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"My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn asked her child what they learned that day. But not my mother. She always asked me a different question. 'Izzy,' she would say, 'did you ask a good question today?' That difference—asking good questions—made me become a scientist."

Isidore I. Rabi
Nobel Laureate
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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 convenes interdisciplinary seminars that explore the Jewish and American futures, and enhances Jewish participation in civic and spiritual life in North America. The CLAL faculty, representing rabbis from every denomination and scholars from a broad array of disciplines, links Jewish texts and intellectual traditions with cutting-edge contemporary scholarship. Working with established and emerging volunteer leaders, rabbis, professionals, scholars, thinkers and opinion makers, CLAL has earned a reputation for compelling programs that embody the principles of pluralism, and build vital Jewish institutions and communities across the continent.

CLAL - The National
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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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Strong Communities.
One People.*

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Center for Learning and Leadership

Freedom
means
asking
questions.

This Passover,
which questions
will you ask?



CLAL

At a time when nobody seems to have the answers to the many spiritual, political, and communal questions that confront us both as Jews and Americans, and when the answers provided create more confusion and polarization than before, perhaps the wisest move is to ask smarter questions. After all, what could be more Jewish?

Questioning lies at the heart of our spiritual journey; it flows from the deepest parts of Jewish tradition. Asking questions is so fundamental to the experience of freedom that, according to the rabbis (*Babylonian Talmud, Pesachim 116a*), even if one finds oneself alone, the Four Questions should be asked. Of course, the Four Questions of the *Haggadah* are just the beginning.

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From Abraham and Moses, who questioned God about the need to overcome even justifiable rage and discover mercy, to Abraham Isaac Kook and Moses Mendelssohn, who challenged the Jewish people to see the possibility of national, spiritual, and cultural renewal; from Albert Einstein and Emma Goldman, who questioned the very foundations of science, law, and social justice, to Arnold Schoenberg and Barbra Streisand, who questioned our very definitions of harmony and beauty—we have always understood the importance of asking great questions.

This year continue that tradition at your Seder table.

Give everyone a chance to do what we have always done so well: ask vital questions about the most important things in our lives.

The first two questions

of *Mah Nisbtanah* focus our attention on symbols of oppression and tragedy, on the Bread of Affliction and on the Bitter Herbs. What two new questions that actually allow us to see those things in fresh ways—do those gathered at our table want to ask about the many painful events that confront us today?

The second two questions

of *Mah Nisbtanah* mention the customs of dipping twice and reclining at the table, focusing our attention on the good things that we have in our lives, and on our ability to enjoy them. What two new questions do we need to ask that would heighten our understanding and appreciation of those things with which we are already blessed?



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