

# Beth David Synagogue Pesach Guide

## Pesach 5769 - Passover 2009

### ***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 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 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 thus 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.

### ***Counting the Omer***

Rabbinic tradition has it that the Torah speaks of counting the seven weeks from the second day of Passover to Shavuot, this counting has to be understood quite literally. Each day should be counted: "This is the first day of the Omer"; "this is the second day of the Omer"; "this is the tenth day, which is one week and three days of the Omer," and so on. This practice is known as "counting the Omer," although, as we have seen, it is actually counting from the Omer.

Counting the Omer has been interpreted by Jewish thinkers to denote that, after freedom, the theme of Passover, one eagerly counts the days and weeks until the Torah is welcomed on Shavuot. An illustration given is of a slave counting the days to his freedom or, more romantically, of a lover counting the days until he will be united with his beloved.

In the Middle Ages, the Omer period became one of mourning, albeit in a minor key. One of the reasons given is that the disciples of Rabbi Akiba died during this period. It is the practice not to have a haircut during this period, except on certain days. Weddings are also not celebrated, except on certain days permitted by local custom.

### ***Hinei Ma Tov.....***

Every year friends and families gather to celebrate the Passover Holiday, enjoy a festive Seder meal and the retelling of our ancient exodus.

If you find you have an extra place at your Seder table and would like to welcome a visitor, student or neighbor to your home or if you are a visitor, student or neighbor who would like to enjoy this holiday as a guest of one of our congregations members, please contact the synagogue office at 294-0007.



# Laws and Customs for Pesach

Prepared for the Rabbinical Assembly by Rabbi Mayer Rabinowitz

The Torah prohibits the ownership of *hametz* (leaven) during Pesach. Therefore, we arrange for the sale of the *hametz* to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted *hametz*. If ownership of the *hametz* was not transferred before the holiday, the use of this *hametz* is prohibited after the holiday as well (*hametz she-avar alav ha-Pesah*).

Since the Torah prohibits the eating of *hametz* during Pesach, and since many common foods contain some admixture of *hametz*, guidance is necessary when shopping and preparing for Pesach.

During the eight days of Pesach, *hametz* cannot lose its identity in an admixture. Therefore, the minutest amount of *hametz* renders the whole admixture *hametz* and its use on Pesach is prohibited. However, during the rest of the year, *hametz* follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part *hametz* and sixty parts of non-*hametz* (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during Pesach.

What follows is a general guideline. However, your rabbi should be consulted when any doubt arises. *Kosher le-Pesach* labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

**PROHIBITED FOODS** include the following: leavened bread, cakes,

biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in the use of these products.

## PERMITTED FOODS:

**A.** The following foods require no *kosher le-Pesach* label if purchased prior to Pesach: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP); sugar, pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (for legumes see above); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), Camembert (semi-soft) and Brie (soft); frozen (uncooked) fruit (with no additives); baking soda.

**B.** The following foods require no *kosher le-Pesach* label if purchased before or during Pesach: Fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.

**C.** The following foods require a *kosher le-Pesach* label if purchased before or during Pesach: All baked

products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (These juices are often clarified with *kitniyot* which are *not* listed among the ingredients. However, if one *knows* there are no such agents, the juice may be purchased prior to Pesach without a *kosher le-Pesach* label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein-- however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kosher le-Pesach* label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.

**D.** The following processed foods (canned, bottled or frozen), require a *kosher le-Pesach* label if purchased during Pesach: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

**DETERGENTS:** If permitted during the year, powdered and liquid detergents do not require a *kosher le-Pesach* label.

**MEDICINE:** Since *hametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesach. If it is not for life sustaining therapy, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

**KASHERING OF UTENSILS:** The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was

## Pesach Laws Continued

absorbed in the utensil (*ke-voleo kakh poleto*). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

**A. EARTHENWARE** (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

**B. METAL** (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.

**C. OVENS AND RANGES:** Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

**D. SMOOTHTOP ELECTRIC RANGES** present a problem. They cannot be covered with foil, nor heated at a high temperature, nor cleaned with an abrasive cleaner. Consult with the manufacturer on how to clean the smoothtop. Then discuss with your rabbi if that method of cleaning is adequate enough to kasher the smoothtop. Some will not be able to be kashered.

**MICROWAVE OVENS**, which do not cook the food by means of heat,

should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesah.

**E. GLASSWARE:** Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesah, or putting them through a dishwasher.

**Glass Cookware:** There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

**Glass Bakeware**, like metal bakeware, may not be kashered.

**F. DISHWASHER:** After not using the machine for a period of 24 hours, a full cycle with detergent should be run.

**G. ELECTRICAL APPLIANCES:** If the parts that come into contact with *hametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

**H. TABLES, CLOSETS AND COUNTERS:** If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used.

**I. KITCHEN SINK:** A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

**J. HAMETZ AND NON-PASSOVER UTENSILS:** Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

### ***Firstborns and Non-Firstborns, Fathers and Mothers: Bring your sons and daughters***

Please join me in a *Siyum Bechorim* celebrating the conclusion of my study coinciding with the **Fast of the Firstborn\***.

**Wednesday, April 8, 2009**

7:00 a.m. Minyan (bring Talit/Tefillin if you have them)

7:30 a.m. Siyum/Study

7:45 a.m. a light *chametz* breakfast will be served

8:00 a.m. adjournment

**Rabbi Eliezer Havivi**

\* The fast of the firstborn, on the morning preceding the first Seder, commemorates God's saving of the Israelite firstborn in Egypt, when the Egyptian firstborn was slain. It is customary for the Rabbi to conclude his/her study of a tractate (volume) of the Talmud on that day, and make a *siyum* - a "concluding" party, so the firstborn of the community can share in the joyous occasion, and be released from their obligation to fast on that day.

## Bedikat Chametz The Search for Leaven

Bedikat Chametz is an important Jewish childhood memory which you can create for your children. It is a brief, simple ceremony that can potentially form an important component of your family's Jewish consciousness and identity. You can do it! It goes like this:

On Tuesday evening, April 7, about 8:00 PM, after you have cleaned the house and isolated and stored away your chametz, take one slice of bread, divide it into sections. (Some families wrap up each piece.) Place one piece in each room in the house. Take a candle, feather and wooden spoon (you can just use a baggie, too), light the candle and say the following blessing:

*Baruch Ata Adonay Elohaynu Melech Ha'olam asher keedshanu b'Mitzvotav v'tzeevanu al biyur chametz.*

Praised are you, Adonai, our God, Sovereign of the Universe, who sanctified us with your Mitzvot and commanded us to remove all chametz.

Then, with a minimum of talking, everyone goes room to room, "finding" and sweeping the chametz bread crumbs.

When you have collected it all, return to the kitchen and recite the following declaration:

*"Kol Chamira v'Chamiya - All chametz and leaven which is in my possession, which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth."*

Keep the chametz in a bag overnight and on Wednesday morning, before 11:00 AM, burn it in your backyard, or come to the **Public Chametz Burning (Biyur Chametz)** at the **Kimberly Susan Bates Building parking lot at 9:00 am sharp** and burn your chametz with other families. While the chametz is burning, recite the following formula:

*"Kol Chamira v'Chamiya - All chametz in my possession whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth."*

The full text and explanation of the Search for and Burning of Leaven is found in the beginning of many Haggadot.

Don't forget to sell your chametz through Rabbi Havivi before 9:00 am Wednesday, April 8.

## Memorialize Your Loved Ones - Come to Yizkor

Yizkor will be recited on the Eighth Day of Passover, Thursday, April 16. Services will begin at 9:00 a.m. and Yizkor will be recited.

Yizkor is a brief service, held four times a year, during which individuals ask for God's blessing and formally recall the memories of their loved ones who are no longer alive. It is appropriate to quietly recite the names - Hebrew names particularly, or in English, of the loved ones we recall. It is recited for immediate family, but also for grandparents, cousins, and dear friends. You may wish to prepare a list of names to bring with you to synagogue. I will be happy to assist you in compiling such a list, or in determining Hebrew names, if you wish.

It is also customary to light a yearzeit candle the previous evening in memory of your deceased relatives.

I hope you will join us in synagogue on Yom Tov.

Rabbi Eliezer Havivi

## PASSOVER 5769

### MECHIRAT CHAMETZ - THE SELLING OF CHAMETZ

May be arranged by filling out the coupon below and sending it to the synagogue any time during the week preceding Passover, but arriving **no later** than 9:00 a.m. on Wednesday morning, April 8. It is preferable to follow the tradition of arranging the sale personally through Rabbi Havivi. he will be glad to act as your agent in selling your chametz and is available to do so before and after 5:45 p.m. minyan during the week preceding Pesach.

I/We \_\_\_\_\_

Residing at \_\_\_\_\_

designate Rabbi Eliezer Havivi of Beth David Synagogue to be my/our agent for the sale of all my/our chametz and utensils for chametz as required by Jewish Law, before the holiday of Passover. Enclosed, please find a contribution for the *Ma'ot Hittin* ("wheat money" - Food for the Needy.)

Signed \_\_\_\_\_

Return in person or by mail to Rabbi Eliezer Havivi before Wednesday, April 8.

Beth David Synagogue, 804 Winview Drive, Greensboro, North Carolina 27410

You may FAX this form to Rabbi Havivi at 294-7011, or email him at ehavivi@bethdavidsynagogue.org but please mail or bring in a check for *Ma'ot Hittin*.

# Symbols of the Seder

**Seder** - The Hebrew word "Seder" means order. Since we arrange the table in a certain order and follow a special order for the service, we refer to this ceremony as a Seder.

**The Haggadah** - Haggadah comes from the Hebrew word meaning "tell!" Since the book we use for the Seder "tells" the story of Passover, we call it Haggadah.

**Three Matzot** - Our ancestors left Egypt in a hurry and did not have enough time to allow their dough to leaven, to become soft and to rise. Therefore, they ate matzot, unleavened bread, and we eat matzot as a reminder of their hasty departure.

Three matzot represent the three kinds of Jews according to their tribal descent; the Kohanim, the priests; the Leviim, the Levites; and Yisraelim, the Israelites.

According to another explanation, two matzot represent the two loaves placed on every holiday or Sabbath table, and the third matzah symbolizes, the LECHEM ONI, the poor man's bread that our forefathers ate in Egypt.

**Elijah's Cup** - In the center of the table is a shiny goblet in honor of Elijah, the prophet, who, we are told, will announce the coming of the Messiah and bring peace and freedom to the world.

**The Seder Plate** - An important feature of the Seder table is the Seder plate on which is placed five symbols. Especially designed metal and ceramic Seder plates are often used for this occasion. The five symbols are:

**Z'roa** - The shankbone which helps us to remember the Passover Sacrifice during the days of the temple.

**Charoset** - A mixture of chopped apples and nuts flavored with cinnamon and wine, it is like the mortar from which our ancestors made bricks.

**Betza** - The roasted egg reminds us of the pilgrim offering in the Temple and the celebration of Passover in ancient times.

**Maror** - The bitter herb symbolizes the bitter times in Egypt.

**Karpas** - Parsley or another green vegetable that reminds us that Passover is the holiday of Spring.

**Four Cups** - A prominent part of the Seder table is the wine cup from which each person drinks four times. There are several reasons given for drinking four cups of wine. The most popular one is that they represent the four different expressions used by God when He promised our ancestors freedom from Egyptian bondage.

**Salt Water** - Near the Seder plate, we place a dish of salt water. The salt water reminds us of the tears our forefathers shed in Egypt.

**Afikoman** - For children, a favorite part of the Seder is stealing the Afikoman. At the beginning of the Seder service, before we start to read the Haggadha, the middle matzah is broken and the larger half is put away, usually in a napkin which is placed in a hiding place. At the end of the meal, it is eaten as dessert, or the last course in the menu. The Seder cannot be ended without the Afikoman.

It has become custom for children to try to "steal" the Afikoman and hide it until the end of the meal. Returning the Afikoman is a happy occasion for the children who stole it because parents must pay a ransom for it to get it back.

## PESACH BATTLE Secret ingredient: Matzah!



On Friday 4/10 at 9:30am aspiring chefs from grades 3-8 (Chaverim & Kadima) are invited to Beth David synagogue for a matzah ball off! The contestants will prepare soup and matzo balls that will be judged by the congregation after second day Passover services on Friday 4/10.

**May the best chefs win!!!  
Allez cuisine!**

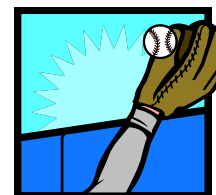
We meet in the Beth David kitchen!  
**All Beth David students are welcome!**  
See you all there!

For more info or to RSVP contact Boaz at [bavrahamkatz@bethdavidsynagogue.org](mailto:bavrahamkatz@bethdavidsynagogue.org)

## PASSOVER FUN!! MATZAH BALL Sunday, April 12th at 4:05 pm

**GRASSHOPPERS BALLGAME!  
BRING OUR OWN  
PASSOVER SNACKS!**

Purchase discounted tickets at  
Beth David



## The Matzah of Unity

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

Passover is the great Jewish family holiday – but with a critical message about our ethics and values.

We eat the Karpas, the green vegetable – and recall our concern for the environment.

We dip into the salt water of tears – We eat the bitter herbs – and sharpen our concern for the stranger.

We taste the matzah, the bread of affliction – and feel the memories of our servitude to Pharaoh.

We note the roasted egg, symbolic of the extra offering in the Temple in ancient days – and ask ourselves, what are our own sacrifices?

Passover is so real and tangible, because we not only taste our freedom, but we also resolve to work for the liberation of all people.

It is a time to ask ourselves: what are we doing to care for those in need?

Can we reach out and assist with our tzedakah, our charitable contributions, or through our acts of loving-kindness?

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 have lived under the heel of the oppressor.

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 a people of sacred fragments; we need help from God to bond together in everlasting unity.

Today the Star of David rises proudly in the former Soviet Union. Yet hundreds of thousands of elderly Jews struggle to survive.

In Argentina, families, schools, community centers and synagogues face a difficult economic crisis and we provide basic services and supplies for tens of thousands of our fellow Jews.

Jews who left Ethiopia and other devastated countries experienced a modern exodus to live in freedom. They brought their children and grandchildren to Israel, a land sworn to us by our ancestors and God. Now we are committed to helping them to become full participants in all aspects of Israeli society.

But our work is not done. We need boundless love for the Jewish people in order to continue our efforts at caring for the most vulnerable, supporting of Jewish education, ingathering of the exiles and to rebuilding Israel.

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

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## Moshe Haviivi's, z"l Charoset

1 lb. walnuts  
1 lb. dates  
1 lb. white raisins  
3-4 Granny Smith apples without peels  
Cinnamon to taste

Process or grind everything together until fine. Add a little sweet red wine just before serving. Keeps well, good for breakfast on Matza.

## Matz-Ola Cathy Levinson from Sue Green from Debby Miller

4 cups farfel  
1 cup nuts  
1/4 cup oil  
1/4 cup honey  
Raisins, etc

Mix all together. Spread on cookie sheet. Bake at 350 degrees for about 30 minutes. Add raisins at end, maybe last 10 minutes.



## Sylvia Haviivi's, z"l Pesach Rolls

2 cups Matzo meal  
1 tsp sugar  
1 cup cold water  
1/2 cup oil  
4 eggs

In a large pot, bring oil and water to a boil. Mix Matzo meal with sugar, combine with oil and water. Beat in eggs, one at a time into the mixture. Allow to stand in refrigerator for 15 minutes. With oiled hands, shape into rolls and place on well-greased cookie sheet. Bake at 375 for 50 minutes or until golden brown. Cool on brown paper grocery bags to absorb oil.

Makes 6 big or 12 small rolls, usually devoured quickly.

# Beth David Synagogue's Passover Seder



Second Seder, Thursday, April 9, 6:00 pm

\$30 per person, Seniors \$18, Children 6-12 \$10, 5 and under free

## MAKE YOUR OWN TABLE

Enclosed is my check for the amount of \_\_\_\_\_ to cover the following reservations for this year's Second Seder:

Number of people attending: \_\_\_\_\_ at \$30.00 each \$ \_\_\_\_\_  
 Number of children, 6-12 years old \_\_\_\_\_ at \$10.00 each \$ \_\_\_\_\_  
 Number of children 5 and under: \_\_\_\_\_ no charge  
 Number of Seniors 55 and over \_\_\_\_\_ at \$18.00 each \$ \_\_\_\_\_

(made possible by a generous grant from the BJH Foundation for Senior Services)

Number of vegetarian meals requested \_\_\_\_\_

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Telephone Number \_\_\_\_\_

Please list the names of all attending and state the ages of all children 13 and under (all children will receive afikoman gifts)

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

We would like to sit with \_\_\_\_\_

*\*Would you be willing to sponsor an individual or family in need, who otherwise would be unable to attend? (we will call you) \_\_\_\_\_ # of people you're willing to sponsor \_\_\_\_\_*

Please make check payable to: Beth David Synagogue  
 804 Winview Drive, Greensboro, N.C. 27410

**Deadline for reservations for Community Seder, April 3, 2009**

## GETTING READY!

April 5, Noon to 2 pm ~ Kasher silverware at Beth David

April 8, 7:00 am ~ Fast of the First Born & Siyum

9:00 am ~ Burn Your Chametz at Beth David



**Golden touch**  
car wash  
Cleaner. Faster. Easier.

**\$3 OFF**

**ANY FULL SERVICE PACKAGE WASH**

Coupon Code: #50

Cannot combine with any other offer. No cash value. Expires April 30, 2009  
Good at any of our locations in Greensboro, High Point and Kernersville.

### **Donate Your Chametz to Triad Health Project**

Wondering what to do with your chametz this year? Wonder no longer, we have the answer.

When you clean out your cabinets for Pesach, bring your chametz to the synagogue. Non-perishable items only. Open boxes will be accepted.

The food items will be donated to Triad Health Project.

Bring in your chametz by 9:00 am on Wednesday, April 8.



There was a time when Sarah's chicken soup was the highlight of every Passover *Seder*.

This year, Sarah cannot afford the ingredients to make a pot of soup.

The Passover *Haggadah* teaches,  
"Let all who are hungry enter and eat."  
With your support, MAZON will honor this tradition by helping people like Sarah.

**MAZON**<sup>®</sup>

A JEWISH RESPONSE TO HUNGER

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