

In Every Generation

Passover 5784 Supplement

Joel Chasnoff and Benji Lovitt

At the Seder, we tell the story of the Exodus and rebirth of the Jewish people. Though our people now have a state, we are facing a different type of adversity than we did under the rule of Pharaoh. We invite you to include this content in your Seder to recognize the current situation in Israel and keep in mind those who are not free.

Mah Nishtana?

Four More Questions

- 1.** On Passover, we celebrate being liberated from bondage. With over a hundred of our fellow Jews being held hostage in Gaza, how can we create a balance between celebration and grief, both at the Seder and in our own lives?
- 2.** The Haggadah implores each and every one of us to “see ourselves as if we, too, came out of Egypt.” Why is it not enough to simply recount the Passover story, that we must also imagine ourselves in it? How does this commandment relate to what’s happening in Israel now?
- 3.** The Passover story tells us that after crossing the Red Sea, Moses’ sister Miriam played her tambourine and rejoiced, as Pharaoh and the Egyptians drowned. Is it ever appropriate to rejoice at our enemy’s downfall, and if so, when?
- 4.** Passover is known as “The Holiday of Spring,” a time of renewal and rebirth. What’s one way you can actively try to demonstrate optimism in these challenging times?

Who Knows 133?

Remember the Hostages

- Write “199” on a piece of masking tape and add it to your Seder plate – the number of days they have been in captivity
- Leave an empty chair at your table with the name of a hostage on it
- Instead of reclining with a cushion, remove it, or use less comfortable chairs
- Conduct part of the Seder by candlelight only, or turn off the heat/AC
- Find a hostage of similar age to you, connect with their story, and share it
- Skip dessert to forgo a bit of enjoyment and sweetness

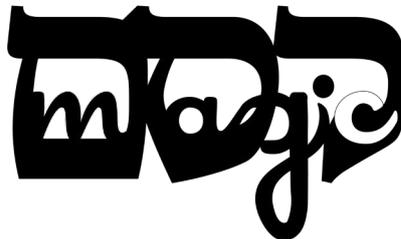
Acheinu

Prayer for the Release of Hostages

אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבַשְּׁבִיָּה
הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה
הַמְּקוֹם יְרַחֵם עֲלֵיהֶם, וְיוֹצִיאֵם מִצָּרָה לְרוּחָה
וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעֶבֶד לְגֹאֲלָה
הַשְׂתָּא בְּעִגְלָא וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן

*Acheinu kol beit yisrael, ha-n'tunim b'tzarah u-vashivyah,
ha-omdim bein ba-yam u-vein ba-yabashah,
ha-makom y'raheim aleihem, v'yotzi-eim mi-tzarah lirvaḥah,
u-mei-afeilah l'orah, u-mi-shibud lig'ullah,
hashta ba-agala u-vizman kariv, v'nomar amen.*

Our family, the whole house of Israel, who are in distress or captivity
who stand either in the sea or on land
may the Divine have mercy on them and take them out from narrowness to expanse,
and from darkness to light, and from oppression to redemption,
now, swiftly, and soon, and let us say, Amen.



צ.פ.נ.

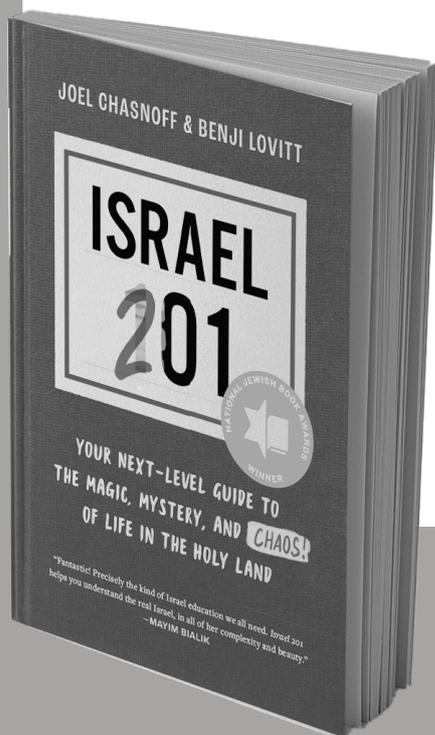
The word we use in the Seder for “dessert,” צפון (tzafun), can also mean “north,” and is derived from the same root, צפנ (tzadi-peh-nun), as מצפן (matzpen, “compass”) and מצפון (matzpun, “conscience”).

How might all three words be related?

ע.ב.ד.

The word עבדים (avadim, “slaves”) is derived from the root עבד (ayin-bet-dalet). This same three-letter root is also the foundation of בדיעבד (b'diavad), Hebrew for “retrospect.”

Is this a coincidence? Why or why not?



Brought to you by Joel Chasnoff and Benji Lovitt,
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