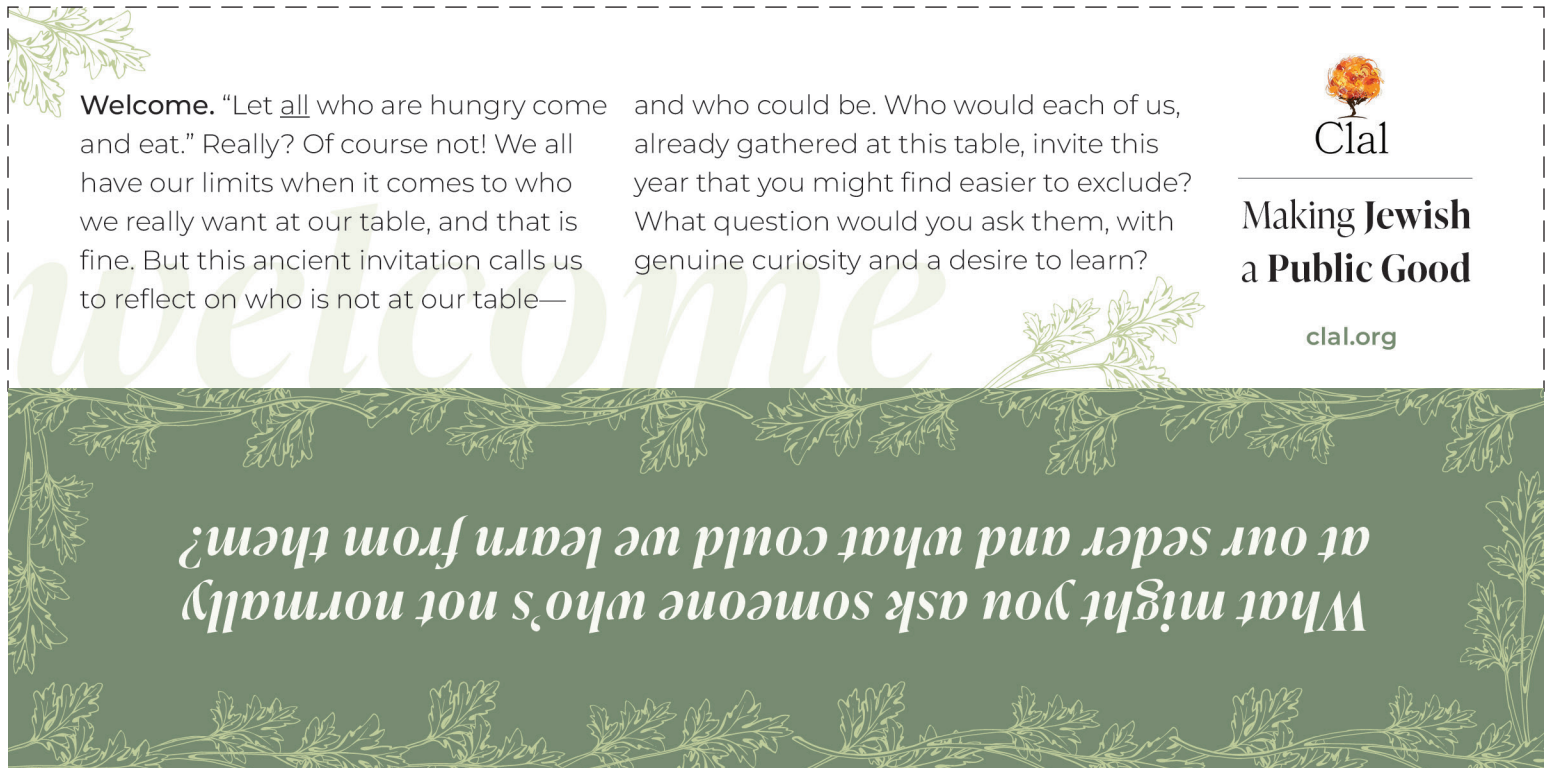


Clal Passover Bookmarks 2025

Cut along the dotted lines, and fold lengthwise to create both sides of the bookmarks.



Welcome. “Let all who are hungry come and eat.” Really? Of course not! We all have our limits when it comes to who we really want at our table, and that is fine. But this ancient invitation calls us to reflect on who is not at our table—

and who could be. Who would each of us, already gathered at this table, invite this year that you might find easier to exclude? What question would you ask them, with genuine curiosity and a desire to learn?

What might you ask someone who's not normally at our seder and what could we learn from them?

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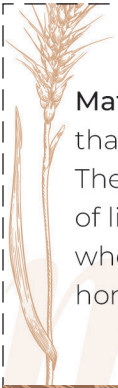


Kiddush. It's more than the blessing over wine that opens the Seder. It means sacred, and it celebrates how we use words to create sacred time. So, before celebrating our use of words to sanctify the day and the joy of our

observing it together, let's each identify and share something that is sacred to us—especially, but not necessarily, something that is sacred to our understanding of freedom and dignity. Most importantly, why is it so central for us?

What is sacred to you and why?

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Matzah. The very thin symbol of Passover that is thick with multi-layered meaning. The “bread of affliction” is also the bread of liberation. Eaten both broken and whole, matzah suggests the need to honor pain and brokenness, even amidst

triumph, and to celebrate hope even when some things remain broken. As we eat this year’s matzah, we ask ourselves: What is working well and worthy of celebration in our lives and in our world, even as we honor what feels broken?



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How could the things that are best in our lives help us to handle the broken parts with more grace and less anger?



Hallel. We lift our voices in song, both immediately before and after dinner. What song could you share with our table now—through lyrics, instruments, or recordings—that for you celebrates and inspires freedom? What would

help us raise our voices to close the evening in shared song, building on the traditional seder conclusion of “Next year in Jerusalem”? How can we deepen our sense that the best is yet to come for Israel, the Jewish people, and the world?



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What songs do you sing to celebrate and inspire liberation?