

ON THIS NIGHT WE ARE ALL TEACHERS

Azrieli Graduate School of Jewish Education

HAGGADAH COMPANION / ISSUE V / PASSOVER 5784

From Tragedy



to Triumph



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On This Night We Are All Teachers

In honor of our children
and grandchildren

SHARON AND DAVID RAUCH

Pesach 5784—A Salve for Living in Dangerous Times

When Israel was brutally attacked on October 7th, the obvious choice for the focus of this year's Haggadah companion seemed *bekhol dor vador omedim aleinu lekhaloteinu*, in every generation nations have arisen to destroy us. As the Azrieli faculty considered crafting conversation starters and activities for various ages, we recognized the challenge of sharing difficult and painful concepts with children. But more importantly agreed that Pesach is not the holiday of horrors, a time to emphasize tyrants and terror, but rather *zeman cheiruteinu*, the holiday that marks our freedom.

The Hagaddah is not static; it bounces between our Egyptian experience and our sages celebrating in B'nei Brak. It takes us from Avraham Avinu's first journey to the challenge of the Red Sea. The Pesach seder is not about one moment or locale, it is about a journey, a story, that travels from *omedim aleinu lekhaloteinu*, meandering until it reaches the lofty declaration *bashana haba'ah beYerushalayim*. Throughout the Hagaddah, and throughout the Jewish journey, there is one constant. Hashem is ever present, and our faith and connection to Hashem is often a critical ingredient in our ability to move forward.

Our pronouncement of *bashana haba'ah beYerushalayim* may end the seder, but it does not end our journey or our grand Jewish story. In recent months our story has been invaded by terror, tragedy, and horrible loss but has included inspiring narratives of amazing strength and heroism. Dr. Zohar Raviv, educational director for Birthright, argues tragedies are not the essence of our Jewish story, they are interruptions. Our story, which began with Avraham and will continue beyond us, is about what we do and who we become in response. Our story is a spectacular, evolving narrative of a remarkable people and we should stand proud to part of it and to share it with this and future generations. The greatness and enormity of the Jewish story should animate every teachable moment, in every Jewish school and classroom, and certainly at our sedarim.

This year as we enjoy our seder, hopefully, surrounded by family and friends, we think about our own journeys and those whose stories have been interrupted. We will experience the redemption from slavery to freedom, the journey from *omedim aleinu lekhaloteinu* to *bashana haba'ah beYerushalayim*. We will recount the faith of our forefathers and invigorate our faith and connection to Hashem, who accompanies all our journeys. As we recount our story through the seder, may our shared learning and prayers help bring a time when we can fully celebrate, with all free to join *beYerushalayim*, in safety and peace.



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Preschool Learners: The Journey of the Jewish People

RONA NOVICK | ESTI HECHT

Adults easily appreciate the Haggadah's story of our journey from persecution to redemption, with Hashem's help, and when simplified, preschoolers can too. We can promote their understanding by discussing the Jewish journey from Egypt, a place of pain and troubles, to somewhere better. Preschoolers can relate to a journey that has unexpected twists and turns which made it scary at times. We can ask them about journeys they have taken, to a friend, or a vacation, and we can remember with them challenges along the way. As the Jewish people were helped on their journey by the constant presence of Hashem and his promise to protect them, preschoolers can recall those who helped them on their journeys and Hashem's presence in their lives.

TEACHING TIP: Preschoolers benefit from concrete examples. Asking them about a trip they took, delays or problems they encountered, and how parents or others were helpful can set the stage for considering the journey of the Haggadah.

ACTIVITY 1: HELP AND HELPERS

(The words below are included as a guide—feel free to use your own!) Let's all imagine our table is a place we want to be, maybe even Israel. But we have to take a trip to get there, so let's all move our chairs a little bit away from the table. Remember, when the Jews wanted to leave Egypt, they couldn't. Moshe and Hashem helped them so they could start their journey to the Land of Israel. We are going to take turns to tell about a time when someone helped us to get to a place we wanted, or to do something we wanted to do, but could not do on our own. When each person tells their story, they will move their chair back to the table. If anyone tells a story where Hashem or believing in Hashem helped them, we will all clap when they move their chair to the table.

TIP: If you have a large group, you may consider naming a preschooler as the activity leader and instruct them to walk around the table, and tap a few people on the shoulder to share their story and move forward.



ACTIVITY 2: STEPPING STONES

The journey from Egypt was not easy. The Jews came to the Red Sea, and weren't sure what to do. Then they were in a desert with no water. There were times when people tried to hurt them. Each time there was a problem or challenge, they took a step and another step and with Hashem's help—they eventually made it all the way to the Land of Israel. We are going to take some steps and pass some challenges too!

Place 5 “stepping stones” (use paper napkins) in paths leading towards the seder table—one path for each of the children at the seder. The third “stone” in each path is a “challenge” and should be a different color than the others. Children begin on the stone farthest from the table.

Ask each child one of the questions below, or create your own. With each answer the child moves forward to the next stepping stone.

- Name a place Jewish people lived long ago.
- Where did Pharaoh live?
- Name someone who did not like/was not good to the Jewish people.
- What is the special bread the Jews took to travel from Egypt?
- What do we have on our seder table that tastes bitter to remind us of hard times?
- Name a place Jewish people live today.
- Name something that was hard for the Jewish people in Egypt.
- What is something that was hard for the Jewish people on their trip?
- Name one of the plagues that happened in Egypt.
- Who did Hashem send to help the Jews leave Egypt?
- Did Pharaoh listen to Moshe?

When each child arrives at the challenge stone tell him/her that just as the Jewish people had some challenges they needed to get past, this is challenge you need to pass—but don't worry—Hashem always helps us.

Ask each child to answer either:

- Name something Hashem does to help us.
- What is one way we thank Hashem for all he does to help us?

For increased excitement, have an adult swoop in and carry/dance the child to the next stepping stone singing Hashem is here, Hashem is there, Hashem is truly everywhere.

Continue the game until all children have successfully “stepped” to the table.

Elementary School Learners: Challenges in Mitzrayim and Now: What Can We Do to Help?

LAYA SALOMON | JILL JARECKI-MAINZER

Elementary age children are beginning to show more sophisticated emotions, are capable of understanding how others feel, and even able to imagine themselves in another's place. This age group loves to feel needed, as well as a sense of belonging and unity. Beyond the Haggadah's requirement to see oneself as a slave, which resonates with this age group, we can develop ways for elementary learners at the seder to connect with the past and with the current situation in Israel and around the world. We can help them develop a mindset that views positive personal and communal action as a response to tragedy.

We offer a four activities that connect elementary learners to the Haggadah's journey from tragedy to triumph. Although ideally done in sequence, use them in any order or combination you choose. The first activity engages students in considering what it was like under Pharaoh's rules to live without celebrations. The second activity focuses on steps that children and families can take today, in response to those in Israel who are displaced. The third activity considers how acts of *chesed* can create a bridge from tragedy to redemption, *geulah*. The fourth activity adds movement, concretizes ideas, and unifies the group in a way that can permeate the seder.

ACTIVITY 1: MISSED CELEBRATIONS

The first mitzvah given to *Am Yisrael* after they left Egypt was to celebrate Rosh Chodesh because as slaves, we could not keep track of days or months, and we could not celebrate Shabbat or the other *chagim*. Ask each seder participant: If they were a slave and could not celebrate, what would they have missed the most? Birthday celebrations? Shabbat? Purim? Pesach? Sukkot? Rosh Chodesh? Share what you would miss about celebrating that holiday.

ACTIVITY 2: BREAKING NEWS!

Being a slave meant that you were not able to make plans about your day or your week. There are other situations which make it hard or impossible to make plans. Today, in Israel, there are people who had to move out of their homes. Many are living in hotels and they cannot plan when they return to their homes. They are not able to celebrate birthdays, or holidays, or Shabbat as they usually do at home. *Imagine that your seder table is a team that has come together to help these families. A news reporter wants to interview your team for the evening news! One person at the table can be the reporter and everyone at the table can share ideas. The reporter may ask: What would you plan for the families? What would you buy for them? What are some other things you would do to help? What can you say to others to encourage them to help the families?*

ACTIVITY 3: BUILDING CHESED BRIDGES SEDER SHARE

One way that the Jewish People have responded to hard times is by increasing *chesed* in the world. Even small acts of *chesed* can have a big impact. One kind word or action can change someone's day! Our kindness can inspire others to do more *chesed*. When we come together as a Jewish People to do *chesed*, we create a bridge that can move Am Yisrael from tragedy to geulah, from challenge to safety.

Have one person read the questions below. In groups of two or three discuss one of the questions. After discussing in their small group, ask if anyone would like to share their thoughts with the full seder.

- When someone did something nice and unexpected for you—how did you feel?
- When you did something nice and unexpected for someone—how did you feel? How do you think that person felt? How do you know?
- What is your favorite act of *chesed*? Why?
- What can you say to someone who is having a hard time? What is one action you can take to help?

- Are there types of *chesed* children are really good at? Why do you think children are so good at this?
- What kind of *chesed* is hard for you to do? What could make it easier?

ACTIVITY 4: ACTION!

As a group, choose one word that reflects the ideas in the activities above. Suggested words include: Slave, Celebrate, Shabbat, *Chesed*, Israel, or Egypt. Create a movement that represents this word and have everyone do the movement. Whenever this word (or something connected to it) is said during the seder, everyone does the movement!

TEACHING TIP:

Learners best internalize the teaching when they can connect new knowledge to prior learning and personal experiences. Giving people an opportunity to think, be creative, talk to partners, connect with the content, and work together as a group creates a stimulating environment in which the message of the Haggadah can come to life.



Tween/Teen Learners: The Journey from Tragedy to Redemption

MOSHE KRAKOWSKI | AHARON NISSEL

TEACHING TIP:

There can be a significant difference between the abstract thinking of young tweens and older teens. The material here addresses the concept of covenants and the difference between passive and active engagement. A preliminary discussion for younger participants on what a covenant is, as well as examples of passive versus active engagement may be helpful.

In Kol Dodi Dofek, Rav Soloveitchik distinguished between the “Covenant of Fate” and the “Covenant of Destiny.” In his conceptualization, the Covenant of Fate—best exemplified by the covenant made in Egypt—is a forced covenant; as much as you may try to escape, if you are Jewish, you will always be Jewish. The Covenant of Destiny, on the other hand, is represented by the covenant at Har Sinai, one of choice, which elevated the Jews from merely a people with shared experiences to an active, purposeful nation.

The Covenant of Fate is characterized by four features:

1. **Shared experience:** all Jews are Jews regardless of where they come from, what they look like, or how they live.
2. **Shared suffering:** antisemitism affects all Jews, even those who try to minimize their Jewishness. The Holocaust impacted even the most assimilated Jews.

3. **Shared obligation:** we are all responsible for, and impacted by, each other’s actions. When one person commits a *chillul Hashem*, for example, it gives a bad reputation to all Jews.

4. **Shared cooperation:** every Jew must support other Jews as brothers and sisters.

For the Rav, this covenant describes the experience of the Jews in Egypt. The Jews had no agency of their own in Egypt; they were enslaved, and they were redeemed, but their role was mostly passive. They were saved by Hashem because Hashem was the God of their forefathers, to whom Hashem had promised both suffering and redemption.



The Covenant of Destiny, however, moves us beyond the shared experience of being Jews to the free-will choice to serve Hashem by keeping his *mitzvot*, learning his Torah, and having faith in the Divine. At Sinai, the Jewish people actively and emphatically accepted the Torah, declaring *Na'aseh V'Nishma*. This choice was an exercise in free will.

The Rav noted that we need both covenants:

“A Jew who participates in the suffering of his nation and its fate, but does not join in its destiny, which is expressed in a life of Torah and *mitzvot*, destroys the essence of Judaism and injures his own uniqueness. By the same token, a Jew who is observant but does not feel the hurt of the nation, and who attempts to distance himself from Jewish fate, desecrates his Jewishness.”

ACTIVITIES AND PROMPTS

ACTIVITY 1: Joining the Covenant of Fate: The horrible events of October 7th are certainly an example of the statement in the Haggadah that in every generation *amad aleinu l'chaloteynu*. What are some of the ways in which this event reflects the Covenant of Fate? As part of the Jewish people, what is our obligation to share in each other's suffering? What does the Covenant of Fate task us with doing communally? Individually?

Have each person at the seder articulate

one way to share in the collective experience of being Jews after October 7th by identifying a concrete action they have taken/ can take to share in one of the Rav's four categories: the Jewish experience, suffering, obligation, or cooperation. How might we take responsibility for the well-being of other Jews in light of October 7th? How might we share in their experiences, or their suffering? How might we support them?

ACTIVITY 2: The previous activity asked us to contemplate the Covenant of Fate. Here, we might ask about the Covenant of Destiny—how does the Covenant of Destiny differ from the Covenant of Fate?

To prompt discussion of this question have each person at the seder share one or two religious acts that go beyond simple solidarity but reflect an act of agency and free will in choosing to elevate ourselves and K'lal Yisrael spiritually. Why choose these two? How do they reflect our heightened religious sensitivities after October 7th?

ACTIVITY 3: Have each person at the seder find a line in the Haggadah that evokes either the Covenant of Fate or the Covenant of Destiny and explain their reasoning.

Is “*amad aleynu l'chaloteynu*” an example of the Covenant of Fate and is *l'shana haba b'yerushalayim* an example of the Covenant of Destiny? Why or why not?

Adult Learners: עוֹד לֹא אִבְדָה תְּקוּוֹתֵינוּ: From Tragedy to Redemption

MOSHE SOKOLOW | ELIEZER BARANY

The events of the past several months—indeed, the interval between Sukkot and Pesach—will surely intrude on our holiday celebration. Neither the violence that ensued in the Middle East nor the recrudescence of anti-Semitism throughout the world can be ignored. Our challenge is to travel from tragedy to redemption. Here are some ideas that can help you in your family’s journey through the Haggadah.

- שבכל דור ודור עומדים עלינו לבלותנו.

CONSIDER THIS FUNDAMENTAL HISTORIOGRAPHICAL QUESTION:

Is Jewish history and Jewish life a succession of tragedies interrupted by brief peaceful respites, or the occasional disturbance of essential tranquility? 19th century Jewish historians—Heinrich Graetz in particular—thought that the Jewish historical experience was characterized by suffering. Salo Baron, arguably the leading Jewish historian of the 20th century, called that conception “lachrymose” (tearful) and pointed out that Jews suffered no more than other minorities and often lived in peaceful coexistence with their Christian and Muslim overlords.

PROMPT: Do you agree with Dr. Zohar Raviv, Director of Education for Birthright, who has argued, “We cannot sustain a healthy Jewish body on a diet of tragedies . . . tragedies are not chapters in our story – they are interruptions in our story.”

- דם, צפרדע, כנים, ערוב.

While most exegetes posited that our ancestors in Egypt were spared from the wrath of all ten plagues, Ibn Ezra uniquely argued that the fourth plague, *arov*, was the first to not be visited upon the Jews, as the Torah states that this plague will “Set apart the region of Goshen, where My people dwell.” Only after an initial setback from Moshe confronting Pharaoh, and after three plagues where, in the view of Ibn Ezra, the Jews shared in the pain, were they freed from years of distress.

PROMPT: Is there something that was initially viewed as a setback in your personal life that upon later reflection you realized had actually helped you in some way? Either take a moment to think about such a moment or feel free to share it with others around the table.

PROMPT: A reason given for removing droplets of wine from our cups for each of the ten plagues is that even our own cup (=fortune) can never be full as long as someone is suffering—even the cruel Egyptians. In light of recent events, do you find this explanation satisfactory?

- Rav Yosef Dov Soloveitchik explained that the paragraph of *Shefokh Hamatekha* appears before *nishmat kol chay* to reveal that Hashem promised *Bnei Yisrael* even before leaving Egypt that He would be with them during their suffering until the end of days. In this paragraph, we ask that He bring about the final redemption; but in order to do so, the entire world needs to recognize His rulership. In this *tefillah*,

we pray that Hashem destroy those few nations who refuse to accept His kingship so that their incorrigibility does not delay the final redemption. Rav Simcha Rabinowitz quoted the Maharal of Prague who explained that the *kos shel Eliyahu* should in fact be more honorific than the *arba kosot* as it reflects our desire and prayer for the final redemption.

PROMPT: The world has seen the immorality and vile hatred of Hamas. The nation of Israel is stronger and united, certainly more than any time in recent historical memory. Does focusing on the ultimate redemption help assuage some aspects of the pain currently experienced by this nation?

■ **חסל סידור פסח כהלכתו.**

Take particular note of the concluding words: פדויים לציון ברנה: The redeemed, to Zion, in joy. Think of the Israeli hostages who, at the time of this writing, still languish in Gazan captivity.

It is worth noting, historically, that this piyyut (composed by the French sage R. Yosef Tuv-Elem [Bonfils] in the 11th century) was originally recited on Shabbat HaGadol, in which context the phrase כאשר זכינו לסדר אותו, כן נזכה לעשותו meant: Just as we have prepared for Pesach in advance of the holiday, so may we merit its actual observance. After it was transferred (in the 15th century?) to the night of Pesach, its meaning became: Just as we have observed it—ceremonially—at our seder in the Diaspora, may we merit its actual fulfillment next year in Jerusalem.

PROMPT: Given that the Temple still has not been rebuilt, what advantage does Jerusalem offer for celebrating Pesach over—let’s say—New York?

- That brings us to לשנה הבאה בירושלים. Shlomo Dov Goitein, acknowledged master of the Cairo Genizah, observed that something akin to “May God join us together in Jerusalem” frequently served as a closure to letters that were

exchanged between people who had no realistic expectation of ever being reunited. **HIS TAKEAWAY:** It was an expression of spiritual fulfillment more than the anticipation of a physical reality.

PROMPT: Psalm 137:6 famously declares that we “elevate Jerusalem above all our celebrations.” How many such “elevations” can you name? Just how do they accomplish their purpose?

- The Hebrew title of this selection, עוד לא אבדה תקוותנו, the refrain from Hatikvah, is not part of the traditional seder. A look into its origin, however, may well recommend its inclusion. Taken from a poem, entitled *Tikvateinu*, by the late 19th century Hebrew poet Naftali Imber, its title and theme were drawn from Ezekiel’s prophecy of the “dry bones,” representing the forlorn Jews of the Diaspora. God promised to connect the bones to one another, cover them with flesh and skin, and inspire them to return to life. He then explained to the prophet what the bones and their resurrection represent:

[GOD] SAID TO ME: “Son of Man, these bones are the entire House of Israel. They are saying: Our bones have dried, our hope is lost [*avedah tikvateinu*], and our fate is decreed.” Therefore, prophesy to them saying: “Thus says the Lord, God. Behold I shall open your graves, my people, remove you from them, and bring you to the Land of Israel” (Ez. 37:11-12).

Imber, too, foresaw the resurrection of the Jewish nation and, in this refrain, gave lyrical expression to its renaissance and efflorescence: an affirmation of hope in the face of tragedy, of life seized from the jaws of death, the redemption from tragedy.

PROMPT: As we have witnessed since October 7th, and as recounted at our seder as well, our faith in God’s promises sustains us even in our darkest moments. Consider sharing at your table statements of faith, hope and belief in the ongoing Jewish journey to redemption.

As we prepare this Hagaddah companion for printing, we hope and pray that by the time we sit at our seder table, all the hostages and soldiers will be celebrating at home with their loved ones, and that the state of Israel, the people of Israel and k'lal Yisrael are safe and at peace. Now and always, they are in our prayers.

PRAYER FOR THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: "Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers." Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world, and may everyone endowed with a soul affirm that the Lord, God of Israel, is king and his dominion is absolute. Amen forevermore.

אָבִינוּ שְׁבַשְׁמִים, צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת־
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאַבְרַת חֲסֵדְךָ
וּפְרֹשׁ עָלֶיךָ סֶכֶת שְׁלוֹמֶךָ וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ,
שְׁרִיָּה וְיוֹעֲצִיָּהּ, וְתִקְנֶנּוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חֲזוּק אֶת
יְדֵי מַגְנֵי אֶרֶץ קְדְשֵׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֻטְרַת
נְצַחוֹן תְּעַטְרֵם, וְנַתַּתְּ שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.
וְאֵת אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל, פְּקֹד־נָא בְּכָל אֲרָצוֹת פְּזוּרֵיהֶם,
וְתוֹלִיכֶם מִהָרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ וְלִירוּשָׁלַיִם מְשַׁכֵּן
שְׁמֶךָ, כְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יְהִי נִדְחָךְ בְּקִצֵּה
הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְהִבִּיאֶךָ
יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר־יְרָשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ,
וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ: וְיַחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה
אֶת שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרָתְךָ, וּשְׁלַח לָנוּ מִהָרָה
בְּנ־דָּוִד מְשִׁיחַ צְדָקָה, לְפָדוֹת מַחְכֵי קִץ יְשׁוּעָתְךָ.
הוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֲרָצָה, וַיֹּאמֶר
כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְלֶכְךָ וּמְלִכּוֹתוֹ
בְּכָל מְשָׁלָה, אָמֵן סְלָה.

PRAYER FOR THE ISRAELI DEFENSE FORCES

He Who blessed our forefathers Abraham, Isaac and Jacob -- may He bless the fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under our soldiers' sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the Lord your God, Who goes with you to battle your enemies for you to save you.

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרְךָ אֶת
חַיֵּי צָבָא הַגָּנָה לְיִשְׂרָאֵל, הָעוֹמְדִים עַל מְשֹׁמֵר אֲרָצֵנוּ
וְעָרֵי אֱלֹהֵינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מְדִבֵּר מִצְרַיִם וּמִן הַיָּם
הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה בַּיַּבְשָׁה בְּאֵוִיר וּבַיָּם. יִתֵּן יְהוָה
אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לְפָנֵיהֶם. הַקָּדוֹשׁ-בְּרוּךְ-
הוּא יִשְׁמַר וְיִצִּיל אֶת חַיֵּינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יַדְבֵּר
שׁוֹנְאֵינוּ תַחְתֵּיהֶם וַיַּעֲטֵרֵם בְּכֶתֶר יְשׁוּעָה וּבַעֲטָרַת נִצְחוֹן.
וַיִּקְּם בָּהֶם הַכְּתוּב: כִּי יְהוָה אֱלֹהֵיכֶם הֵהָלַךְ עִמָּכֶם לְהִלָּחֵם
לָכֶם עִם אוֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן.



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wishes for a Chag Pesach Sameach.

About the Contributors

Eliezer Barany

Azrieli Graduate School Doctoral Fellow, High School Rabbi at Posnack Jewish Day School. In times of עמד עלינו לכלותינו I think of how God has a constant bond with the Jewish people, which will be unbroken and unchanging, and think about the nation's guaranteed positive future.

Esti Hecht

MS student at Azrieli, graduating May 2024. Co-director of Chabad AU, founder of Hebrew School to You in Washington, DC. To deal with "amad aleynu" I remember that our family has a catchphrase "OHK"—Only Hashem Knows. I try to keep this in mind and take one day (or hour!) at a time, reminding myself that everything is part of a plan, even if I haven't been let in on what the plan is.

Jill Jarecki-Mainzer

Azrieli Graduate School Doctoral Fellow, Teacher / Mentor at Atlanta Jewish Academy

To deal with "amad aleynu" I remember that throughout Jewish history we have had challenges. But we always get through them by being grateful for what we have, by davening, by sticking together, by doing chesed, and by holding fast to Torah and our traditions. I focus on the idea that each person and family can play a role in moving Am Yisrael forward and getting to b'shanah ha'ba-ah b'Yerushalayim. Then I try to do my part!

Sari Kopitnikoff

Azrieli MS alumnus ('12), and creator of That Jewish Moment , thatjewishmoment.com, providing creative Jewish educational materials.

I deal with amad aleynu and stay hopeful with imagination! I love to envision a warm hug with my great-great-grandmother, maybe after eating some of her homemade cheese blintzes, and I imagine the *chizzuk* she'd give me. For thousands of years, we've gone through it all, always with our eyes on what's ahead; and it helps me to think back to those who came before me.

Moshe Krakowski, PhD

Professor, Director of Doctoral Program, Azrieli Graduate School of Jewish Education.

I stay hopeful and focused on *bashana haba'ah beYerushalayim* through the recognition that in every generation there are those who are "amad aleynu" and nevertheless we are still here, despite it all.

Aharon Nissel

Azrieli MS student and Beit Midrash fellow at SAR High School. One thing that helps me transition from amad aleynu and get to *b'shana haba b'Yerushalayim* is Talmud Torah, which keeps me connected to our mesorah.

Rona Milch Novick, PhD

Dean, Azrieli Graduate School of Jewish Education and Administration, Raine & Stanley Silverstein Chair in Ethics.

I stay hopeful and focused on *bashana haba'ah beYerushalayim* by remembering wonderful moments I've been blessed with, and by thinking of blessings to come, and especially wonderful moments b'Yerushalayim!.

Laya Salomon, EdD

Associate Professor, Director of the Master's Program, Azrieli Graduate School of Jewish Education.

I stay hopeful and focused on *bashana haba'ah beYerushalayim* by thinking that with negative challenges comes the potential to come out stronger and better because of it, with newfound appreciation for life and for others. I envision a better version of myself and am Yisroel and this gives me comfort and strength.

Moshe Sokolow, PhD

Associate Dean, Azrieli Graduate School of Jewish Education and Administration.

I stay hopeful and focused on *bashana haba'ah beYerushalayim* with the words of Ibn Ezra:

העבר—אין, העתיד—עדיין, ההווה—
כהרף עין. דאגה מניין?

The past—is gone; the future—is yet to be; the present—is fleeting. Why worry?

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