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INTRODUCTION—NICOLE NASH, HEAD OF SCHOOL

Dear Friends:

This first-ever Senesh Haggadah grew out of a desire to celebrate and share the richness of diversity in our own community and the global Jewish community. What better way to share the wealth of our traditions and interpretations than with a Passover Haggadah to help guide us on this journey of Jewish peoplehood together.

We must continuously work to ensure that we represent the diversity of contemporary Jewish life with all kinds of Jewish families including varied ethnicities, races, nationalities, Jewish identities and practices, multifaith families, sexual orientations, gender identities, life experiences, socio-economic circumstances, perspectives, and worldviews. Our school curriculum, programs, practices, and policies continue to evolve and reflect the diversity of the Jewish people.

Last year, a survey of our own community revealed that our families come from 19 countries and speak 13 languages at home. They come from a broad range of Jewish backgrounds and define their Jewish identities in varied ways from “cultural Jew” to “traditional” to “Just Jewish.” We have families who practice more than one religion in their homes and we have families who are multi-racial. Some of our families went to Jewish day schools and camps and some grew up in secular homes. Twenty percent of our families are Israeli, ten percent are Russian. Our families and the Senesh community represent the beautiful mosaic of Jewish life today.

In this Haggadah, you will find examples of how Jews across the world and in our own community observe Passover. Through pictures and stories, you will see ritual objects and traditions that have been handed down from generation to generation. We hope you will enjoy reading these personal stories as much as we did. You will also find helpful discussion prompts to use throughout your seder.

Passover celebrates our exodus from Egypt. The Hebrew word for Egypt is “mitzrayim,” which means “narrow place.” This journey to freedom involves the Jewish people moving from a narrow place out into the openness of the desert, which - while uncertain - held great possibilities. May we, as a community, come out of our narrow places and continue to explore and embrace the diversity of our people.

Finally, here’s a discussion question for you to consider or address at your seder: Share a time when you felt like an outsider and were actively welcomed into a new community or space. How did that happen and how did that make you feel?

Wishing all of you a happy and healthy Passover and a year of possibility and freedom.

Chag Samayach,
Nicole Nash
SEDER PLATES
Where is your seder plate from?
What does or would your family add to the seder plate?
Second Graders Answer

We got this Seder plate from our Saba and Savta who live in Israel. So, every time we use it we are reminded of them and how much we love them. It’s also special to us because it says Jerusalem on it. (Aviv)

This seder plate is from my grandmother. She found it in an antique store in Brooklyn in the 1970s. All we know is that it came from Jerusalem. (Georgina)

The seder plate and trays were made in Israel and given to my parents by my mom’s uncle when my parents were married. My great uncle lives on a moshav, Sde Nitzan, in the south of Israel. It’s lovely hand made pottery which we expect to use this year for our Pesach in Park Slope! (Second grade)
PESACH AROUND THE WORLD

Around The World: Tunisia

Tunisian Jews place a fish bowl with live fish swimming in it on the Passover table to commemorate the crossing of the Red Sea.

www.bechollashon.org

Around The World: Preparing for Passover

Ethiopian Jews strongly identify with the story of Passover and, because they lacked haggadot in Ethiopia, observe a local tradition of reading Exodus directly from the Torah. In some Ethiopian families, the matriarch destroys all of her earthenware dishes and makes a new set to mark a true break with the past. During the holiday, Ethiopian Jews refrain from eating fermented dairy, such as yogurt, butter, or cheese. Matzah is homemade, often fashioned from chickpea flour, and on the morning of the seder, a lamb might be slaughtered.

/jewishfed.org/news/blog/celebrating-passover-through-varied-customs-around-globe

Around The World: A Sephardic Tradition

In a custom that began in Spain in the 14th century, the seder leader walks around the table three times with the seder plate in hand, tapping it on the head of each guest. Many Moroccan, Turkish, and Tunisian Jews adopted this Sephardic tradition, which is said to bless those whose heads are tapped. This is sometimes connected to the Talmudic custom of “uprooting” the seder plate so that guests might ask questions about the Jews in Egypt. Some will say “In Haste we left Egypt” as they circle the seder plate above someone. The response is “We were slaves to Pharaoh in Egypt.”

https://jewishfed.org/news/blog/celebrating-passover-through-varied-customs-around-globe

Share a memory of a Seder from when you were a child? Where was the Seder? Who was at the Seder? What traditions did you have as a child that are similar or different from your family traditions today?
The blessings below are for a weeknight.
(On Shabbat we add the words in parentheses)

וַיְהִי ﬠֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל קִים בַּיוֹם הַשְּׁבִיﬠִי מְלַאכְתּוֹ אֲשֶׁר ﬠָשָׂה
˄
וַיְכַל אֱהִים בַּיוֹם הַשְּׁבִיﬠִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר ﬠָשָׂה. וַיְבָרֶהִים אֶת יוֹם הַשְּׁבִיﬠִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בוֹ שָׁבַת מִכָּל אֱהִים לַﬠֲשׂוֹת(וַיְהִי erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lacho asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki yo shavat mikol-mlachto, asher-bara Elohim la-asot.)

הָעוֹלָם בּוֹרֵא פְּרִי הַגָפֶן˂
בָּרוּ˂
הֵינוּ מֶלֶאָתָם אֲתָה יי אֱבָרוּה (Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lacho asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki yo shavat mikol-mlachto, asher-bara Elohim la-asot.)

הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל ﬠָם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן˂
בָּרוּ˂
הֵינוּ בְּאַהֲבָה (Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lacho asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki yo shavat mikol-mlachto, asher-bara Elohim la-asot.)

This is my Shabbat, Hanukah, Purim and Pesach kiddush cup. And it's been with us for 15 years at least and I like it because it’s special to us because it’s silver, we have good memories from it and because of the grape juice. (Boaz, K)

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vattiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim u'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kadesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'anim. (v'shabat) umo'adei kod'shecha
Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.
Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi'i l'sheishet y'mei hama-aseh. Bein k'dushat shabbat likdashat yom tov hivdala. V'et-yom hashvi'i misheishet y'mei hama-aseh kidashta. Hivdala v'kidashata et-am'cha yisra-eil bikdashatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

My kiddush cup says “Yalda To-va.” It’s in Hebrew letters because my mom and dad know a little bit of Hebrew. It’s 5 years and 10 months old. I got it when I was born from my grandma, who I call Savta. Savta is 71 years old and she lives with my grandpa in Pennsylvania. (Ruby, K)
Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:

Baruch ata Adonai, Eloheinu melech ha-olam, she’hecheyanu v’ki’manu v’hi-gi-anu laz’man hazeh.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

We have a lot of kiddush cups in our house. I like the one the best which Gideon got for his Bar Mitzvah, because it’s really shiny and beautiful. It’s made by an Israeli artist! (Mira, K)

My kiddush cup is special because my dad’s Saba gave it to him and he gave it to me and my brother James. It is made out of silver and it is very old. We use it on every holiday and some shabbats. It has flowers on it and golden lines. (Siena, K)

This kiddush cup is not my regular one. My regular cup is from a grape juice fountain. We got my cup at a store on the way to my grandma’s house. (Aviv, K)
It was from my mom and dad’s wedding. (Ruby, K)

This is my great grandmother Maria’s kiddush cup and you could see there’s grapes around here and over here there’s designs. It is over 100 years old. About my grandmother - she was a great woman. She was really nice and she made me a lot of dressed, and she is really careful for other people and modest. She lived in Russia. (Mia, K)

My kiddush cup is from my grandma and grandpa’s friends. I got it when I was born. (Eli, K)

This was my daddy’s family’s cup but when it was my Ima and Aba’s wedding it was my family’s cup. (Maya, K)

Celebrating Jewish Diversity
Do you have something passed down in your family? Where is it from? How do we create holy space and time in diverse ways? What does your family value and why?

4 Cups Of…

**Vodka?** Jewish vodka goes back generations from tavern-keepers in the Russian Empire to today’s horseradish vodka made by Soviet Jewish Émigré in the U.S. Looking for something a little lighter? How about Polish Vodka?

**Wine?** Interested in sticking to wine? We recommend a nice Kosher Malbec from Argentina. Want wine but tired of the red or white varieties? Try Tej—a honey-based wine from Ethiopia. Some Jews around the world drink Manischewitz; Ethiopian Jews brew Tej. If you’re looking to be extra ambitious, try your hand at Indian Kiddush wine by boiling raisins, blending with water and then straining through a cloth.

**Ouzo?** Make like the Romaniote Jews, a Greek Community that traces its origins back 2,000 years when the Jews were Roman citizens. Enjoy a nice glass of Ouzo, an Anise-based spirit.

**Something after dinner?** Silvovitz is a plum brandy and a favorite of Balkan life. It is popular among Central and Eastern European Jews, especially during Passover. If your battle of Silvovitz is looking dusty, consider Mahia, meaning “water of life” and produced from figs. Mahia is to Morocco as Scotch is to Scotland. The father of Mahia, distiller David Nahmias worked for the JDC for 15 years in Casablanca.

Coasters and descriptions used with permission from JDC Entwine. Thank you to JDC Entwine for creating and sharing ReOrdered, a Global Passover Toolkit, to bring a global, interconnected experience around the themes of Passover to our Seder tables. See back page for more information about JDC Entwine.
URCHATZ // HANDWASHING // וריחן

Thus, at the end of the Jews’ desert experience, they sang an exultant song about their appreciation to God for water (Numbers 21:17).

Why is there a specific song showing appreciation for water? What special gifts does water give us?

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

Though we don’t traditionally say a blessing for the handwashing in the Seder at this time, this year we suggest adding a moment to raise our hands in prayer for the protection that handwashing can bring us during the COVID-19 pandemic.

A Blessing For Washing Hands During a Pandemic
By Trisha Arlin, ritualwell.org
As we wash our hands
We pray,
Blessed is the Soul of the Universe,
Breathing us in and breathing us out.
May our breaths continue
And our health and the health of all
Be preserved
In this time of sickness and fear of sickness.
Holy Wholeness,
We take as much responsibility for this as we can
By observing the obligation to wash our hands
Thoroughly:
For as long as it takes to say this prayer. Amen

Baruch atah Adonai, Eloheinu melech ha-olam asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim
Blessed are you, our God, ruler of the universe, who sanctified us with God’s commandments and instructed us on washing hands.
KARPAS // DIPPING //水晶

What kind of Karpas does your family use? Where is that tradition from?

Karpas represents Spring and rebirth.
What is a symbol of life that sustains you?

What kind of Karpas do we use?
First Graders Answer...

In my saba and saOA's house we use celery, but in my bubbe and zayde's house we use potatoes because my bubbe's family came from Lithuania where they had potatoes as their main vegetable so they used potatoes that had green stuff on them.
—Lillian

We eat parsley because it was passed down from ancient times to clean your mouth. We eat parsley as Karpas from our family in Europe.
—Toby

We use parsley for Karpa, it's just our tradition for Passover, but there are traditional foods and that's how it goes... —Maxwell

We don’t use celery. We use parsley. It’s what our family’s always done. It doesn’t tell where we were born or anything, it’s just what we use. —Brody

In Passover dinner I eat Karpas, which is in English, celery ... that’s what we eat. But maybe you eat a different vegetable. —Aaron

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בָּרוּךָ אֵהוּד אֱלֹהֵינוּ מֶלֶךְ הָאָדָם
בֹּרֵא פְּרִי הָעָד

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.
Celebrating Jewish Diversity

I know that many different greens can be used for karpas, but my family uses parsley because it is one of my grandma’s favorite ways to flavor her chicken soup. —Sebastian

My family uses a potato. They don’t know why.. they have always done it like this. —Ethan

We use potato and parsley and it’s just our tradition. —Laszlo

My family uses parsley or celery for Karpas. There’s no story behind it. —Lavi

We don’t use Karpas in our family but when we go to Passover we eat on Israeli plates. —James

Lylah - We use parsley. We put it into salt water. Dad - Do you know why we do that? Lylah - Because my grandparents’ grandparents used to do it. —Lylah

Our family uses potatoes for Karpas. They dip the potatoes in salt water. Our family came from Russia and this was the tradition of my great-grandparents. —Benjamin

In the seder my Dad uses potatoes and my mom uses parsley for Karpas. —Greyson

My Grandma from South Africa uses flat Italian parsley dipped in salt water for Karpas. —Ruby
YACHATZ // BREAK THE MIDDLE MATZAH // יֶחָצ

During Yachatz, we break the matzah and hide the afikomen, which stays hidden for a good part of the seder until it is found after the meal at Tzafun. This hiding is evocative of Moses being physically hidden as a baby, and then hiding his identity while growing up in the palace.

What is your favorite hiding spot? How does it feel to be hidden? How does it feel to be found?

Have your or anyone in your family ever had to hide a part of your identity? How and why?

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech.”

Senesh Parent Perspectives

My grandmother had to cut her hair off and dress as a boy to escape the war. My great grandfather had gotten papers for a family with two boys and a girl and they were a family of two girls and a boy.

—Elly Geldwerth, 1st grade parent

In the Soviet Union, my parents hid my Jewish identity so that I could have a chance to be admitted to a university.

—Nik Koblov, 7th grade parent

When Gail and I were first a couple, I was in college and she was in graduate school. This was 32 years ago. We were both part of the religious community at Barnard College and did not know how our community would take our being lesbians. We hid who we were and what our relationship was. It took a lot of time to feel safe slowly telling people. It also meant that we became less a part of the Orthodox community, shifting our alliances towards more progressive communities. It was a scary and painful time.

—Shira Stone, 2nd grade parent

Around The World: Yachatz

In Syria, instead of breaking the middle matzah in half, they break it into the shape of the Hebrew letters daled and vav, which correspond to numbers adding up to 10, representing the 10 Holy Emanations of God.

MAGID // THE TELLING //

Raise the tray with the matzot and say:

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don’t drink yet.

MA NISHTANAH // THE FOUR QUESTIONS //

In what languages do people in your family sing Ma Nishtana?

What are the big questions on your mind this year?

The Three Questions

There is a Sefardic (Iraqi or Afghani) custom of turning to the person beside you, asking these three questions, and offering the three brief answers. Try this, and see what opens in you.

1. Who are you? (I am Yisrael.)
2. Where are you coming from? (I am coming from Mitzrayim.)
3. Where are you going? (I am going to Yerushalayim.)


Around The World: Magid

During Maggid, Syrian Jews throw sacks of matzah over their shoulders and say a special verse in Hebrew about leaving the Egypt in haste.

MA NISHTANAH // THE FOUR QUESTIONS //

מה נישתה הלילה הזה מכול הלילות?

Ma nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

Why is this night of Passover different from all other nights of the year?

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?
THE FOUR QUESTIONS
AROUND THE WORLD

French
Pourquoi cette nuit se différencie-t-elle de toutes les autres nuits?
1) Toutes les nuits, nous ne sommes pas tenus de tremper même une seule fois, cette nuit nous le faisons deux fois?
2) Toutes les nuits, nous mangeons du 'Hametz ou de la Matzah, cette nuit, seulement de la Matzah?
3) Toutes les nuits, nous mangeons n’importe quel sorte de légumes, cette nuit, du Maror?
4) Toutes les nuits, nous mangeons assis ou accoudés, cette nuit, nous sommes tous accoudés?

Spanish
¿Qué hace diferente a esta noche de todas las [demás] noches?
1) En todas las noches no precisamos sumergir ni siquiera una vez, ¡y en esta noche lo hacemos dos veces?
2) En todas las noches comemos jametz o matzá, ¡en esta noche solamente matzá?
3) En todas las noches comemos cualquier clase de verdura, ¡esta noche maror?
4) En todas las noches comemos sentados erguidos o reclinados, ¡esta noche todos nos reclinamos!

Italian
Perché è diversa questa sera da tutte le altre?
1) Perché tutte le sere non intingiamo neppure una volta questa sera lo facciamo due volte?
2) Perché tutte le sere noi mangiamo chamètz e matzà questa sera soltanto matzà?
3) Perché tutte le sere noi mangiamo qualsiasi verdura questa sera maròr?
4) Perché tutte le sere noi mangiamo e beviamo sia seduti e sia adagiati, ma questa sera siamo tutti adagiati?

Korean
Oneul pameun piongso pamdeul kwa pikiohalte otoke tareumnika?
Piongso pameneun han bonto chikoso mokzi aneunde, oneul pameneun we tubonina chikoso mokseumnika?
Piongso pameneun chametzto mokko, matzahtoo mokneunde, oneul pameneun we matzahman mokseumnika?
Piongso pameneun yoro yachereur mokneunde, oneul pameneun we maror mokseumnika?
Piongso pameneun hori pioso ankito hago, kideso ankito haneunde, oneul pameneun we uri modu ta kidsye anjaya hamnika?
The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach the child all the traditions of Passover, even to the last detail.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" the child excludes himself from their people and denies God. Shake the child’s arrogance and say to the child: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for the child -- for had they been in Egypt, they would not have been freed.

The Simple One asks: "What is all this?" You should tell that child: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

As for the One Who Does Not Know How To Ask, you should open the discussion, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)
5th grade, Blessing the space for everyone

This year, Fifth Grade focuses their service learning around disabilities. We partner with the Brooklyn Autism Center, Visions and learn in advisory about accessibility and empathy. We connected our service learning to the quote from Pirkei Avot: Who is wise? One who learns from everyone. We study to be able to experience life in a deeper more mindful way and we use our life experience to understand our text in a deeper way.

The Four Children give us a beautiful opportunity to practice empathy and accessibility. Students reflected on these themes through art and personal reflection. Please enjoy a sample of these reflections from the 5th graders:

ברוך מבוקשך, ברוך הוא, ברוך נשומת חוחר לשלם, ברוך הוא.

Bless the space, Bless God.
Bless that the Torah was given to God’s people Israel, Bless God.

How do we create a blessed space that feels like a safe space for everyone?

“Talk to them at their level”. —Ma’ayan

“Make them feel like they are free and make them feel like I would love to share this place with you and this is your house make it feel like it is their house too. And offer them stuff.” —N.

“ I think that you can create a space that is welcome for everyone by not putting peer pressure on people. Not being like “I like cats, I hope you like cats.” —Sarah

The Rabbis teach us that we need to hear the question of the child and respond appropriately to them. This teaches us that people come to different experiences with different ways of learning and different feelings towards what is going on. The Rabbis of the Haggadah are teaching us to meet the child where they are in order to help them feel included and be able to learn.

How does Hannah Senesh do this for you?

My teachers always talk in nice and calming voices. If we have a question they answer it they don't get angry at us for asking it, they listen to us and answer it. Something that teachers do at Hannah Senesh that helps me is that if I don't understand something my teacher will always help me understand at my level and they do it nicely and calmly. —Leia
If I was the simple child in math class and I had trouble on a problem, Katie would definitely come over to help me, and if I was the wise child in social studies and I had finished all my work Sarah would supply other projects for me. In my opinion Hannah Senesh does best bending to the child who doesn't know how to ask because they have special programmes for that. Also the teachers are very kind. —Susanna

Some ways at school that help me understand a lesson are when the teacher goes slow and step by step. Another way is when the teacher might repeat something, that could light up the spark to help me. I feel like the wise one in writing because I like writing books and stories. I ask a lot of questions even if I do not realize it. I also feel like the wise one in writing because when I am older I want to be an author. I think that if you start earlier you will be better in the long run. Sarah answers my questions and gives me more information to keep me interested and excited. —Hannah

Some of the different ways that I feel engaged in school are when we do hands-on activities, independent work, and group work. I feel that these help me feel engaged because they are all ways that I feel that I get a lot done in. I feel like the wise child in math class. One example of how my teacher helps to meet where I am is she gives me some extra assignments. —Tamir

Miriam and Bat Paroah by Natan, Leela, Michael and Margo, Sixth Grade.
We all see the world in different ways at different times.

—Itay

We all have parts of each child in us at all times. Which one is talking, hearing, feeling, etc., depends on where you are. It is important to remember that we are all of the children so we don’t judge others.—Abie
people from Egypt, then we, our children and our children’s children would still be enslaved.

Seder of our Sages: Telling of the Story

Ma-aseh b’rabi Eli-ezer, v’rabi Y’hoshua, v’rabi Elazar ben azaryah, v’rabi Akiva, v’rabi Tarfon, she-hayu m’subin bivnei vrak, v’hayu m’sap’rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v’am’ru lahem. Raboteinu, higi-a z’man k’ri-at sh’ma, shel shacharit.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our

Avadim Hayinu

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children and our children’s children would still be enslaved.

What freedoms in your life do you most appreciate?

How can we reach out so that others feel liberated?
Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for us to recite the Shema.


Parent Perspective:
We chase each other around the table, with leeks standing in as whips. This is to simulate the Egyptians chasing the Israelites out of Egypt. I believe it may be a Sephardic tradition.
—Barak Epstein, parent of 2nd and 5th graders

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

The Story


One might think that the Haggadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the Lord did for me." The word this refers to the time when this matzo and this marror are placed before you - on Passover night when you are obliged to eat them.
Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt.

Praised is God who keeps God’s promise to Israel; praised is God. The holy one, blessed is God, predetermined the time for our final deliverance in order to fulfill what God had pledged to our father Abraham in a covenant, as it is written: "God said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."
We lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing eternal divine watchfulness.

וְהִיא שֶׁﬠָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד בِלְבָד ָמַד Ｘﬠָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים ﱐﬠָלֵינוּ לְכַלוֹתֵנוּ, וְהַקָּדֹשׁ בָּרוּךְ הַיָּהלָם מַצִּילֵנוּ מִיָּדָם

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy One, Blessed is God, kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.
Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26:5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47:4).

Few in number—as it is written "Your fathers went down into Egypt with three-score and ten persons; and now the Lord your God has made you as the stars of heaven for multitude" (Deuteronomy 10:22).

And he became there a nation—this teaches that Israel were distinguishable from others there. Great, powerful—"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:7).

And populous—as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: your breasts were fashioned, and your hair was grown; yet you were naked and bare" (Ezekiel 16:7).

And the Egyptians dealt ill with us—as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1:10).

And afflicted us—as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1:11).

And laid upon us hard bondage—as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1:13).

"Burning Bush” by Abbye, 8th Grade
Vanitzak el Adonai elohei avoteinu, vayishma Adonai et koleinu, vayar et onyeinu v’et amaleinu v’et lachatzeinu.

Vanitzak el Adonai elohei avoteinu – k’mah shene’emar: yayhiu vayamim harabim hemem veyamot melech mitzrayim, vayeian’chu binei Yisrael min ha’avodah vayizaku, vata’al shavatam el haElohim min ha’avodah.


Vayar et an’yeinu – zo p’rishut derech eretz, k’mah shene’emar: vayar Elohim et binei Yisrael vayeida Elohim.


V’et lachatzteinu – zeh had’chak, k’mah shene’emar: v’gam raiti et halachatz asher mitzrayim lochatzim otam.

“We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression.” (Dt. 26:6)

We cried to the Lord, the God of our fathers – as it is written: “It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried;
their cry of servitude reached God.”

The Lord heard our cry – as it is written: “God heard their groaning; God remembered God’s covenant with Abraham, with Isaac, and with Jacob.”

And saw our affliction – that is, the conjugal separation of husband and wife, as it is written: “God saw the children of Israel and God knew.”

Our toil – refers to the drowning of the sons, as it is written: “Every son that is born you shall cast into the river, but you shall let every daughter live.”

Our oppression – means the pressure used upon them, as it is written: “I have also seen how the Egyptians are oppressing them.”
The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders.” (Dt. 26:8)

The Lord brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed is God, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt, with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders.” (Dt. 26:8)
Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord.”

“I will pass through the land of Egypt on that night” – myself and not an angel; “I will smite all the firstborn in the land of Egypt” – myself and not a seraph; “on all the gods of Egypt I will execute judgments” – myself and not a messenger; “I am the Lord” – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: “Behold the hand of the Lord strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence.”

Outstretched arm – means the sword, as it is written: “God’s drawn sword in God’s hand, outstretched over Jerusalem.”

Great awe – alludes to the divine revelation, as it is written: “Has God ever attempted to take unto God’sself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the Lord your God do for you in Egypt, before your eyes?”

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it.”

Around The World: Ten Plagues

In Yemen, instead of spilling ten drops of wine from their cups when the 10 plagues are mentioned, they pour 10 drops from one glass to another and throw that glass into the garden to cast away the plague.

**TEN PLAGUES // עשר מצות**

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b’mitzrayim, v’eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b’mitzrayim, v’eilu hein:

Davar acheir. B’yad chazakah

As we spill a drop of wine for each plague, our thoughts and prayers go out to all those who are suffering from COVID-19.

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The Kriegel Family Freedom Seder - a multi-ethnic Seder that harkens back to fighting for freedom and racial justice in Memphis in the late 60s when the kids' grandparents marched with MLK. Celebrates Passover with people from many backgrounds and a signature tradition is the modern plagues. Each person at the table names a modern plague afflicting society today. —Mirm Kriegel, parent of 2nd and 5th graders

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| Blood | Dom | דם |
| Frogs | Tzfardeyah | כפרדות |
| Lice | Kinim | כנים |
| Beasts | Arov | עוף |
| Cattle Plague | Dever | זכר |
| Boils | Sh’chin | שחין |
| Hail | Barad | ברד |
| Locusts | Arbeh | ערבה |
| Darkness | Choshech | חשך |

**Slaying of First Born | Makat Bechorot**

| מכת בנורים |
Sixth Graders Explore Global Jewish Communities

When we recite the plagues we take some wine (joy) out of our cup to remember the suffering they caused. This reminds us to take action when we hear about something terrible happening. How have people taken action to be there for the Jewish communities around the world? Sixth graders researched the “helpers” of the global Jewish communities.

**Ethiopian Jews -1984-1985**

“Sometimes you need to take big risks to help others”
By: Daniel, Ro’i, Noam and Avi

Beta Israel has existed for 15 centuries. Beta Israel most likely arrived in the 5th or 6th century. They came as merchants or artisans. Since the Beta Israel community existed in isolation from other Jewish communities around the world, they developed a unique set of religious practices — in some ways quite different from what is typically considered “Jewish.”

The community was plagued by a war in Sudan. They were trying to escape. They needed to do everything quite fast and bring to Jews to the ship during an operation called “The Red Sea Diving Resort.” The Mossad agents used a resort to conduct the operation. The prime minister in Israel was Menachem Begin who oversaw the operation. The Ethiopian Jews had to walk around 700 kilometers before getting to Sudan where they were rescued by Israeli Mossad Intelligence, and then taken to the resort and picked up by Israeli navy to be taken on to a ship to Israel.

The Helpers: The Israeli Mossad Intelligence traveled to a beach in Sudan where they would rescue thousands of Ethiopian Jews. The Mossad agents used a resort as their base of operations. The Ethiopian Jews walked hundreds of kilometers before reaching the beach in Sudan where they would be rescued. The Mossad Agents helped the Ethiopian Jews and brought them to Israel. It must have been very scary for the helpers, after all, they were smuggling people out of a country being torn apart by a war. For sure there were many hostile people. They were helping the Ethiopian Jews who were stuck in a war in Sudan. They did it because they wanted to save Jews all over the world and bring them to their home, Israel. The Mossad agents probably felt proud with their actions because they helped their nation and their country, along with many refugees that probably would have died if they hadn’t been rescued.
Moroccan Jews between 1956 and 1962

“Persistence is the only option”
Ariel, Roy and Cole

Before the founding of Israel, Muslims and Jews lived together in harmony. There were no struggles between them. But then, when the State of Israel was made, the Muslims started rioting, and the Jews were not safe. In June 1948, an outraged group of people in Jerada and Oujda surrounded the Jewish community in the two cities killing 42 individuals and injuring 29 others. 5 Moroccan Jews were savagely murdered in Oujda and 37 others were beaten to death in Jerada. Nowhere in Morocco was safe for them. The only chance of survival for them was to go to Israel.

The Helpers: Mossad agents from Israel setup intelligence cells along North Africa, to help the Jews in Morocco. They helped because they wanted to escort people out of their community to where it was safe for them to be. Mossad agents chose to live a life where Jews in the diaspora are part of their responsibility so this may have just felt like they were doing their job, but it changed hundreds of lives and saved an important piece of the Jewish community.

Jews in Montana

“People in a movement have to be brave even if it means that they might be victims themselves”
Clara, Naomi and Beatrix

The Jewish community of Montana was plagued by anti-Semitism. The Jews of Montana did not feel safe to display their faith. People were afraid, and the family who had a cinder block thrown through their window had to hide in their living room in a tent, with the father explaining to his kids “we’re playing campout.”

The Helpers: One day, non Jewish community members heard that this was happening and they put Menorahs on their cars, on window sills, even if they were not Jews. They helped Jews that were afraid to show their religion and faith. They helped because they knew it was wrong that these hate crimes were happening. It must have been very scary for the people in the movement, especially the ones that were victims. They made the hate crimes stop, and they felt more free to express their faiths.

“Hate crimes are not a police problem. They’re a community problem. Hate crimes and hate activity flourish only in communities that allow them to flourish.”
—Former Police Chief Wayne Inman
Billings, Montanta
Yemenite Jews around 2014 - 2016

“Even in tough times we should always try to be the helpers.”
Joey, Emily, Tamara, and Paz

After the state of Israel was established, many Yemenite Jews left the country to go to Israel. According to reports, there are about 67 Jews/17 families still left in Yemen. In 2014 a civil war broke out in Yemen and many Jews were left starving. Shiite-affiliated Houthi rebels took over Sana'a and some 8.4 million Yemenites are in danger of starvation and more than a million have contracted cholera. The United Nations warned that the humanitarian crisis in Yemen was the most severe in the world. At least 10,000 citizens have been killed in the war. The few Jews who were still in Yemen weren’t safe.

The Helpers: The helpers were a local organization funded by a British charity. They helped by giving humanitarian aid to the Yemenite Jews. I think that they helped because there was a civil war going on and the Jews probably didn’t have much food. I think that the helpers probably felt really good that they were doing something really nice and kind. We can learn that help can be given in tough times and we should always try to be the helpers. They had a lasting impact on the lives they saved who would never forget their kindness and the help of their organization.

Around The World: Persian and Yemenite Jews

Persian and Yemenite Jews place the shank bone, charoset, maror, karpas, egg, and matzah all around the table, rather than on a seder plate. Each person takes a turn holding up the Matzot and reciting the steps of the seder (Kadeish U’rchatz, Karpas, Yachatz...).
French Jews 1942

“To become a better you, remember to be grateful to people who have contributed to making you who you are today. Matias, Reuben, and Robin

Most of the Jews that lived in France lived in famous places like Paris or the Lion. Then in 1942, Germany invaded France and an overwhelming amount of Nazis moved in. Hundreds of thousands of the Jews grew up to be famous musicians, artists, poets and even lawyers because of the helpers who risked their lives to help. Thousands of Jews were saved from being sent to concentration camps, but people like Fry smuggled thousands of to be famous people.

The Helpers: One day, In Nazi Germany Varian Fry saw the way that people treated Jews. He saw that people mistreated the Jews and the worst thing of all is he saw children happy at the feet of a hurt Jew. He knew that this was pure evil and hate. He knew that he could help the Jews even if it could cost him his life. It must have been really scary for the helpers because they could be punished. It could have also been scary for the French Jews because they don’t know these people who are saving them and maybe they are helping the Nazis. We can learn about being helpers that sometimes to be a helper you have to go past your comfort zone. Their lasting impact was that they first of all saved thousands of lives, and they inspired people. Maybe some other genocide heroes were inspired by him.

Around The World: Afghanistan Tradition

One distinct local tradition for Jews in Afghanistan was using scallions or leeks to stand for the Egyptian slave drivers’ whips, using them to lightly “whip” each other’s backs.

https://jewishfed.org/news/blog/celebrating-passover-through-varied-customs-around-globe
Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

Rabbi Y’hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnenomic signs:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים

٢٠٠٧٠٨٠ - יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, ﬀֶבְרָה וָזַﬠַם וְצָרָה, מִשְׁלַחַת מַלְאֲכֵי רָﬠִים.


Rabi Eliezer omar: minayin shekol makah u’makah shehatvi hakadosh baruch hu al hamitzrim b’mitzrayim haya shel arba’a makot?

Shene’emar: yishlah bom charon apu, evrah vaza’am v’tzarah, mishlachat malachei ra’im. Evrah –

Around The World: Kavkaz (in the Caucasus mountains, in or near Russia)

There is a custom to have the first night Seder in Hebrew, and the second night Seder in the language you speak at home.
Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: “God sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) fierce anger, 2) wrath, 3) fury, 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: “He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that “the magicians said to Pharaoh, it is the finger of God.” However, at the Sea, the Torah relates that “Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in God’s servant Moses.” It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: “God sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers.” Since each plague was comprised of 1) fierce anger, 2) wrath, 3) fury, 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.
Kama ma’ara lot tovat lamakom aleinu.
Ilu hotzi’anu mimitzrayim, v’lo asah bahem shfatim, dayenu.
Ilu asah bahem shfatim, v’lo asah vailoheihem, dayenu.
Ilu asah vailoheihem, v’lo harag et bichoraihem, dayenu.
Ilu harag et bichoraihem, v’lo natan lanu mamonam, dayenu.
Ilu natan lanu mamonam, v’lo karah lanu et hayam, dayenu.
Ilu karah lanu et hayam, v’lo he’e’vairanu bitocho becheravah, dayenu.
Ilu he’e’vairanu bitocho becheravah, v’lo shakah tzareinu b’tocho, dayenu.
Ilu shakah tzareinu b’tocho, v’lo sifek tzarchainu bamidbar arba’im shana, dayenu.
Ilu sifek tzarchainu bamidbar arba’im shana, v’lo he’e’chilanu et haman, dayenu.
Ilu he’e’chilanu et haman, v’lo natan lanu et hashabbat, dayenu.
Ilu natan lanu et hashabbat, v’lo karvanu lifnei har Sinai, dayenu.
Ilu karvanu lifnei har Sinai, v’lo natan lanu et hatorah, dayenu.
Ilu natan lanu et hatorah, v’lo hicnisanu l’eretz Yisrael, dayenu.
Ilu hicnisanu l’eretz Yisrael, v’lo vana lanu et baint habchirah, dayenu.

Around The World: Tunisia

There is a custom of putting the shank bone, charoset, maror, karpas, egg, and matzah in a covered basket, ready to carry out of Egypt with US. www.bechollashon.org
God has bestowed many favors upon us.

Had God brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough – Dayyenu

Had God executed judgments against the Egyptians, and not their gods, It would have been enough – Dayyenu

Had God executed judgments against their gods and not put to death their firstborn, It would have been enough – Dayyenu

Had God put to death their firstborn, and not given us their riches, It would have been enough – Dayyenu

Had God given us their riches, and not split the Sea for us, It would have been enough – Dayyenu

Had God split the Sea for us, and not led us through it on dry land, It would have been enough – Dayyenu

Had God led us through it on dry land, and not sunk our foes in it, It would have been enough – Dayyenu

Had God sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough – Dayyenu

Had God satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough – Dayyenu

Had God fed us the manna, and not given us the Sabbath, It would have been enough – Dayyenu

Had God given us the Sabbath, and not brought us to Mount Sinai, It would have been enough – Dayyenu

Had God brought us to Mount Sinai, and not given us the Torah, It would have been enough – Dayyenu

Had God given us the Torah, and not brought us into Israel, It would have been enough – Dayyenu

Had God brought us into Israel, and not built the Temple for us, It would have been enough – Dayyenu

Create your verses to Dayenu. Go around the table and complete each verse with something you are grateful for.

Had God given us ________________, and not ________________, Dayyenu.

Had God given us ________________, and not ________________, Dayyenu.

Had God given us ________________, and not ________________, Dayyenu.
Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

**Point to the shank bone.**

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ’It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.’

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**SYMBOLS OF THE SEDER**

What do you think the symbols of the seder mean?

- The Shank Bone
- The Matza
- The Maror (Bitter Herbs)

Pesach shehuy avoteinu och’lim, bizman shebeit hamikdash hayah kayam, al shum mah? Al shum shipasach hakadosh baruch hu al batei avoteinu b’mitzrayim, shene’maram: va’amartem zevach pesach hu l’Adonai, asher pasach al batei v’nei Yisrael b’mitzrayim, b’nagpo et mitzrayim v’et bateinu hitzil, vayikod ha’am vayishtachavu.
Point to the matza.


Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

Point to the maror.

Maror zeh sheanu och’lim, al shum mah? Al shum shemei r’ru hamitzrim et chayeihem b’mitzrayim, shene’emar: vayamararu et chayeihem baavodah kashah, b’chomer uvilveinim uv’chol avodah basadeh et kol avodatam asher avdu vahem b’farech.

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they em-bittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”
### SIX GRADE LOOKS AT THE SYMBOLS OF THE SEDER

Rabbi Gamliel tells us we have to talk about three things on Passover.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>פֶּסַח (Shank Bone)</td>
<td>A misfortune that “skipped” over us/that we were spared ...&lt;br&gt;“My brother tested negative for Covid-19” — Roi&lt;br&gt;“Something that we are hoping will pass over is this virus happening. Just like the Jewish slaves tried really hard to escape Egypt, our doctors are trying very hard to come up with a vaccine or cure for this disease.” — Riana</td>
</tr>
<tr>
<td>מַצָּה (Matzah)</td>
<td>One way I feel God helped my parents or ancestors is ...&lt;br&gt;“My Great Grandpa was saved from the holocaust.” — Naomi&lt;br&gt;“One way I feel God helped my parents or ancestors is when he made all of them live a long life.” — Matias</td>
</tr>
<tr>
<td>מָרוֹר (Bitter Herbs)</td>
<td>One way in which our lives are difficult/embittered is ...&lt;br&gt;Covid-19 — Every student</td>
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</tbody>
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How can you interpret the symbols of the seder today?
In Every Generation // B’chol Dor Vador //

What family stories or memories do you want to make sure are passed down from generation to generation?

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Halleluyah Sing Hallel to God.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. God took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before God! Halleluyah!
Passover tells the story of going from עבדות לחרות - from slavery to freedom. Eighth Graders invited guests into our virtual classroom to share their personal stories of going from oppression to liberation.

**Interview with Michelle Freedman**

A Swiss man named Carl Lutz made a lot of fake Swiss passports for Hungarian Jews and was able to save them from going to labor camps and concentration camps.

Up until her teens Michelle’s relatives went back to Hungary to see relatives and grab things her grandmother, mother, and uncle left behind when they came to the US. — Anabella

I learned that Michelle’s mom had some large silver candlesticks that were in Hungary until Michelle was in her teens. They went to Hungary to get them out, and on her wedding day, Michelle’s mother gave them to her. — Jonah

Michelle’s mom was born in Budapest Hungary September 1942 in the Jewish ghetto. Her father was taken by the Nazis to a Hungarian camp and she never met her father. Hungary wasn’t taken over by the Nazis until October, 1944. When she was two years old the Nazis came into Budapest and things got bad. Carl Lutz was a Swiss diplomat and he made fake Swiss passports for American Jews and he put them in apartment buildings. The Jews lived there for three months until January, 1945 when the Nazis were defeated. In Budapest the Russians defeated the Nazis and liberated the Jews. Her father did not survive because he was in a labor camp. She lived in communist Hungary until 1960 when she escaped as a Jewish refugee to Buffalo, New York. She doesn’t remember much of the information so it came from the grandmother and uncle. — Gila

When Michelle’s mom’s older brothers had their bar mitzvahs, who didn’t go to Jewish day school, It didn't seem like they weren’t prepared enough and didn't really get it. So, I wanted her to have the Jewish day school experience that I had. — Dov

**Interview with Laura Rabin**

Her family was going to go on the Titanic but they didn’t. — Ronit

She's a teacher - she believes that her history brought strength to herself and her family because she takes her ancestors as an example. — Shai

Her bravery in her everyday life was inspired by that of her family. — Zephyr
In Every Generation
B’chol Dor Vador

Interview with Liza Logounova
When she was growing up, she never thought her childhood was any worse but when looking back at it she realized how much worse it is. She was harassed at school for being Jewish, she was called a "k**e"

She has a bunch of Russian books in their country home. (She has a bunch of the books that my grandma has that are in Russian.) — Sasha

Stores being empty recently reminded them of when they were in Russia and they know what to do and how to stock up. Her grandparents would read forbidden books and then pass them on. — Isaac

The rise of anti-semitism is very unsettling and unpleasant because we ran away from anti-semitism and we were not expecting to find it here so it's very upsetting. — Tamar

Her family immigrated because not welcome or allowed to be Jewish in Russia. She sent her kid to Senesh because America is more free. — David

Quarantine for today Covid-19 is a little similar to what happened in Soviet Union. Nobody really knew what was going on and that caused lots of fear. — Niki

Interview with Rabbi Carie Carter

She chose Hannah Senesh because it was very open and she knew that her vision of Judaism would be represented. She also chose Hannah Senesh because she wanted her daughter to be in a place where she is not the only child with two moms. — Nomi

Rabbi Carie was the first out gay conservative rabbi hired in the world. She described a ceremony that celebrated the legalization of gay rabbis in the conservative movement and how that sort of felt like a moment where her identity became one person. She also talked about how when she officiates same sex marriages and that now she sort of feels like one person instead of two different people combined, but that took a long time. — Aviyah

She wanted to be a rabbi for all of her life but you couldn't be lesbian and a rabbi. She never said that she was lesbian and she got accepted to rabbinical school. She realized that if she wanted to pursue her dream, she needed to sacrifice to achieve her dream. — Gabe
Hallel Excerpts

B’tzeit Yisrael mitzrayim, beit Ya’akov me’am lo’eiz, haytah yihu-dah likodshah, Yisrael mamshilotav.
Hahofchi hatzur agam mayim, chal mish – lemayno mayim.

When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which God’s holiness went forth, Israel became the seat from which the world would know of Gods rule. The sea looked and fled, The Jordan reversed its curse. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before God, before the God of Jacob, Turning rocks into swirling waters and stone into a flowing spring.

Halleluyah hal’lu avdei Adonai, hal’lu et sheim Adonai. Y’hi sheim Adonai m’vorach mei’atah v’ad olam. Mimizrach shemesh ad m’vo’o m’hu’al sheim Adonai. Ram al kol goyim Adonai, al hashamayim k’vodo. Mi k’Adonai Eloheinu hamagbihi lashavet, hamashpili lirot bashama’yim uva’aretz? M’kimi mei’afar dal, mei’ashpot yarim eyon, l’hoshivi im nidivim, im nidivei amo. Moshivi akeret habayit, eim habanim s’meichah. Halleluyah.

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord’s name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!
THE SECOND CUP OF WINE // KOS SHEINI


Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

Parent Perspective:
Our family uses kiddush cups that have been passed down from one generation to the next with the names of the original owners on them. The kiddush cups give us all a sense of connection and continuity.

-Courtney Walsh; parent of 5th grader
RACHTZAH // HAND WASHING //

Wash hands while reciting the traditional blessing for washing the hands:

בָּרוּךְ אַתָּה אֱלֹהֵינוּ וָאֱלֹהֵי אָבֵי אַתָּה יָשָׁרֵךְ אֶת הָעֹלָם אֲשֶׁר קִדְשָׁנוּ בִּמְצוֹתָיו וְצִוָּנוּ ﬂַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

נְטִילַת is translated in this prayer as “washing of the hands.” However, the word נטילה can also mean to raise or take on responsibility. By washing our hands we are preparing not only to eat, but to dedicate them to interacting with creation in a responsible and caring way.

— Laura Marder

How have you “raised your hands” to help others this year?

How have others “raised their hands” to help you?

Iviva Olenick, Lower School Art Teacher
Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzi-vanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Around The World: Matza

Matsot "La Bienveillante", traditionally eaten by Algerian Jews. They are flavored with orange and wine and were originally made in the Algerian town of Oran. They are still very popular in France.
Fourth Graders Share Stories of Freedom

Fourth grade students were asked to share a story from their family about someone’s journey into freedom.

My Great Grandmother Esther left Russia in the year 1920 because of the civil war. During the war the Jews always got blamed. She went to England and then to Canada in 1921.— Jacob

My grandparents that were born in Germany then Hitler came to power and they escaped to the United States. —J.

When my mother was young she lived in the Soviet Union. There she was not allowed to be Jewish or practice their religion.—Keren

My great grandmother is a survivor of the Holocaust. She was a slave at a concentration camp. When WW2 ended, she was free!! Then she met my great grandfather and moved to Israel. — Ezra

My grandma and my grandpa were doctors in Sri Lanka but there were no good jobs for them so they left and moved to England and had my mom and a few years later there was a shortage of doctors in the US so they went and became financially free. The different kinds of freedom are freedom of speech, freedom of not being owned, freedom of religion and being financially free. I value freedom because I’m free to do what I want. — Rohan

We dress a child up as the Statue of Liberty and have them read Emma Lazarus' "The New Colossus" - we talk about liberty and what it means to leave home.

-Ashley Firestone; parent of second grader

Photo by Center for Jewish History, NYC on Flickr
Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

 HOLDERS OF THE WORLD, WHO HAS SANCTIFIED US WITH HIS COMMANDMENTS AND COMMANDED US TO EAT MAROR.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Rabbi Yannai says: “It is not in our power to explain either the well-being of the wicked or the sufferings of the righteous.” (Pirke Avot 4:19)

Explain the quote in your own words.
Do you agree or disagree with Rabbi Yannai?
HILLEL SANDWICH // KORECH //


Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law “You shall eat it (the Pesach sacrifice) on matzah and maror.”

Does your family use a special ritual object at your seder?  
Where is this object from? Who gave it to you?  
What memories, smells, and emotions do this object evoke?

We have some candlesticks from Hungary that we snuck out during communism. We light them along with the yarzheit candle for my mom- very special.  
—Michelle Freedman; parent of 2nd grader

We use silver Kiddush cups that have been passed down over generations. I like using my grandfather's Kiddush cup, which I remember only being reserved for men when I was growing up.  
—Ashley Firestone; parent of 2nd grader

Our object is an embroidered, circular Matzah cover bag with 3 sections. It is the only artifact that survived the Holocaust. It is very delicate and brings strong emotions. It was so important and precious that they kept it throughout the war. One can only start to wonder what it took for them to be able to keep it. For me, it symbolizes the strong faith they had in Hashem and their belief that keeping the faith and traditions is of supreme importance.  
—Iris Dauber; parent of 4th grader

No, because everything in our family has been stolen over the generations - whether by locals during pogroms, by Nazis during the War, or by communists during the Soviet era. For this reason, we encourage our children not to develop relationships with objects, but rather with people, with knowledge, and with God.  
—Diana Levin, parent of 4th grader
How Third Grade Makes Haroset

Harris:
I make charoset by using apples, dates, raisins, cinnamon, red wine, almonds, and it is from my family and they are from USA and my great grandparents are from Russia and my uncle is from Israel.

Jake:
Recipe: apple, walnuts, lemon, honey, country of my family: Russia & Syria, country recipe is from: Russia

Yael:
My family recipe is: take dates, raising and dried plums and mix them into a paste. Add cinnamon, ground cloves and some crushed walnuts. Add some grape juice so the paste becomes like a marmalade. My family is from Argentina (originally Russia) and my mom is from Venezuela (originally from Israel, Hungary and Yugoslavia). The recipe is from my grandma and it's an Israeli Sephardi recipe. Three things about my dad: - when my dad was a kid he's grandmother cooked the best gefilte fish in the whole world - Argentina has the largest Jewish community in Latin America - Argentina has the only kosher McDonalds outside of Israel A special tradition my family does for Pesach is we crack the hard boiled egg on each other's heads and it's so funny.

Avigail:
מתכון לחרוסת
תמרים יבשים מעכים טוב
תפוח מגורד
אגוזים מרוסקים דק
מעט יין אדום מתוק

Coby:
1. Family charoset recipe: walnuts, apples, wine, ginger; comes from Poland. My mom's family is from Poland. My dad's family is from Poland and Russia.

2. Jews lived in Poland from the year 1000 so the Jewish community was there a long time - Radom was one of the cities that had the biggest populations of Jews. Two of my great-grandparents were from Radom and two were from Lodz, another city that had many Jews. - Jews in Poland spoke Yiddish at home - In Poland, they used potatoes for Karpas in the seder because green vegetables weren't available yet. They grew later in the year. - Kids got a new outfit of clothes for Pesach in Poland

Eleanor:
Recipe for charoset-1 apple, 2 cinnamon, 3 pecan, 4 wine My recipe is from Poland and Russia. In Russia, the Jews were afraid of the pogroms. They were afraid for their lives. My grandmother prepares many delicious foods that she learned to make from her grandmother who came from Poland. Some of those foods are gefilte fish, Passover noodles, and chopped liver. The best part of the seder is when we sing all of our favorite songs in the Haggadah.
MOROCCAN HAROSSET

Nathalie Cabot
Senesh Faculty and Alumni Parent

My traditional Moroccan harosset from my mom
1 lb of dates
1 cup of hazelnut and 1 cup of walnuts that will need to be roasted for a few minutes
1 quarter cup of sweet wine
1 teaspoon of cinnamon
2 tablespoon of sugar
put the whole thing is a food processor for a few minutes et voila
I will usually add some more sweet wine before the seder and I usually make extra because my kids love it spread on matza.

“Hillel Sandwich” by Elie, K
FESTIVE MEAL // SHULCHAN ORECH // שֻׁלְחָן עוֹרֵךְ

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Share a favorite Pesach recipe that has been passed down in your family. Where does this recipe come from? Who taught you to make this dish? Do you have any memories of watching this person prepare this dish, preparing it with them, or eating it?

"Bloishkas" - pop-overs from Grandma Miriam Tempkin from Baku, Azerbaijani - We still make it every year at Passover and other random times. Yum! —Lisa Gerstel; parent of 2nd grader

My mother taught my wife Jinah how to make Prassa, leak pancakes. My mother learned the recipe from her mother (my grandmother), who learned it from her mother in law on my grandfather’s side. As far as I know it is an Egyptian dish with Mediterranean and eastern roots. —Hagai Kamil; parent of 2nd grader

I always watched/helped my mom make Charoset, which was just chopped apples and walnuts soaked in honey, wine and cinnamon. It's always been one of my favorites. I made it the first time I hosted a Seder for my (mostly non-Jewish) friends while studying abroad in Paris. And I also insisted on making it for my husband's family's seder in Israel. It was so different from the more mortar-like date-filled charoset that they were used to, they didn't even know what it was. I think I was the only one who ate it. And it was delicious. —Jenna Bouchard; parent K

Around The World: Apples are in-season!

In South Africa, local influences sneak into the seder meal. They have traditional gefilte fish, but it’s more ball-shaped and has yellow tint to it from saffron. Since the weather is closer to the North American autumn, apples are a key ingredient in the Passover menu – from the traditional charoset to the bits of green apple lending crunch and sweetness to chopped herring, and apples stewed with cinnamon and cloves for dessert.

https://jewishfed.org/news/blog/celebrating-passover-through-varied-customs-around-globe
Anat Amsalem, Senesh Faculty
This is a traditional salad recipe that comes from my husband's family. His family is from Morocco and Matbucha is a Moroccan tomato salad that is served in the beginning of meals as an “appetizer.”

Moroccan Tomato Salad
**Ingredients:** 2 lbs plum tomatoes, 5 red bell peppers, 6 garlic cloves, chopped, 1 1/2 cup olive oil, 3 tablespoons paprika (optional: hot paprika), Salt to taste

**Preparation:**
Peel and dice the tomatoes. Add tomatoes to a deep pot and cook on medium heat. Keep stirring until water reduced and tomatoes are cooked down (this will take at least 2 hours)
Roast the bell peppers. Seed the peppers and peel off the charred skin.
Chop into small pieces
In a pan, add the oil, garlic, paprika, salt and peppers on high heat. Stir for about 7 mins
Once water is evaporated from the tomatoes, add the cooked peppers into the pot
Let the tomatoes and peppers cook for about 5 minutes
Remove from heat. Let the salad cool. Best served at room temperature!

MATBUCHA

Yulia Shifrin-Izraev, Senesh Faculty

**Ingredients:** ¼ cup olive oil, 2 chopped onions, 2 peeled and diced carrots 700 gr chicken thigh cut to cubes, 8-10 potatoes, 400 gr dried fruits cut into cubes: raisins, cranberries, apricots, plums, 1 cup parsley, dill, chives chopped, 3 ½ cups fresh chicken broth, Salt, pepper

**Preparation:**
Put some olive oil in the large pot, add onion and carrot and sauté for 5 minutes.
Add chicken and continue cooking for 5 minutes.
Cover the pot and cook for another 15 minutes.
Add the remaining ingredients to the pot, mix and bring to a boil. Reduce to a simmer. Cover the pot and cook until ready for another 20 minutes.
Serve with fresh herbs if desired.
Tal Kazaz, Senesh Faculty

MATZA KIBBEH

Makes 20 depending on size

原材料

שען בך טחון - מלח (1/2 כפית שטוחה)
פלפל שחור - פלפל שחור (1/4 כפית שטוחה)
בישו - מים (3 כוסות)
ביצה - ביצה (2 גדולות)
בשר בקר טחון - בשר בקר טחון (500 גרם)
בצל - בצל (114 גרם)
כמון טחון - כמון טחון (1/4 כפית שטוחה)
בולץ - בולץ (1/4 כפית שטוחה)
בהרט - בהרט (1/4 כפית שטוחה)
הל - הל (1/4 כפית שטוחה)
צנוברים - צנוברים (2 כפות)
שמן לטיגון - שמן (1/4 כוס)

How to make the matzah

1. Break the matzah into pieces and add salt, black pepper, and water. Mix well for 5 minutes, cover with a lid, and let sit for 20 minutes.
2. Heat the oil in a pan, add the ground beef, and continue to heat until the fat has melted. Add the parsley, seasonings, and pine nuts, continue to heat until the meat is done and let cool.
3. Wet your hands and shape the mixture into 20 balls, flat each ball with a tablespoon, place on a dish and let sit.
4. Heat some oil in a pan (see additional information on the amount of oil) and fry the pieces from each side or until browned.

In the tradition and Passover celebration.

Note: The amount of oil used in frying is an estimated amount absorbed after frying. Use half a cup of oil for frying according to need.

 затיאבון וחג פסח שמח
SEARCHING FOR THE AFIKOMAN // TZAFUN // צָפוּן

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

SEVENTH GRADE SHARES WHAT IS HIDDEN

"Tzafun" / צָפוּן is one of the last parts of the Passover seder. This word means HIDDEN. Tzafun is when the hidden afikoman is found and eaten. What parts of yourself do you tend to keep hidden? As you've grown older, what parts of yourself have you grown to feel more comfortable revealing and sharing with others?

Yakira

I interpret this word as lost. I say this because as we hide ourselves we lose our proposes and our obligations. I also say this because as you grow your personality develops, it gives you your own identity. As you grow older you learn to show yourself and you learn to understand your meaning that you never knew was lost. also one thing hidden about me is my love and obsession with all animals turtles, cats, dogs, all of them!

E.

When I was younger I used to not like to sing in front of people. I kept my love for singing hidden. This year after an experience at camp with one of my really good friends I started to feel more comfortable singing. So this year I performed the song I wrote and I sang the first part of this is me.

Sylvie

Some parts of myself that I tend to keep hidden from people is that I am extremely messy. I keep this hidden because when you walk into my room my floor is clean but if you look on the shelves I am a mess. I keep being messy hidden because it is embarrassing that I cant keep my room clean. As I've grown older I have felt more comfortable in standing up for myself. When I was younger I would never say my opinion as much but now I am comfortable sharing my opinion and debating upon it. I think when I was younger I believed that since I was small and only one person in the world I could not stand up for what I believed in but as I've grown older I realized I was wrong.
Sarah
Something I often keep hidden is what I want. I have never been the type of person to ask for anything. Even if I know someone would be more than willing to help me, I am usually embarrassed to ask. As I have gotten older, I have gotten better at this. When I was younger I was too shy to ask for simple things such as a glass of water at a restaurant, or a present I want for my birthday. Now however, actions like that I can do comfortably.

Leela
When I meet new people, the first things that I usually say are my age, my school, my hobbies, and my religion. My ethnicity isn't exactly something that I hide on purpose, but it doesn't really come out unless I'm asked. I'm proud that I'm Sri Lankan and eastern European, just like I'm proud that I'm a Jew. It just so happens that when somebody hears that I'm a Jew, they don't really ask about my other sides because they assume I have a European background, like most Jews. This makes me feel uncomfortable, because it reminds me of something that someone said to me when I told them I was both Sri Lankan and Jewish. It was an old friend, and they knew I was Jewish, but when I said I was Sri Lankan, they said, "What? But I thought you were Jewish?" It was clearly said without consideration, but it was surprising to me. Another thing that makes me feel weird when I say I'm Sri Lankan is when people don't understand what that is. It's annoying to have to repeat several times and still hear someone say "Swi Lana" or "Stri Lakna". Even auto-correct on my phone doesn't recognize it. Sometimes, I even used to say I'm half Indian, because it's easy and fast. It's not a huge deal to me when somebody doesn't understand my background, but it's still uncomfortable. It bothers me less now than it used to, and one day I'll be fully comfortable telling people about my ethnicity.

Vera
Something that people don't know about me is that I like photography. I don't necessarily hide that part of me but I don't express it to others. As I am getting older I feel like it is important to bring out those hidden parts of you. As you get older, you like different things. For example, when you were 8, you might have loved soccer but now you might love painting. As I get older, I feel like I have less trouble revealing things about myself to others. I will text you my photo.
Maya
Something that I often hide and other people do too is hiding how you really feel about something. A lot of the time someone will ask for an opinion and you might lie either to not hurt their feeling or so they will think highly of you. But as I get older, I realize that it isn't worth it to lie. It's alright to tell the truth because if the person asked you, they don't want a lie. They want your honest opinion.

Levi
One thing hidden about me is that I like to play sports. When I was younger I did not like to play sports with other people. Now I love to play with other people and I think it is even more fun. Back then I was too scared and I couldn't even play with my neighbors I was too scared to play with them.

Samuel
As I grow older, parts of me that I hid in the past are starting to show themselves. A great example is that when I was younger, I didn't really care about other people's feelings. I didn't understand kindness. But when I turned Bar Mitzvah, and wrote my dvar Torah, I realized that kindness and compassion is necessary. Another example is cooking. I would say that cooking is a hidden talent of mine.

Eva
I’m trying to hide the way when sometimes I can be mean to people. I can have a bad day. This is the days that I’m trying to be nice. I still can be mean, which I don’t really like.

As I grew up I will have a good English and for now, my goal its to have a good English that I can talk as my first language, and be as normal as everybody else, not special.

Sadie
I hide my feelings sometimes. When I am really sad and I need to cry I will cover my face. I will also try too keep it in. As i got older I just stop needing to cry when I feel sad instead I just ignore it.
Tamar
I tend to keep a lot of my interests hidden when I meet someone new. I want them to like me first, THEN I can reveal my opinions about things. I used to hide a lot of things about myself, not because I was shy, but because I genuinely had no interest in social interaction. I still don't really care for meeting new people, but as I've grown, I've learned to be more open to new people. I also keep my feelings hidden. Normally because I could be feeling really sad when other people are happy and I don't really care if they know so I just don't tell them. I also hate narcissism and never want to become one, so I hold on to a lot of things about myself. Nothing that's that big of a deal though. Just things people wouldn't really care if I told them, so I see no point in doing so.

Cole
I find that I tend to keep hidden all the things that don't occur in public. For example, family matters, extracurricular activities, and anything that happens in my household. Also, I hide things that are my hobbies, but might be embarrassing. Some books that I read are kind of embarrassing. This is because I've been reading them since third grade. But, some books I read kind of stick to me and I read them for a long time afterward, even when I grow out of them.

Leah
As a little kid, I was extremely shy. I didn't want to talk to anyone or interact with people I didn't know so well. But when I came to Senesh I started getting more confident and outgoing. I think that is because I had more people to interact with on a daily bases and form special bonds with. I started opening up and letting people in more. This is a hidden part of me because many people would not think of me as that type of person since I'm usually so loud. I'm really proud of myself for changing but sometimes that shyness comes back briefly.

Michael
I've always had a love for video games (not cheap, popular games, but one's that have the ability to stun you and take you on a journey) movies, old music, and an insane passion for reading. But in my old school, everyone thought I was weird and annoying. However, in Hannah Senesh, most kids grew up actually liking that stuff.
Dahlia
I think I've tended to keep my personal feelings and interests hidden. When you are younger you don't really care if you say something that is embarrassing about yourself. But as you get older you get more self-conscious about who you are. You don't want to admit if you are feeling sad or depressed because you might get judged in the wrong way. Although there are many aspects of my self I keep hidden I also share my interests and feelings with others. These last few weeks I've been especially grateful for my best friend because she is who I feel I can talk to about anything. I can say anything around her and not feel limited.

Jakob
Something that is not necessarily hidden about me but is less known is that I like to explore.

Noa
I think that we all hide things and that it is natural to keep things to yourself. I know that I often attempt to hide my imperfections often for fear that I will be less liked for revealing them. However I think that almost all of us do this. When I was little I was horribly shy and then every year I came out of my shell a little bit more. This is honestly kind of nice because if you think about it I am the most openly me now then I have ever been.

What parts of yourself do you tend to keep hidden?
As you’ve grown older, what parts of yourself have you grown to feel more comfortable revealing and sharing with others?
Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

So many of us were not able to be with our extended families this year. Who or what did you miss in your Seder this year? What were some positive things that came out of doing the Seder with your immediate family?

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: “The Lord has done great things for them.” The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, God shall come home with joy, bearing God’s sheaves.

Include parentheses when there is a minyan present.
Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

Baruch (Eloheinu) she’achalnu mishelo uv’tuvo chayinu.
Blessed be (our God) whose food we have eaten.

Leader:

Baruch (Eloheinu) she’achalnu mishelo uv’tuvo chayinu.
Blessed be (our God) whose food we have eaten.

All together:

Baruch hu u-varuch sh’mo.
Blessed be God and blessed be God’s name.
We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from ... for the food with which You always sustain us.


Racheim na Adonai Eloheinu al Yisrael anechev al Y’rushalayim irecha v’al Tzion mishkan k’vodecha v’al malchut beit David m’shichecha v’al habayit hagadol v’hakadosh shenikra shimcha alav. Eloheinu Avinu r’einu zuneini parn’seini v’chalk’lenu v’harvicheinu v’harvach’lanu Adonai Eloheinu m’heira mikol-tzaroteinu. V’na al tatz’riechenu Adonai Eloheinu, lo liidei matnat basar vadam v’lo lidet hal’va’atam, ki im l’yd’cha ham’lei’a hap’tucha hak’dosha v’har’chava, shelo neivosh v’lo nikaleim l’olam va’ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: “After you have eaten and are satisfied, you shall bless Adonai, our God for the good land God has given you.” Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Parent, tend and feed us; sustain and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and dis-
Grace.

Adonai Eloheinu, lo lidei matnat basar vadam v’lo lidei hal’va’atam, ki im l’ya’d’cha ham’lei’i a’ha p’tucha hak’dosha v’har’chava, shelo neivosh v’lo nikaleim l’otam va’ed.

(On Shabbat:)

R’tzei v’hachalitzeinu Adonai Eloheinu b’mitzvotecha, uv’mitvat yom hash’vi’i haShabbat hagadol v’hakadosh hazon. Ki yom zeh gadol v’kadosh hu l’fanecha, lishbat bo v’lanuach bo b’ahavah k’mitzvat r’zonecha. U’birtzoncha hani’ach lanu Adonai Eloheinu, shelo t’hei tzara v’yagon va’anacha b’yom m’nuchateinu. V’har’einu Adonai Eloheinu b’nechamat Tzion irecha, uv’vinyan Yerushalayim ir kodshecha, ki atah hu ba’al ha’y’shu’ot u’va’al hanechamot.

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the anointed child of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and Ruler.


Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the anointed child of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and Ruler.


Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

Baruch atah Adonai, Eloheinu melech ha’olam, ha’Eil Avinu Malkeinu Adireinu Bor ‘einu Go’aleinu Yotz’reinu K’dosheinu k’dosh Ya’akov ro’einu ro’ei Yisrael Hamelech hatov v’hameitiiv lakol sheb’chol yom va’yom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g’malenu hu gomelenu hu yig’m’leinu la’ad, l’chein ul’chesed ul’rachamim ul’revach hatzala v’hatzlacha, b’racha vi’shua nechama parnasa v’chokkala v’rachamim v’chayim v’shalom v’chol tov, u’nikol tuv l’olam al y’chasreinu.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our parent, our ruler and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good ruler who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.


May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may God be glorified in us forever and ever; may God be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may God lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.
Harachaman hu y’vareich et
May the Merciful One bless

for one’s parents:

אֶת הָרַחֲמָן הוּא יְבָרֵךְ אֵלֶּה אֶת אֲבֵי מֹרִי (בַּﬠַל הַבַּיִת הַזֶּה) וְאֶת אִמִּי מֹרָתִי (בַּﬠֲלַת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְﬠָם וְאֶת כָּל אֲשֶׁר לָהֶם,

May the Merciful One bless these, them, and their household, and their children, and everything that is theirs,

οταν εκείνοι και όλα τις συνεδριάδες τους,

for one’s family:

אֶת אָבִי מֹרִי (בַּﬠַל הַבַּיִת הַזֶּה), וְאֶת אִמִּי מֹרָתִי (בַּﬠֲלַת הַבַּיִת הַזֶּה), וְאֶת בֵּיתָם וְאֶת זַרְﬠָם וְאֶת כָּל אֲשֶׁר לָהֶם,

May the Merciful One bless my revered father (the master of this house) and (my revered mother) the mistress of this house, them, and their household, and their children, and everything that is theirs,

με (με την οικογένειά μου και συνοικία μου) και όλα τα που έχω,

for one’s hosts:

בַּﬠַל הַבַּיִת הַזֶּה וְאֶת בַּﬠֲלַת הַבַּיִת הַזֶּה, אוֹתָם לָהֶם, וְאֶת בֵּיתָם וְאֶת זַרְﬠָם וְאֶת כָּל אֲשֶׁר לָהֶם,

May our host and our hostess, them, and their household, and their children, and everything that is theirs,

us all together and all our possessions just as God blessed our forefathers and mothers Abraham, Isaac, and Jacob, Sarah Rivkah Rachel Leah with every blessing. May God bless us all together with a perfect blessing, and let us say, Amen.

בֶּשָּׁמֶשָׁה בַּמָּרוֹם יְלַמְּדוּ לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה הֵי יִשְׂﬠֵנוּ. וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּﬠֵינֵי אֱוָה וּאָדָם.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and humankind.

On Shabbat:

הָרַחֲמָן הוּא יַנְחִילֵנוּ יُום שֶׁכֻּלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)
Optional blessings:

Harachaman hu yanchileinu yom shekulo tov.
Harachaman hu y’variech et M’dinat Yisrael.
Harachaman hu y’variech et chayalei Tz’va Hagana l’Yisrael, v’yagein alei-hem.
Harachaman hu y’variech et m’dinat hazot, v’et chayaleitha, v’yagein alei-hem.
Harachaman hu yashkiyn shalom Bayn binei Ya’akov u’vnei Yishma’ayl.

Harachaman hu y’zakeinu limot Hamashiach ul’chayeih ha’olam haba.

May the Merciful One cause us to inherit the day of total goodness.
May the Merciful One bless the State of Israel.
May the Merciful One bless those who serve in the IDF and watch over them.
May the Merciful One bless this country, and its soldiers, and watch over them.
May the Merciful One enable us to live in the days of the Messiah and in the world to come.

God is our tower of salvation, showing kindness to God’s anointed, to David and God’s descendants forever. May she who creates peace in the heavenly heights, may God grant peace for us, all Israel; and all humanity, and we can say, Amen.

Revere the Lord, you God’s holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; God kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the person who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous person forsaken, nor their children wanting bread. The Lord will give strength to God’s people; the Lord will bless God’s people with peace.
The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

בָּרוּךְ אֲתָתָּה יְי אֱלֹהֵינוּ מֶלֶךְ הָאָרֶץ בָּרוּךְ הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.


שְׁפוּ צְמַחַת אֱלֹהִים אָשֶר לֹא יִדְעוּ אֶל הַגּוֹיִם.

Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home.” (Ps. 79:6-7) “Pour out your wrath on them; may your blazing anger overtake them.” (Ps. 69:25) “Pursue them in wrath and destroy them from under the heavens of the Lord!” (Lam. 3:66)

Parent Perspective:

Our family has a fun tradition- when the fifth cup of wine is poured during the Seder dinner (Elijah's cup), one of the adults in the family wears a mask and knocks on a window or door outside of the house, and all the kids run to the window or door and the adult pops out and scares them! It's really a fun way to end the evening.

-Laura Rabin, parent of Brody, 1st grade
Go around the table and thank one another for what each person contributed to the Seder this year.


Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: “Where is their God?” Our God is in the heavens; all that God wills, God accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have ears, but they cannot see; they have eyes, but they cannot see; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashions them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.


The Lord is mindful of us and will bless us; God will bless the house of Israel; God will bless the house of Aaron; God will bless those who fear the Lord, small and great. May the Lord bless you and increase you, you and your children. You are blessed by the Lord, Maker of heaven and earth. The heaven is the Lord’s, but
earth has been given to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord now and forever. Halleluyah.


I love that the Lord. God hears my pleas because God has inclined God’s ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have taken me; I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, save my life!" The Lord is gracious and righteous. The Lord protects me; I was brought low and is God saved me. Be at rest, oh my soul, for the Lord has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I trust in the Lord and have faith even when I speak out "All humans are false."


How can I repay the Lord for all God’s kindness to me? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all God’s people. Grievous in the Lord’s sight is the death of God’s faithful followers. O Lord, I am your servant, your servant, the child of your maidservant; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God’s people, in the courts of the Lord’s house, in the midst of Jerusalem Halleluyah.
Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, ve-emet Adonai l'olam, hal'luyah.

Praise the Lord, all you nations; praise God, all you peoples, for God's love to us is great, and the truth of the Lord is forever. Halleluyah.

Hodu l'Adonai ki tov, ki l'olam chasdo.
Yomar na yisra-eil, ki l'olam chasdo. 
Yomru na veit aharon, ki l'olam chasdo. 
Yomru na yirei Adonai, ki l'olam chasdo.

Give thanks to the Lord, for God is good; God's kindness endures forever. Let Israel declare, God's kindness endures forever. Let the house of Aaron declare God's kindness endures forever. Let those who fear the Lord say God's kindness endures forever.

From the narrow I called to the Lord, God answered me in the great freedom of space. The Lord is with me, I have no fear, what can man do to me? The Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; God has become my salvation The voice of rejoicing and salvation is tents of the righteous resound, "The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs!" I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord This is the gateway to the Lord, the righteous shall enter through it.

O Lord, deliver us!
O Lord, deliver us!
O Lord, let us prosper!
O Lord, let us prosper!

Ana Adonai hoshi-ah na
Ana Adonai hoshi-ah na
Ana Adonai hatzlichah na
Ana Adonai hatzlichah na

I thank You for You have answered me, and have become my salvation The stone which the builders rejected has become the major cornerstone. This the Lord’s doing; it is marvelous in our sight. This is the day, which the Lord has made – let us be glad and rejoice on it.

Senesh Haggadah 2020/ 5780
Celebrating Jewish Diversity
Hodu l'Adonai ki tov, ki l'olam chasdo
Hodu l'Adonai ki tov, ki l'olam chasdo
Blessed be the one who comes in the name of the Lord; we bless you from the House of the Lord. The Lord is God, Who has shown us light; bind the festival offerings with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to the Lord, for God is good, God's kindness endures forever.

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai
Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai
Eil Adonai vaya'er lanu, isru chag ba-avotim, ad karnot hamizbei-ach
Eil Adonai vaya'er lanu, isru chag ba-avotim, ad karnot hamizbei-ach
Eili atah v'odeka, elohai arom'meka
Eili atah v'odeka, elohai arom'meka
Hodu l'Adonai ki tov, ki l'olam chasdo
Hodu l'Adonai ki tov, ki l'olam chasdo
O give thanks unto the Lord, for God is good, for God's mercy endures forever
O give thanks unto the God of gods, for God's mercy endures forever
O give thanks unto the Lord of lords, for God's mercy endures forever
To the one who doeth great wonders, for God's mercy endures forever
To the one who made the heavens with understanding, for God's mercy endures forever
To the one that spread forth the earth above the waters, for God's mercy endures forever
To the one that made great lights, for God's mercy endures forever
The sun to reign by day, for God's mercy endures forever
The moon and stars to reign by night, for God's mercy endures forever
To the one that smote Egypt in their first-born, for God's mercy endures forever
And took Israel out from among them, for God's mercy endures forever
With a strong hand and an outstretched arm, for God's mercy endures forever
To the one who parted the Red Sea, for God's mercy endures forever
And made Israel to pass through it, for God's mercy endures forever
And threw Pharaoh and God's host in the
Celebrating Jewish Diversity

Red Sea, for God’s mercy endures forever
To Him who led God’s people through
the wilderness, for God’s mercy endures forever
To Him who smote great kings; for God’s mercy endures forever
And slew mighty kings, for God’s mercy endures forever
Sihon, king of the Amorites, for God’s mercy endures forever
And Og, king of Bashan, for God’s mercy endures forever
And gave their land as an inheritance, for God’s mercy endures forever
Even an inheritance unto Israel God’s servant, for God’s mercy endures forever
Who remembered us in our low state, for God’s mercy endures forever
And hath delivered us from our adversaries, for God’s mercy endures forever
Who gives food to all creatures, for God’s mercy endures forever
O give thanks unto the God of heaven, for God’s mercy endures forever

Nishmat kol chai t’vareich et shimcha, Adonai Eloheinu, v’ru’ach kol
basar t’fa’er u’tromem zarcha, malkeinu, tamid. Min ha’olam v’ad
ha’olam atah El, u’mibaladecha ein lanu melech go’al u’moshia, podeh
u’matzil u’m’farnes u’m’rachaem b’chesed u’v’riyotav b’rachamim.
V’Adonai lo yanum v’lo yiyshan – ham’orer y’shanim v’hameikitz
v’hamatir asurim v’hazokef k’fufim. L’cha l’vadcha
anachnu modim.


The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our Ruler. Throughout eternity Thou art God. Besides Thee we have no ruler who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, God who guides His world with kindness and God’s creatures with mercy. The Lord
neither slumbers nor sleeps; God rouses those who sleep and wakens those who slumber; God enables the speechless to speak and loosens the bonds of the captives; God supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless your name, Lord our God and God of our ancestors, for one of the thousands and even myriads of favors which Thou hast bestowed on our ancestors and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, Lord our God, never abandon us.

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our Ruler. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and people’s inner beings shall sing to your name, as it is written: “all my bones shall say: O Lord, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him.” Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: “A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name.”

Ha’El b’ta’atzumot uzecha, hagadol bichvod sh’meca, hagibor lanetzach v’hanora b’norotecha, hamelech hayoshevet al kisei ram v’nisa.

Shochain ad marom v’kadosh sh’mo.
O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

God who abides forever, exalted and holy is God’s name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our Ruler, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant

Praise be your name forever, our Ruler, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.
The Fourth Cup of Wine

Baruch Atah Adonai Eloheinu Melech ha’olam, borei p’ri hagafen.

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

Drink the wine, then recite the concluding blessing:

Baruch Atah Adonai Eloheinu Melech ha’olam, al ha-gafen v’al p’ri ha-gafen, al t’nuvat hasadeh v’al aretz chemdah tovah u’r’chavah sheratzita v’hinchalta la’avoteinu le’echol chemdah tovah v’al Yisrael amecha v’al Yerushalayim irecha v’al tzion mishkan k’vodecha v’al mizbecha v’al haichalecha u’vnei Yerushalayim ir hakodesh bimheirah b’yamenu v’ha’aleinu l’tochah v’samcheinu b’vinyanah v’nochal mipriyah v’nisvu mituvah u’nivarechecha aleha bikkudshah u’vtaharah (u’rtei v’hachalitzeinu b’yom haShabbat hazeh) v’samcheinu b’yom chag hamatzot hazeh, ki Atah Adonai tov u’maitiv lakol v’noded l’cha al ha’aretz v’al p’ri hagafen.

Baruch Atah Adonai, al ha-gafen v’al p’ri ha-gafen.

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel’s produce and enjoy its goodness; we praise you for Jerusalem’s centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.
MIRIAM’S CUP

Tell us about a brave woman in your family. What challenge did she face? How did she overcome this challenge? What lesson have you learned from her that you would like to pass on to your children?

My Grandma, Rachel Vodzilovsky, was a Halutza (pioneer). She came to Israel at eighteen by herself. She was a Zionist who wanted to explore the possibilities of living in Israel. She went back to Poland, got married and they both did Aliya. Most of her family died in the Holocaust, despite her difficulties living in Israel and losing her parents and many siblings, she became a nurse and an activist for nurses’ rights. I remember walking with her on Dizengoff street in Tel Aviv and every second person had to greet her and consult with her. She was my feminist hero.

—Iris Dauber; Parent of 4th grader

“My mother was fired from her job as director of a chemistry research lab for being Jewish along with all the other Jews from the same research institute). Instead of commiserating and going home, she fought back by sending a letter to Russia's Deputy Attorney General, who helped restore her job. Rather than continuing to hide her identity, my mother became a Jewish activist in our city, building ties with Israeli and American organizations who helped rebuild the Jewish community in our city. She is the source of pride and inspiration for our family.” —Nik Koblov; parent 7th grader

“My grandmother had to evacuate, and go into hiding in 1941 with 3 kids ages 12, 8 and 1. She had to learn to drive a horse carriage, to herd and milk sheep, and do many other things necessary for survival. I cannot even imagine the bravery it took to do what she did, and enable the family to survive! Perseverance and ingenuity; perceptiveness and trusting your intuition are all the traits that she had that I admire. —Gelena Blishteyn; parent of 4th and 5th graders

“My mother-in-law moved to Israel by herself from her native country of Argentina when she was in her early twenties. She had faced a lot of anti-Semitism in Argentina and believed in the Zionist dream. We learned from her that it's important to follow your heart and face challenges head on.

—Jenna Bouchard; parent of K
CONCLUSION // NIRTZA //

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded.

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכָל מִשְׁפָּטוֹ וְחֻקָתוֹ. כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ, כֵּן נִזְכֶּה שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהַל מִי מָנָה. בְּקָרוֹב נַהֵל נִטְﬠֵי כַנָּה. פְּדוּיִם לְצִיוֹן בְּרִנָּה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּأָה בִּירוּשַָׁלָיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!
Chad gadya, chad gadya
Dezabin aba bitrei zuzei, chad gadya, chad gadya.

Then came a cat and ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Viata shunra viachla legadya, dizabin aba bitrei zuzei, chad gadya, chad gadya.

Then came a dog and bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Vi’ata chalba vinashach lishunra, diachla ligadya, dizabin aba, bitrei zuzei, chad gadya, chad gadya.

Then came a stick and beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Viata chutra vihica licalba, dinashach lishunra, diachla ligadya, dizabin aba bitrei zuzei, chad gadya, chad gadya.

Then came fire and burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Viata nura visaraf lichutra, dihica lichalba, dinashach lishunra, diachla ligadya, dizavin aba bitrei zuzei, chad gadya, chad gadya.

Then came water and quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Viata maya vichaba linura, disaraf lichutra, dihica lichalba, dinashach lishunra, diachla ligadya, dizabin aba bitrei zuzei, chad gadya, chad gadya.

Then came the ox and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Viata tora vishata limaya, dichaba limura, disaraf lichutra, dihica lichalba, dinashach lishunra, diachla ligadya, dizavin aba bitrei zuzei, chad gadya, chad gadya.

Then came the butcher and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.
Viata malach hamavet
vishachat lishochet, dis-
hachat litora, dishata
limaya, dichaba limura,
disaraf lichutra, dihica
lichalba, dinashach
lishunra, diachla ligadya,
dizavin aba bitrei zuzei,
chad gadya, chad gadya.

Viata hakodoshe baruch
hu, vishachat limalach
hamavet, dishachat li-
shochet, dishachat litora,
dishata limaya, dichaba
limura, disaraf lichutra,
dihica lichalba, di-
odashach lishunra, diachla
ligadya, dizavin aba bi-
trei zuzei, chad gadya,
chad gadya.

Then came the Angel of Death
and killed the butcher, that
slaughtered the ox, that drank
the water, that quenched the
fire, that burnt the stick, that
beat the dog, that bit the cat,
that ate the goat, That Father
bought for two zuzim, Chad
gadya. Chad gadya.

Then came the Holy One,
Blessed be God and slew the
Angel of Death, that killed the
butcher, that slaughtered the
ox, that drank the water, that
quenched the fire, that burnt
the stick, that beat the dog, that
bit the cat, that ate the goat,
That Father bought for two
zuzim, Chad gadya. Chad
gadya.

Around The World: Chad Gadya—Igbo Jewish (Nigerian)

What happened to the tor-
toise? The tortoise, the tortoise.
What happened to the fowl?
The tortoise, the tortoise.

What happened to the breadfruit? The tortoise, the tortoise.

What happened to the staff? The tortoise, the tortoise.

What happened to the termite? The tortoise, the tortoise.

The ground soaked up the
water. The tortoise, the tortoise.

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Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Who knows one? I know one. One is our God in Heaven and Earth.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows two? I know two. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows three? I know three. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows four? I know four. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows five? I know five. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows six? I know six. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Shiv'ah mi yode'a? Shiv’ah ani yode’a: shiv’ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u’va’aretz.

Who knows seven? I know seven. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.
Who knows eight? I know eight. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Who knows nine? I know nine. Nine are the months of childbirth. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Who knows ten? I know ten. Ten are the Words from Sinai. Nine are the months of childbirth. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Who knows eleven? I know eleven. Eleven are the stars [in Joseph’s Dream]. Ten are the Words from Sinai. Nine are the months of childbirth. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.
Who knows twelve? I know twelve. Twelve are the tribes. Eleven are the stars [in Joseph’s Dream]. Ten are the Words from Sinai. Nine are the months of childbirth. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.

Who knows thirteen? I know thirteen. Thirteen are the attributes of God. Twelve are the tribes. Eleven are the stars. Ten are the Words from Sinai. Nine are the months of childbirth. Eight are the days for circumcision. Seven are the days of the week. Six are the orders of the Mishnah. Five are the books of the Torah. Four are the matriarchs. Three are the patriarchs. Two are the tablets of the covenant. One is our God in Heaven and Earth.
Adir hu, yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God is mighty. God is mighty. May God rebuild God is temple soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!

Bachur hu, gadol hu, dagul hu, yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God is select. God is great. God is lofty. May God rebuild Gods temple soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!

Hadur hu, vatik hu, zakai hu, chasid hu, yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God is glorious. God is just. God is blameless. May God rebuild Gods temple soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu, yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God alone is pure. God is tremendous and learned. God is the ruler and will build God is home soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God is awesome and powerful and redemptive and righteous! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!

Kadosh hu, rachum hu, shadai hu, takif hu yivei baieto b’karov. Bimheirah, bimheirah, b’yamainu b’karov. El b’nai, El b’nai, b’nai baietcha b’karov.

God is holy and compassionate. God is resolute and will build God’s house soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon!
Hannah Senesh Community Day School is a progressive, pluralistic K-8 Jewish school in the heart of Carroll Gardens, Brooklyn. Rooted in Jewish values and tradition, Senesh fosters a love of learning guided by intellectual discovery and social responsibility. Through a challenging curriculum, we prepare students to take on the complexities of a diverse and changing world by building critical thinking skills, independence, and empathy. Students leave Senesh grounded in a strong sense of self and what it means to be passionate, empowered Jews and global citizens.

We educate our students to:

**SEEK MEANING.** We combine the traditions of Jewish inquiry and secular scholarship, and engage students in thoughtful dialogue, encouraging them to achieve their highest academic and ethical potential.

**BUILD COMMUNITY.** We strengthen community by embracing the rich mosaic of identities reflected in contemporary Jewish life. Together with our students and families, we cultivate meaningful relationships in school, the broader Jewish and local Brooklyn community, Israel and the world.

**LEARN JOYFULLY.** We approach our learning each day with curiosity, passion, and a celebration of Jewish life. We seek to educate the whole child.

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Page 10, courtesy JDC Entwine. About JDC Entwine: Is building a generation of young Jews who lead and live a life of action with global Jewish responsibility at its core. We offer transformative global service and travel experiences, innovative educational programs, and tailored leadership development opportunities through which young people can explore, find meaning, and take action. About JDC: JDC is the leading global Jewish humanitarian organization, working in 70 countries to lift lives and strengthen communities. We rescue Jews in danger, provide aid to vulnerable Jews, develop innovative solutions to Israel’s most complex social challenges, cultivate a Jewish future, and lead the Jewish community’s response to crises. For over 100 years, our work has put the timeless Jewish value of mutual responsibility into action, making JDC essential to the survival of millions of people and the advancement of Jewish life across the globe. For more information, visit [jdc.org](http://jdc.org).