

# A PASSOVER COMPANION

## 5765/2005

*One who can prevent members of his household from committing a sin and does not do so, is punishable for their sin. If one can prevent his fellow citizens from committing a sin, and does not do so, he is punishable for their sin. If one can prevent the whole world from a sin and does not, he is punishable for the sin of the entire world.*

Shabbat 54b

*Now, O mortal, I have appointed you a watchman (tsofeh) for the House of Israel...If the watchman sees the sword advancing and does not blow the horn, so that the people are not warned, and the sword comes and destroys one of them...I will demand a reckoning for his blood from the watchman.*

Ezekiel 33:1-9



The 'Save Darfur' wristband

IF NOT US WHO COMMITTEE  
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## PESACH 5765/2005—AND DARFUR

*We were slaves to Pharaoh in Mitzrayim but Adonai our God brought us forth with a mighty hand and with an outstretched arm.*

### WHY A PASSOVER COMPANION?

Genocidal acts are taking place in Sudan's Darfur region even as we gather around our Seder tables this spring. To again help bring Pesach teachings to bear on a current moral crisis, the If Not Us Who Committee (INUW) of Congregation Beth El in Sudbury MA takes Darfur as the theme of this *Passover Companion* for 5765. INUW is a seven-year-old body focused on developing curricula, liturgy and political awareness centered on preventing genocide and crimes against humanity. It has annually produced the *Passover Companion* with its signature "Four More Questions." It is now in the process of founding The Tsofim Trust foundation to accelerate genocide prevention steps in the global Jewish community. INUW's guiding teaching comes from Ezekiel 33:1-9: *Now, O mortal, I have appointed you a watchman (tsofeh) for the House of Israel...If the watchman sees the sword*

*advancing and does not blow the horn, so that the people are not warned, and the sword comes and destroys one of them...I will demand a reckoning for his blood from the watchman.*

INUW is committed to calling Jews to help prevent and stop genocidal acts anywhere in the world. At the same moment as we commemorate the 60<sup>th</sup> anniversary of the liberation of Auschwitz, we continue to face crimes against humanity. This time it is Darfur. It is urgent that we, along with the rest of the world, take action at this time.

In the last section of this Companion, we include resources to turn to and several ways each of us can help, with information drawn from websites. In the words of Elie Wiesel, "**Is silence the answer? It never was.**" For more information on INUW or The Tsofim Trust, contact [smd@davisglobal.com](mailto:smd@davisglobal.com).

### HOW TO USE THE COMPANION

**Before the Seder.** Read through the *Passover Companion* to explore some of the issues addressed. Select the portions to incorporate into your Seder and consider other selections of your own. Of course, it is important to tailor your

choices to the culture of the particular Seder you hold or come to as a guest, the ages of the children present, and your own style. Most of all, this Companion is meant to help bring us into Pesach in a thoughtful and mindful manner. As our teachers have advised us through the ages, the key is to accompany this festival with questions, discussion and action.

**At the Seder:** Read from the Companion as you progress through the Seder. Most of all, try to spark discussion with these or other pieces to make the Seder personally relevant. You'll know when sparks fly. Consider asking those around the table to commit to taking one or more genocide prevention actions suggested in this Companion.

**After the Seder:** Passover lasts for eight days, with ample opportunity to reflect on some of the *Passover Companion*. Consider these writings and actions for each day of the Festival. When Pesach ends, make some notes of what worked and did not work for you, for your Seders in the future. Let the If Not Us Who Committee know, as well, so we can improve the Companion. See contact details at the end.

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## I QUESTIONS

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### FOUR MORE QUESTIONS

*The centerpiece of the Seder is the youngest person posing the Four Questions. Each year, the Passover Companion offers "Four More Questions" on a single theme as an option for family discussion at Seder tables. The aim is to apply the lessons of tradition as we wrestle with difficult issues haunting our times. Yesterday we were slaves in Egypt, and found our path to liberty. Today the struggles we face may look different, but to overcome them we must be just as dedicated to understanding the nature of freedom and the burdens of responsibility.*

*The theme chosen for this year is Darfur, the violence-wracked region of Africa's Sudan. The US Department of State has declared that genocide is taking place there right now, even as we gather around our comfortable Seder tables.*

*As before, the If Not Us Who Committee looked to Beth El's high school students to help frame the questions. The text below is distilled from an intense workshop with some three dozen young men and women and reflects the issues they seek to probe in addressing genocide in Darfur and elsewhere.*

1. Is there something specifically Jewish about working to prevent genocide in Darfur and elsewhere? Or is this a general human value that we should expect of all people for the simple reason that it is right?

2. How can we carve out time and energy for faraway Darfur when we face struggles in our everyday lives that leave little space for it? On the other hand, didn't people offer similar justifications for inaction when faced with evidence that the Holocaust was taking place?

3. Should "never again" have as much meaning when it applies to cases of genocide affecting humans of a different race, alien religion or unfamiliar culture — as in Darfur? Or should we as Jews primarily focus on safeguarding our own?

4. When few of us today actually experience real discrimination and anti-Semitism in our daily lives, how can we be expected to act on Darfur based on ritual and history lessons exhorting us to "act as if we were slaves in Egypt" too? What can we do to take action ourselves, to motivate others to act?

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## II TEACHINGS

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### THE SECRET GENOCIDE ARCHIVE

[African Union monitors have gathered a] secret archive of thousands of photos and reports that documents the genocide under way in Darfur. [It] underscores that this slaughter is waged by and with the support of the Sudanese government as it tries to clear the area of non-Arabs. Many of the photos show men in Sudanese Army uniforms pillaging and burning African villages...

The archive also includes an extraordinary document seized from a *janjaweed* official that apparently

outlines genocidal policies. Dated last August, the document calls for the "execution of all directives from the president of the republic" and is directed to regional commanders and security officials.

"Change the demography of Darfur and make it void of African tribes," the document urges. It encourages "killing, burning villages and farms, terrorizing people, confiscating property from members of African tribes and forcing them from Darfur."

...Certainly there's no doubt about the slaughter, although the numbers are fuzzy...But independent estimates exceed 220,000—and the number is rising by about 10,000 per month.

So what can stop this genocide? At one level the answer is technical: sanctions against Sudan, a no-fly zone, a freeze of Sudanese officials' assets, prosecution of the killers by the International Criminal Court, a team effort by African and Arab countries to pressure Sudan, and an international force of African troops with financing and logistical support from the West.

But that's the narrow answer. What will really stop this genocide is indignation. Senator Paul Simon, who died in 2003, said after the Rwandan genocide, "If every member of the House and Senate had received 100 letters from people back home saying we have to do something about Rwanda, when the crisis was first developing, then I

think the response would have been different."

The same is true this time. Web sites like [www.darfurgenocide.org](http://www.darfurgenocide.org) and [www.savedarfur.org](http://www.savedarfur.org) are trying to galvanize Americans, but the response has been pathetic.

I'm sorry for inflicting these horrific photos on you. But the real obscenity isn't in printing pictures of dead babies—it's in our passivity, which allows these people to be slaughtered.

During past genocides against Armenians, Jews and Cambodians, it was possible to claim that we didn't fully know what was going on. This time, President Bush, Congress and the European Parliament have already declared genocide to be under way. And we have photos.

This time, we have no excuse.

— *Nicholas Kristof, columnist for the New York Times, in a Feb. 23 2005 op-ed. Copyright 2005 The New York Times Company.*

## ON THE ATROCITIES IN SUDAN

"Lo taamod al dam réakha" is a Biblical commandment. "Thou shall not stand idly by the shedding of the blood of thy fellow man." The word is not "akhikha," thy Jewish brother, but "réakha," thy fellow human being, be he or she Jewish or not. All are entitled to live with dignity and

hope. All are entitled to live without fear and pain.

Not to assist Sudan's victims today would for me be unworthy of what I have learned from my teachers, my ancestors and my friends, namely that God alone is alone: His creatures must not be.

What pains and hurts me most now is the simultaneity of events. While we sit here and discuss how to behave morally, both individually and collectively, over there, in Darfur and elsewhere in Sudan, human beings kill and die.

Should the Sudanese victims feel abandoned and neglected, it would be our fault—and perhaps our guilt.

That's why we must intervene. If we do, they and their children will be grateful for us. As will be, through them, our own.

– *Elie Wiesel, in remarks delivered July 14, 2004 in New York at the Darfur Emergency Summit, co-sponsored by the American Jewish World Service and the United States Holocaust Memorial Museum.*

## IT IS NOT ENOUGH TO CALL IT GENOCIDE

More than 60 years ago, a Polish Jewish lawyer named Raphael Lemkin fled Nazi-occupied Europe, arrived in the U.S. and invented a word that he thought would change the world. Lemkin believed that *genocide*—from the Greek *geno* (race or tribe) and the Latin *cide* (from *caedere*, killing)—would carry such a stigma that states would be loath to commit the crime—or to allow it...In 1948 he went door to door at the new United Nations and persuaded representatives to endorse the Genocide Convention, the U.N.'s first human rights treaty, which committed signatories to “undertake to prevent and to punish” the monstrous horror.

Enter George W. Bush [who] spoke at the U.N., unusually, of an ongoing “genocide” in Darfur. The president was drawing on an investigation carried out by the State Department...The Genocide Convention prohibits attempts to

destroy “in whole or in part” national, ethnic, or religious groups “as such.”...The horrors in Darfur are just what Lemkin had in mind. Sudan's government and its *janjaweed* militias are systematically expelling Darfur's non-Arab population, murdering tens of thousands and permitting widespread gang rape—to make what they say will be lighter-skinned babies and ensure that the non-Arab tribes will be too degraded to return to their homes.

The use of the G word has done little more than set off a new round of bureaucratic shuffling...The only hope for peace is an international protection force...yet amid all the talk...no statesman has rallied the money, troops and political cooperation needed for such a force.

Bush Administration officials seem to feel that having used the G word, they have done their part. But the sin of past Presidents is not that

they failed to use the word but that then, as now, they failed to stop the crime.

— *Samantha Power in Time Magazine, October 4, 2004.*

## WE MUST NOT LOOK AWAY

Given the history of the Jewish people and our own experience with genocide, we in particular must not look away. In fact, at American Jewish World Service (AJWS), we believe we have a unique responsibility to speak out, to take action. AJWS is working directly with local relief and refugee aid groups to provide drinkable water, emergency medical care, and trauma counseling for the survivors of this onslaught, including thousands of women who were raped by *janjaweed*. Diarrhea in the camps threatens to kill young children who survived the guns and knives, and we are supporting medical interventions to address that scourge.

But to be honest, all we can do is treat symptoms on the ground until

the government-sponsored killing is halted.

...But as Jews who have seen what we have seen and suffered as we have, we must also lead the way in demanding that our leaders do everything in their power to end this new century's first genocide.

I ask you to join us -- by not averting your eyes, by taking every opportunity to speak out for the victims of Darfur, and to tell your friends and neighbors what is happening.

Simply, as Elie Wiesel has said, "what is at stake is our own humanity."

— *Ruth Messinger, Executive Director, American Jewish World Service, March 7, 2005 in a letter to Congregation Beth El before her talk on Shabbat.*

## THE WATCHMAN—Tsofeh

*Ezekiel 33:1-9.* The word of the Lord came to me: O mortal, speak to your fellow countrymen and say to them: When I bring the sword against a country, the citizen of that country take one of their number and appoint him their watchman.

Suppose he sees the sword advancing against the country, and he blows the *shofar* and warns the people. If anybody hears the sound of the *shofar* but ignores the warning, and the sword comes and dispatches him, his blood shall be on his own

head. Since he heard the sound of the *shofar* but ignored the warning, his bloodguilt shall be upon himself; had he taken the warning, he would have saved his life. But if the watchman sees the sword advancing and does not blow the *shofar*, so that the people are not warned, and the sword comes and destroys one of them, that person was destroyed for his own sins; however, I will demand a reckoning for his blood from the watchman. *Now, O mortal, I have appointed you a watchman for the*

*House of Israel;* and whenever you hear a message from My mouth, you must transmit My warning to them. When I say to the wicked, “Wicked man, you shall die,” but you have not spoken to warn the wicked man against his way, he, that wicked man, shall die for his sins, but I will demand a reckoning for his blood from you. But if you have warned the wicked man to turn back from his way, and he has not turned from his way, he shall die for his own sins, but you will have saved your life.

## TSOFEH AND THE TSADI

It is fitting that the Hebrew letter *tsadi* is the first letter in the word *Tsofeh*, Hebrew for watchman. Ezekial tells us that the watchman is the one who can prevent the great ills of the world, and none are greater than genocide. More so, it is imperative that each person becomes a watchman, that many people work together to assure that small, almost insignificant acts, will not burgeon to have overwhelming horrific results. That is the key to If Not Us Who and a *Tsofeh* organization; we are many, with many eyes working together.

Two eyes – that is what stares back at the reader of the letter *tsadi* in the Hebrew script. They crown this letter and look out, ever watchful like the *Tsofeh*. The body of the letter is like the body of a person, coiled in a position ready for action,

ready to move forward when the eyes deem it necessary.

Two notable words start with a *tsadi*. The first is *Tseddek*, for righteousness and justice. It is up to us to assure that justice prevails and when it is in jeopardy, we act to set things right. The *Tsaddik*, the righteous person, knows that. *Tseddakah* is the doing of a mitzvah to right the wrong.

*Tzit-tzit*, refers to the fringes that a Jew has on the *tallit*. They are mandated as a reminder to perform God’s commandments – commandments that help us maintain a righteous world.

Each one of us can be the *Tsofeh* and together as witnesses with commitment to action we can change the course of history by helping to

ensure the greatest gift in the face of genocidal acts, the gift of life.

— Sandie Bernstein, Congregation  
Beth El

## WHY WE WENT

We came because we could not stand silently by our brother's blood. We had done that too many times before. We had been vocal in our exhortation of others but the idleness of our hands too often revealed an inner silence...We came as Jews who remember the millions of faceless people who stood quietly, watching

the smoke rise from Hitler's crematoria. We came because we know that second only to silence, the greatest danger to man is loss of faith in man's capacity to act.

— *paper of the Social Action Commission, UAC – about participating in anti-segregation demonstrations in St. Augustine, Florida in 1964*

## THE DIARY OF ANNE FRANK

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world

gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

## THE TORAH AND GENOCIDE

[Regarding] those obligatory wars that we were explicitly commanded by the Torah to wage in antiquity, in which "you shall not let a soul

remain alive" – one must not learn from them, heaven forbid, about other wars and our own time... We are commanded by the Torah to

follow in the ways [of God] and to have compassion for God's creatures, as it is written: "His mercy is upon all his works." (Psalms 145:9)  
—*Rabbi Shlomo Goren (IDF Chief Rabbi 1950's – 1960's; Ashkenazi Chief Rabbi of Israel 1973-1983).*

Rabbi Shlomo Goren, otherwise very much a hawk regarding the protection of Israel, stresses the humanity of one's opponents. Certainly non-combatants are not to be targeted during military campaigns, and even enemy soldiers are to be protected from unnecessary

death. Furthermore, Rabbi Goren argues that despite biblical and early rabbinic injunctions to proscribe (annihilate) particular populations, because we do not know for certain if these peoples exist anymore, it is incumbent upon us to strive to emulate God's compassion for all creatures – even (or especially) for those with whom we disagree. The import of Rabbi Goren's words is that in contemporary warfare, Jews (and Israel) cannot defer to ancient texts to legitimate much less justify genocidal military action. –

—*Rabbi Jonathan Crane.*

## A CALL TO SOCIAL JUSTICE

The need for us to engage in the work of repairing the world couldn't be clearer than it is today....

In spite of the overwhelming magnitude of the issues we face and the vast work there is to be done, we cannot deny our responsibility in taking whatever action possible to establish justice in the world. It is all too easy to see these matters as someone else's problem. But doing so would deny the very essence of what it means to be a Jew. Judaism is not simply a religious expression, an ethnic group or a nation. Our relationship with God is built on the principle of partnership—we are stewards of God's creation and the guardians of civilization....

Ecclesiastes Rabba explicates: "When the Holy One created the first human, God took him and led him around all the trees of the garden of Eden, and said to him: "Behold my works—how beautiful, and how splendid they are. All that I have created, I created for your sake. Take care that you do not become corrupt and destroy My world. For once you become corrupt, there is none after you to repair it."

Our *b'rit* with God is predicated on our willingness to be a light to the nations. Our relationship with God obligates us as partners in the ongoing perfection of this world. As Jews living in a sacred community, it is our duty to look for the divine

spark in others, and to magnify that light by creating a world based on the principles of justice and righteousness.

—Rabbi David B. Thomas,  
Congregation Beth El, December 21,  
2001

## PRAYER FOR OVERCOMING INDIFFERENCE

I watch the news, God. I observe it all from a comfortable distance. I see people suffering, and I don't lift a finger to help them. I condemn injustice but I do nothing to fight against it. I am pained by the faces of starving children, but I am not moved enough to try to save them. I step over homeless people in the street, I walk past outstretched hands, I avert my eyes, I close my heart.

Forgive me, God, for remaining aloof while others are in need of my assistance.

Wake me up, God; ignite my passion, fill me with outrage. Remind me that I am responsible for Your world. Don't allow me to stand idly by. Inspire me to act. Teach me to believe that I can repair some corner of this world.

When I despair, fill me with hope. When I doubt my strength, fill me with faith. When I am weary, renew my spirit. When I lose direction, show me the way back to meaning, back to compassion, back to You. Amen.

—Rabbi Naomi Levy, from  
[www.savedarfur.org](http://www.savedarfur.org)

## MAY IT BE YOUR WILL

*Yihi ratzon milpaneha adonai eloheinu  
velohei avoteinu v'imoteinu shtuliheinu  
l'shalom, v tatzideinu l'shalom,  
v tadriheinu l' shalom.*

May it be Your will, our God and God of our ancestors, to lead us to peace, to direct our steps to peace, to guide us to peace. Amen

## ANI-MA'AMIM

I believe in the sun  
even when it is not shining.  
I believe in love  
even when I do not feel it.

I believe in God  
even when God is silent.  
—*Jews in Germany, 1939 in The Tiger  
Beneath the Skin, by Zvi Kolitz*

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## III ACTION

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### OUR TRADITION TEACHES US TO BEGIN WITH QUESTIONS. AND THEN TO ACT.

Consider enhancing the richness of your Seder tradition this year by making a difference in Darfur. The If Not Us Who Committee invites you and your Seder guests to consult the groups working now to stop crimes against humanity, and to add your voice as a *tsofeh* through the range of actions they suggest. Those listed below are many, but by no means all, of the worthy organizations involved in solving this crisis. You might:

- ⇒ Purchase and distribute 'Not on My Watch—Save Darfur' bracelets (see Save Darfur Coalition below)
- ⇒ Have a petition ready to sign.
- ⇒ Copy the information below to pass out at Seder.
- ⇒ Have stamped, addressed envelopes ready for your guests to take home.
- ⇒ Accept donations that evening.
- ⇒ List volunteer opportunities.

### AMERICAN JEWISH WORLD SERVICE

[WWW.AJWS.ORG](http://WWW.AJWS.ORG)

AJWS was instrumental, with the US Holocaust Museum, in founding the Save Darfur Coalition (see below). Its mission is to provide relief in areas affected by natural and man-made disaster, and to supply resources for economic development projects. In Darfur, AJWS funds are helping to rehabilitate water sources, construct sanitation facilities and provide basic health care and other essential humanitarian services, including a

service program for children orphaned by the crisis. Headed by Ruth Messinger, AJWS operates volunteer corps programs for adults and students, circulates a periodical with updates on projects, reports to supporters first-hand on Darfur, and advocates policy initiatives. Find more information online, and donate to AJWS' Emergency Appeal Sudan, 45 West 36<sup>th</sup> Street, New York NY 10018-7904, United States.

## **CITIZENS FOR GLOBAL SOLUTIONS**

[WWW.GLOBALSOLUTIONS.ORG](http://WWW.GLOBALSOLUTIONS.ORG)

Citizens for Global Solutions is a grassroots, Internet-based advocate of policies to address human rights abuses. It maintains an online Darfur Resource Center with links to major reports on the region. And it circulates email notices of political action drives. Among them is a current effort to lobby Secretary of State Condoleeza Rice to support bringing leaders of the Darfur

genocide to justice at the International Criminal Court. Global Solutions's website includes tools for sending letters to advance this appeal. Find more information online, join a Global Solutions chapter, and donate either via the website or to Citizens for Global Solutions, 418 Seventh Street SE, Washington, DC 2003, United States.

## **GENOCIDE INTERVENTION FUND (GIF)**

[WWW.GENOCIDEINTERVENTIONFUND.ORG](http://WWW.GENOCIDEINTERVENTIONFUND.ORG)

The Fund offers an online 'do it yourself toolkit' to help volunteers mobilize support for public policy action on Darfur. It also raises money to assist African Union forces monitoring the situation in Sudan and posts an archive of reports on violence there. GIF was founded by the Center for American Progress, a

think tank supported by George Soros and run by former Clinton administration chief of staff John Podesta. Find more information online, and donate to Genocide Intervention Fund, c/o Center for American Progress, 1333 H Street NW, 10<sup>th</sup> Floor, Washington DC 20005, United States.

## **RELIGIOUS ACTION CENTER OF REFORM JUDAISM (RAC)**

[WWW.RAC.ORG](http://WWW.RAC.ORG)

RAC recommends steps to mobilize community action, including hosting expert speakers, or distributing flyers and other resources at the synagogue. It also supports sending emails, letters, faxes and phones calls

urging your Senators and Representative to address the needs of the Sudanese people by increasing U.S. aid while also supporting UN and other international efforts to address the crisis in Sudan. RAC

backs measures suggested by the Save Darfur Coalition (see below). See RAC's latest positions on its online Legislative Action Center. You can donate funds to the Reform Movement's Sudan Relief Fund. Contribute online, or send checks

payable to the Union for Reform Judaism (write "Sudan Relief Fund" in the memo section of your check) to: Union for Reform Judaism, Attn: Sudan Relief, 633 Third Ave. 7th Floor, New York, NY 10017, United States.

## SAVE DARFUR COALITION

[WWW.SAVEDARFUR.ORG](http://WWW.SAVEDARFUR.ORG)

The Coalition unites diverse faith-based bodies to coordinate political action and act as a clearinghouse of updated information on the situation in Darfur. The Coalition issues bulletins highlighting the latest campaigns on the issue, and includes packets of information for those willing to act. Contribute to its work by purchasing its 'Not On My Watch—Save Darfur' wristband. Wristbands are a powerful, tangible expression of personal commitment to action. They are available in packages of ten for \$15, plus \$5 per

order for shipping and handling. There are two options for ordering: You can send a check to Save Darfur Coalition, 1000 Connecticut Avenue, NW, Suite 802, Washington, D.C. 20036, United States. (Please include your shipping and email addresses.). Or, you can use a credit card online on the Save Darfur Coalition's donations page. Make sure to write "I am ordering wristbands" in the comments box AND send an email to [wristbands@savedarfur.org](mailto:wristbands@savedarfur.org) confirming your order and shipping address.

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## IV RESOURCES

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To learn more about preventing genocide, see the proceedings of the **Stockholm International Forum on Preventing Genocide**, which took place January 26-28 2004, at

[www.motfolkjord.com/default\\_eng.asp](http://www.motfolkjord.com/default_eng.asp).

Track political action through such websites as [www.preventgenocide.org](http://www.preventgenocide.org) and [www.genocidewatch.org](http://www.genocidewatch.org). You can

contribute tzedakah funds to **Genocide Watch**, a tax-exempt organization under section 501(c)(3) of the U.S. Internal Revenue Code. All donations to Genocide Watch are tax deductible. They may be sent to Genocide Watch at P.O. Box 809, Washington, D.C. 20044

Another group to contact is The **Aegis Trust Genocide Prevention Initiative**, an international, non-denominational research body headquartered in Britain. Affiliated with the **Beth Shalom Holocaust Centre**, Aegis (Greek for “shield”) is dedicated to identifying causes, predicting development and preventing genocide. To follow the initiative’s progress, visit

[www.aegistrust.org](http://www.aegistrust.org). Contributions may be made by US-based individuals to: Aegis, c/o Chapel and York Ltd., PMB 293, Suite 900 South Building, 601 Pennsylvania Ave. NW, Washington, DC 20004. UK-based donors may, send contributions to: Aegis Institute, Lound Hall, Bothamsall, Retford, Nottinghamshire DN22 8DF.

**We invite you to join the If Not Us Who Committee or to support the Tsofim Trust, and we welcome feedback on this *Passover Companion*. Please contact [smd@davisglobal.com](mailto:smd@davisglobal.com).**

