

Who are you?

PETE TOWNSHEND

“Who are you?”
A **Seder**
game everyone
can play

Clal

**Embracing Optimism
and Opportunity**

No matter what the future brings, we believe it offers opportunity. Change offers each of us the chance to grow and for the world to flourish.

**Privileging People
Over Ideology**

No single ideology can be more valuable than even one person. People take priority, and if there is a conflict between the two, we will always choose the welfare of people over the promotion of an ideology.

**Championing
Pluralism and
Partial Truth**

Clal’s call to action is this: it is only through listening and connecting to others that we will be able to make life’s inevitable disagreements and conflicts productive.

**Building Public Good
and Communal
Wellbeing**

We embrace questions, doubts, and change, alongside answers, beliefs and traditions, as paths to sustain us now, and help realize what is yet undreamed.

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In every generation one should see themselves as if they have left Egypt.

That Rabbinic teaching (*Mishna Pesachim 10:5*) is central to the words, rituals and songs of the Seder, but why stop there?

The **Seder** is all about imagining, so why not imagine bigger?

What if seeing ourselves as liberated slaves—identifying with both the real pain and joyful possibility which accompany that experience—is just the beginning of the sacred imagining of the Seder? If you can see yourself as a slave leaving Egypt, who else in the story can you see yourself as?

The Passover story has many characters—each crucial to the story even if we don't love them all equally—just as each of us plays many roles in our lives and in the lives of others. So, the time has come to start imagining bigger, especially as continually seeing one's self as enslaved often provides the rationale for enslaving others, or seeing most everyone else as enslavers.

So, while we continue to see ourselves as slaves leaving Egypt, we might also invite ourselves and others at the Seder to consider, **“who else are you in the Passover story?”**

Where and for whom are you Moses, serving as public leader for a cause in which you believe? And when, like Moses, do you lash out in rage and frustration?

When and how do you play the roles of Miriam and Aaron—advisors from the side, without whom the story cannot unfold, but happy to play a less heralded role?

When and how do you Pharaoh—hardening your heart, as Pharaoh did, to those whose very presence fills you with righteous indignation as you are certain that God/the gods are truly on your side?

And these are just a few of the starring characters in the story! With who else do you identify in the story, and how can being more aware of that help you to make better use of the freedoms you celebrate this Pesach?