

*“In every generation
we have to look
at ourselves as if
we ourselves were
rescued from Egypt.”*

*from the
Passover Haggadah*

CLAL- The National Jewish Center for Learning and Leadership

Founded in 1974, CLAL-The National Jewish Center for Learning and Leadership is a leadership training institute, think tank and resource center. A leader in religious pluralism, CLAL links Jewish wisdom with innovative scholarship to deepen civic and spiritual participation in American life. CLAL's interdisciplinary programs explore religious and national identity. The CLAL faculty, with its reputation for excellence, represents rabbis and scholars from many streams and disciplines, and provides cutting-edge teaching, lectures, courses, seminars, and consulting across the country.

Working with established and emerging volunteer leaders, rabbis and other religious leaders, professionals, scholars, and opinion makers, CLAL has earned a reputation for compelling programs embodying the principles of openness and diversity. Joining with a network of leaders and experts from diverse fields, CLAL offers new perspectives on contemporary issues, reaching an influential body of leaders, thinkers, and practitioners. CLAL's internship and professional education programs connect modern experience with ancient texts and traditions. CLAL's publications and materials offer thought-provoking ideas, tools, and techniques to enhance people, communities, and institutions. In all of CLAL's work, it strives to build vibrant Jewish life that is spiritually engaged in the intellectual and ethical challenges of the world-at-large.

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Promotes inclusive Jewish communities in which all voices are heard.

Develops insights from Jewish wisdom for the American public square.

Enhances Jewish participation in American civic and spiritual life.



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Strong Communities.
One People.**

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Who knew

Four

was such
a Jewish number?

Four Questions, Four Cups, Four Children... and even Four Kinds of Freedom celebrated at the Seder. There is room for them all in the story, so why not make room for them all in your home, in your heart and around your table this Passover.



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COMING TOGETHER from across the street to across the country and almost always from across the generations, friends and family gather for the Seder, each bringing their own expectations, desires, and understandings of what will make the evening a meaningful experience. Rather than worrying about which one is right, follow the Torah's model and make room for them all.

THE JEWISH PEOPLE is described in Exodus 6:6-7 as being "taken out, rescued, redeemed and simply taken." Do we really need four verbs that convey the same message? The Rabbis understood the four verbs of redemption as a reflection of the stages that we go through in order to be free, stages that extend from the absence of physical oppression to spiritual fulfillment. Of course we may all be at different points in that journey ourselves and in need of different facets of redemption.

WE MAY ALSO NEED the four verbs found in Exodus because there are truly different understandings of what it means to be free and acknowledging them all, including those that are not our own – which move us all forward together as families and as a people.

EACH CUP OF WINE at the Seder is associated with one of the verbs of redemption. As each cup is raised, take a moment for those at the table to offer their opinions about the following questions:

What does it mean
to be redeemed or freed?

Why is it good to nurture multiple
understandings of freedom?

From what would you like to be
freed in your own life?

To whose redemption
would you most like to contribute?

REMEMBER that liberation is a generational process and along the way we will probably need every answer at the table.

