Clergy,
Staff, Officers and Board of Trustees
wish you a happy, healthy, kosher Pesach.**



Celebrate Second Seder with Rabbi Metz & Nichole Chorny on Zoom

Sunday, March 28 at 6:00pm

Why is this Zoom different from all other Zooms?



Plan to join us for a Virtual Seder on the Second Night of Passover, Sunday, March 28 at 6:00pm. We will follow the first part of the Seder through to the pause for the meal, and then skip to a few selections from the concluding portions, allowing everyone to participate in their own meals without interruption.

For the fullest, most meaningful experience, we recommend you prepare the following (as best you can):

- Kosher grape juice or wine
- Kiddush cups or goblets
- Seder plate filled with: shankbone, roasted egg, parsley or green vegetable, *charoset*, bitter herb
- *Haggadah* - everyone is invited to use their *haggadah* of choice. We will provide a link to the *haggadah* used during this Seder*
- A copy of our Seder Supplement*
- A copy of the Seder Song Sheets*
- Parsley or green vegetable
- Salt water
- Stack of three *matzot*
- *Afikomen* bag or napkin
- Bitter herb
- *Charoset*
- Elijah's Cup (and/or Miriam's Cup or glass of water)

* Materials can be found on our website at
caiaz.org/resources

RSVP DEADLINE: March 22.

Amber ExecAssist@caiaz.org or 745-5550, ext. 225
Links and other details will be provided upon RSVP.

Pesach Schedule of Services

Thursday, March 25

Morning Minyan with Siyum for First-Borns 7:00am
Those who learn with someone who has completed learning a book must participate in a celebratory meal after learning. Rabbi Metz will teach Mishna Gittin, and after the lesson you are invited to BYOB (Bring Your Own Breakfast).

Mincha/Ma'ariv Service..... 5:30pm

Saturday, March 27 – Erev Passover

Sunday, March 28 – 1st Day Passover

Shacharit Service9:00am
Mincha/Ma'ariv Service..... 6:00pm
Second Night Seder (*RSVP required; see left*).... 6:30pm

Monday, March 29 – 2nd Day Passover

Shacharit Service9:00am
Mincha/Ma'ariv Service..... 7:15pm

Tuesday, March 30 – 3rd Day Passover

Shacharit Service7:30am
Mincha/Ma'ariv Service..... 5:30pm

Wednesday, March 31 – 4th Day Passover

Morning Minyan7:30am
Mincha/Ma'ariv Service..... 5:30pm

Thursday, April 1 – 5th Day Passover

Morning Minyan7:30am
Mincha/Ma'ariv Service..... 5:30pm

Friday, April 2 – 6th Day Passover

Morning Minyan7:30am
Mincha/Ma'ariv Service.....5:45pm

Saturday, April 3 – 7th Day Passover (Shabbat)

Shacharit Service/Yizkor 9:00am
Mincha/Shabbat Ma'ariv/Havdalah Service..7:25pm

Sunday, April 4 – 8th Day Passover

Shacharit Service/Yizkor7:30am
Mincha/Ma'ariv Service..... 5:30pm

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 *Afikomen*, 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 *Pesach* 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 *Pesach*.

The Pharaoh of the *Pesach* 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 person. He was for them every tyrant, every cruel and heartless ruler who ever enslaved the adults 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

by appointment only
745-5550

All proceeds support CAI's youth programs.

TA'ANIT BECHORIM - FAST OF THE FIRST-BORN

It is customary that all first-borns fast on the eve of *Pesach* (or on the preceding Thursday when *Erev Pesach* falls on Saturday night) like it does this year) commemorating the plague of the first-born before the Exodus from Egypt.

First-borns are excused from fasting if they attend a Siyum, celebrating the conclusion of studying a significant portion of Rabbinic literature. Rabbi Metz will conduct our annual Siyum after a special morning service on **Thursday, March 25 at 7:00am**. We invite all "first-borns" 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

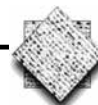
Processed foods should bear the legend "Kosher for Passover" or an equivalent symbol on the label to be suitable for Passover. The letter "U" inside the letter "O" is the mark of the Union of Orthodox congregations, but does not by itself mean that the product can be eaten during Passover. "Kosher for 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 PESACH 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: www.rabbinicalassembly.org and click the link on the home page.



"Matzah & More" Passover Food Drive March 1 - 12

CAI's B'Yahad Religious School is coordinating this community drive for Jewish Family & Children's Services to provide Passover foods for families in need. Please help with this cause to enhance the Passover celebration for these families.

Due to the COVID-19 pandemic, only monetary donations can be accepted. JFCS will then purchase gift cards to distribute.

Drop off or mail check made payable to CAI and note "Matzah & More" on it or make a secure donation online at caiaz.org

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 ensure 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 ensure 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.

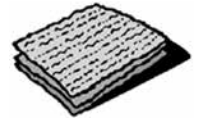
Blessed are you, O Lord, King of the Universe, who has sanctified us with His commandments and commanded us to remove all leaven.

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, March 25. On Friday, March 26**, 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 Pesach. 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 *Pesach* 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 CAI's *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.** You can also find the form at caiaz.org

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 *Pesach*, but some cannot without significant loss. This problem can be resolved by selling, according to an ancient formula, any *hametz* foods to a non-Jewish person, 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 *Pesach*. The *hametz* technically becomes the property of the non-Jewish person. However, it remains on the seller's property, usually in a designated corner of the house or garage "rented" to the non-Jewish person. The *hametz* is repurchased immediately after *Pesach* for your continued use.

Rabbi Metz will accept responsibility for instituting the transaction and for repurchasing the *hametz* after *Pesach* for your use. **Please complete the form below and return it to the synagogue BEFORE Wednesday, March 17.** Form is also available online at caiaz.org

Mechirat Hametz: Selling of Hametz

I/We _____ authorize Rabbi Metz or her 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 "Four 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 *Pesach* 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 *Pesach* 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 Shelema

Be'vat 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:

Eliyahu Ha-navi

Eliyahu Ha-tishbi,

Eliyahu, Eliyahu

Eliyahu Ha-gil'adi.

Bimheira b'yameinu

Yavo eileinu

Im Mashiach ben David

Im Mashiach ben David.

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.