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*Teach your children well...  
and feed them  
on your dreams.*

CROSBY, STILLS AND NASH

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*I learned much  
from my teachers,  
more than that  
from my colleagues,  
but most of all  
from my students.*

RABBI YEHUDA HANASI

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## CLAL- The National Jewish Center for Learning and Leadership

CLAL-The National Jewish Center for Learning and Leadership was founded in 1974. A leadership training institute, think tank and resource center, CLAL is dedicated to enhancing Jewish life to ensure that it is spiritually vibrant and engaged with the intellectual and ethical challenges of the wider world. CLAL's diverse faculty links Jewish texts and intellectual traditions with cutting-edge contemporary scholarship, and provides the innovative tools, materials, and resources to help meet the needs of the next generation. As a partner in leadership and community development, CLAL's unique approach, connecting Jewish tradition with modern experience, addresses the challenges individuals, families and institutions face. Working with established and emerging leaders, rabbis and professionals, CLAL has earned a reputation for compelling programs that embody the principles of pluralism and build vital North American Jewish communities.

## CLAL - The National Jewish Center for Learning and Leadership:

**Stimulates** volunteer, professional and rabbinic leadership to build responsive Jewish communities across North America.

**Helps** individuals to imagine new Jewish possibilities.

**Promotes** inclusive Jewish communities in which all voices are heard.

**Convenes** interdisciplinary seminars that explore the Jewish and American futures.

**Enhances** Jewish participation in civic and spiritual life in North America.



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*Many Voices.  
Strong Communities.  
One People.*

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Center for Learning and Leadership

# This Pesach

don't pass over  
a great opportunity.  
Let yourself be heard!

And don't forget to do  
some listening as well.

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ONCE AGAIN we will gather around the table with family and friends for the Passover *seder*. There will be old faces and new ones, some more familiar and others less so, but almost certainly they will span a number of generations, which is as it should be. Why?

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**B**ECAUSE AT THE CORE of the *seder*, however and wherever it is observed, stand the words of Exodus 13:8: *You should tell your child on that day, "all this is because of what God did for me when I went free from Egypt."* At the core of the *seder* lies the reminder that each of us has something to pass on to the next generation based on our own life experience, and passing it on is central to celebrating freedom and success.

**T**his year, as you tell the story of how that first generation celebrated its blessings and achievements, ask the people at your table who think of themselves as the "older generation" to teach the torah of their generation's experiences and insights, to talk about what being Jewish means to them, to share a story of something that happened to them about which they want the next generation to know. That's how *seders* have begun for thirty-five hundred years, so why stop now?

*That's how they've begun,  
but not how they end....*



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**B**EFORE THE MEAL ENDS, everyone at the table shares the *Afikomen*, the piece of *matzah* broken off at the beginning of the *seder* as we began to tell the Exodus story. But before everyone can share it, it must be retrieved from the children who have found it. Whether we come from a tradition of children who steal the *Afikomen* from the adults, or adults who hide it for the children to find, it is always the older generation seeking something from those in the younger one so that we can all move forward together. It is about one generation acknowledging that the *seder* is not complete until the next generation is allowed not only to receive, but to hand something back as well.

*This year, as you  
share the Afikomen,*

invite all those at the table who consider themselves to be part of the "younger generation" to tell their elders about their own experiences of being Jewish, of what it means to them, of the challenges and opportunities that they see coming in the years ahead.

When each generation fully appreciates both what it has to offer and what it has to learn, we can end the *seder* with the promise of redemption embodied in the words, "next year in Jerusalem," next year in a city of wholeness, next year in a city in which there is room for everyone at the table.