



# THE CARDOZIAN

Revitalizing our Tradition. Renewing our Commitment.

## The Symbolism of the Korban Pesach

### A message from the Dean

**A**s we soon hope to celebrate Pesach, we encounter a rather unusual biblical instruction which very well reflects the David Cardozo Academy and its unique philosophy.

The Torah (Shemot 12: 1-28, 43-47; Devarim 16: 1-8) states that the korban Pesach (Passover lamb) had to be eaten on the eve of the first day of Pesach in the Temple. It warns us that under no circumstances was it to be boiled. Instead it had to be roasted. This is very strange, since the Torah rarely tells us how to prepare our food. The only other exception is found in Bamidbar (6:19) concerning the Nazir whose sacrifice needs to be boiled.

What is the meaning behind this?

Maharal, in his commentary on the Haggadah, explains that there is a basic difference between boiling and roasting. Boiling is an act that assimilates, while roasting separates. When boiling, we draw several other ingredients into the object we are boiling. These ingredients assimilate with the object, which absorbs and even adapts itself to the added components. It also expands, absorbing the other ingredients, and becomes soft and begins to disintegrate.

Roasting, however, does the reverse: its main function is to expel. Not only does it remove all the blood, but it also separates all ingredients that are not essential to the meat. As such, it shrinks the meat and makes it tough and impenetrable.

This, explains Maharal, is the symbolism of the korban Pesach. At the time of the Exodus, when the people of Israel are to become a nation for the first time, it is not yet possible to allow any (spiritual) absorption from outside. No external influences that could compromise its essential spiritual nature may be permitted. The formation of the nation must involve a courageous stand against the culture in which it endured a 210-year exile.

But this is not an ideal situation. No nation or religious movement can live in isolation. Nor should it have to. Rather, a nation must develop the inner strength to open itself up to other cultures and ideologies without losing its own identity, even in the slightest way.

This is the reason why the Torah makes this requirement to roast only once a year and forbids boiling of the meal that celebrates the beginning of Judaism. But it does not prohibit cooking and boiling throughout the rest of the year.

This is characteristic of the Jewish Tradition. Once its foundations have been well established and the structure of Judaism stands like an unshakable mountain, it is able to weather any unwelcome influence from without. More than that, it is then capable of absorbing all forms of genuine human wisdom if they will add to a deeper understanding of Judaism, and will grant the Jew a greater commitment to his tradition. The great Jewish philosopher Franz Rosenzweig wrote, "...in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism." (On Jewish Learning, University of Wisconsin Press, 2002, p. 98.)



## Activities & Events Abroad

- ▶ July 15, 2018 – R' Cardozo was the featured speaker at the 12th Annual Louis Jacobs Memorial Lecture in London on the topic of "Halachic Courage, Bold Ideas, and Religious Authenticity."
- ▶ October 16-November 20th, 2018 – Rabbi Cardozo lectured at the AMOS shul, at the Bendigamos community in Amsterdam, and other communities.
- ▶ February 27-March 2, 2019 – Rabbi Cardozo was scholar-in-residence at the Shalhevet Institute's 1st retreat in LA, along with Dr. Elana Stein Hain - "A Shabbat of Torah, Spirit and Friendship." He also participated in a podcast with David Suissa at the Jewish Journal.
- ▶ March 3, 2019 – Rabbi Cardozo gave a talk for the community of Rabbi Moshe Benzaquen in Beverly Hills, LA.

# Upcoming Events Abroad

- ▶ Pesach, 2019 – Rabbi Cardozo will be in Manchester, England, where he will give a number of lectures.
- ▶ May 15-21, 2019 – Rabbi Cardozo will be at Midreschet Wollishofen in Zurich and in Basel, Switzerland.
- ▶ August 14-20, 2019 – Rabbi Cardozo will be in Johannesburg for the Limmud conference.



# Activities & Events in Israel

- ▶ April 30, 2018 – Panel Discussion with Rabbi Cardozo and Rabbi Yitz Greenberg at Matan HaSharon.
- ▶ May 29, 2018 – R' Cardozo spoke to Moed in Zichron Yaakov on the topic of "Shaping Authentic and Prophetic Halacha."
- ▶ June 12, 2018 – R' Cardozo spoke on "Jewish Law as Rebellion" at the "MacDonalds" Synagogue in Netanya as part of their Summer Lecture Series.
- ▶ March 26, 2019 – Rabbi Cardozo was featured on a Podcast on the status of the Kotel.

## JODENDOM ALS REBELLIE

Video series with Rabbi Cardozo in Dutch  
by Orot Joodse Televisie  
<http://tinyurl.com/y57xrjxn>

## Dean's Message (cont'd)

But to ensure that Judaism will succeed at this, it will first have to guarantee that it is well grounded.

Israel's political and rabbinical leaders will have to learn this lesson. To believe that Judaism can survive without constant hitchhiking, innovation, is just as dangerous as believing that secular culture will provide the answers to Israel's problems. Our nation must stand on tradition and innovation while being open to the great resources which the world offers us.

Modern Orthodoxy may have become too impressed with secular scholarship and no longer be able to offer its followers enough spiritual challenges, thus losing its appeal to our young people. On the other hand, the Chareidi / "ultra-Orthodox" community has gone to the opposite extreme; it must learn not to be afraid of the outside world. While it is true that the secular world has many attractions that are not in the spirit of Judaism, it cannot be denied that there is much to learn from its wisdom. It may not yet be holy, but it carries the potential to become holy.

We need to give our young people so many reasons to be proud of their great Jewish mission that non-desirable influences from outside will have no appeal. This, however, will require a type of education different from that which is offered by most Jewish high schools, Women's colleges, and Yeshivot today.

There has perhaps never been a need for Judaism more than today. Many cherished hopes of mankind lie crushed, and Judaism holds profound answers to some of these problems. If we inspire our youth to be pioneers instead of just followers, we can create a new movement that young people would love to join. If they realize that the future of mankind depends on them as committed Jews, many would be equipped to overcome the often hollow challenges offered by some aspects of the secular world. Simultaneously there won't be a need for withdrawal in isolation.

This is what the David Cardozo Academy stands for. It has already made a deep impression on many young people. It will press forward and will succeed.

As Jews, we must never forget what we are fighting for.

*Pesach Kasher Vesameach,*

*Nathan Lopes Cardozo*

## Rabbi Ari Ze'ev Schwartz questions Rabbi Cardozo on his spiritual journey

In January, Rabbi Cardozo was sent a series of 10 very personal and intriguing questions concerning his unusual background, his spiritual experiences, struggles, religious beliefs, and future dreams concerning Judaism. The interviewer was Rabbi Ari Ze'ev Schwartz from Jerusalem, author of *The Spiritual Revolution of Rav Kook* and other works on rabbinic personalities.

"I was thrilled by these questions, says Rabbi Cardozo. "They challenged me and allowed people to have a look in my soul and inner life. And so I agreed to answer them on a weekly basis. I have now answered 9 questions which have been received with unusual enthusiasm by thousands of people, and seem to have been of great value to them. Because of the great success of this very unique undertaking, I have promised to answer another 30-40 questions posed by Rabbi Schwartz and possibly others."

The DCA plans to publish a book on the basis of these questions and answers. To see the questions which I have answered until now go to <https://www.cardozoacademy.org/tag/spiritual-interview/>

# The DCA's First Annual Crowdfunding Event

On the evening of December 16, 2018, the David Cardozo Academy launched its first-ever crowdfunding campaign with a meeting of minds and hearts committed to authentic and honest exploration of complex topics in Judaism. The event, hosted by El HaLev in Jerusalem and moderated by Think Tank member Jay Gutovich, centered around a panel discussion entitled, "Beyond Tradition and Innovation: Navigating Judaism Today," featuring speakers Tanya White, Rabbi Chuck Davidson, and of course, Rabbi Nathan Lopes Cardozo. Topics discussed included educating children towards complexity, conversion challenges, and dilemmas of modern Israel. (Photos taken by Laura Ben-David and Ilana Sinclair)



New book in the Works!

# Cardozo on the Parashah

## Essays on the Weekly Torah Portion

We're delighted to announce that Rabbi Cardozo's latest book, *Cardozo on the Parashah*, the first in a series that will cover the Five Books of the Torah, will be published by Kasva Press this Summer.

### Quotes from *Cardozo on the Parasha - The Book of Genesis*:

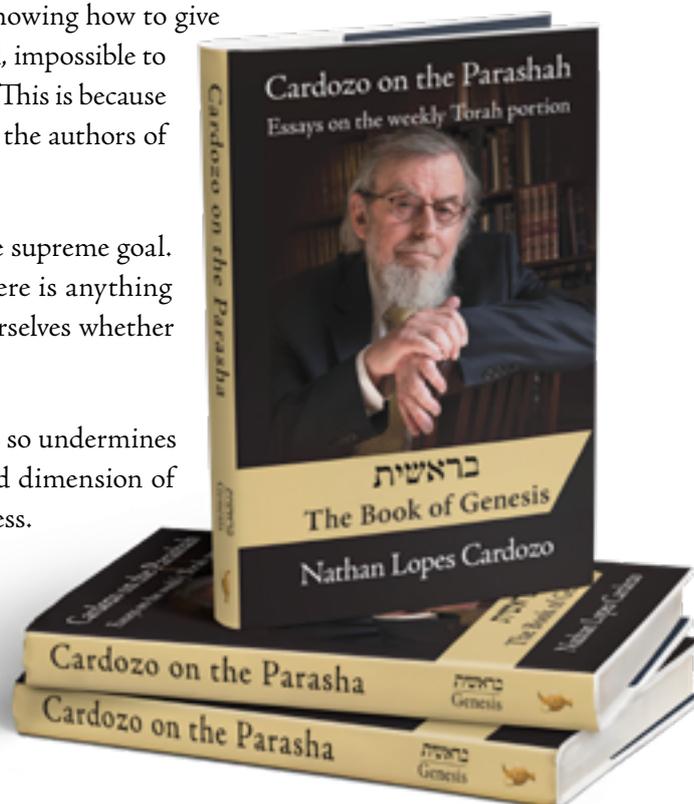
"The art of biblical interpretation is far more than just knowing how to give expression to the deeper meaning of the text. It is, after all, impossible to treat the biblical text as one would any other classical work. This is because the people of Israel, according to Jewish tradition, are not the authors of this text. Rather, *the text is the author of the people.*"

"To be truly alive is possible only when one lives for some supreme goal. The ultimate question regarding our lives is whether there is anything worth dying for. If the answer is no, then we must ask ourselves whether there is anything to *live* for."

"God is too great to be justified. In fact, any attempt to do so undermines His very being. It is trying to bring God into the limited dimension of human comprehension, which invalidates His total otherness.

It is a hopeless task that would ultimately lead to idol worship, the worst of prohibitions. Idol worship is an endeavor to limit the Infinite to the constraints of the finite."

"What gives life its grandeur is living with the knowledge that one plays a role in some plan that is much greater than one can ever fathom. It is recognizing that the value of human existence is in living with fundamental questions which, like diamonds held up to the light, show the spectrum of colors without ever being able to unite all these colors in a well formulated position. The moment these questions would be answered, the light would dim and the colors refracted in it would lose their splendor."



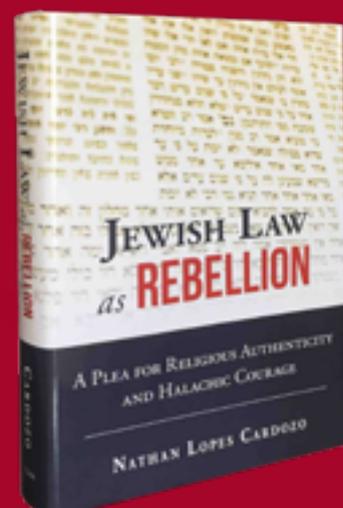
Stay tuned for updates!

And don't miss Rabbi Cardozo's most recent book

## Jewish Law as Rebellion

### A Plea for Religious Authenticity and Halachic Courage

In this remarkable, and highly controversial work, Rabbi Cardozo suggests that Jewish Law must be seen as a discipline of resistance and courage. He pleads for the urgent return to authentic religiosity, which by now has been compromised by nearly all who claim to be religious. Rebellious against the rabbinical establishment, Rabbi Cardozo takes it to task for failing to liberate Halacha from its stagnancy and confinement. With ground-breaking suggestions, he shows how to make Jewish Law once again relevant to our modern society and to the State of Israel. Published by Urim Publications, February 2018. ■



# Revolution or Evolution?

## An evening with Rabbis Cardozo and Greenberg

On April 30, 2018, Rabbi Yitz Greenberg and Rabbi Nathan Lopes Cardozo met at Matan HaSharon for a discussion about the future of Modern Orthodox Judaism. The (standing-room only!) event was moderated by Tanya White and raised interesting and important issues in the development of Halakha. Link to a recording of the event: <https://www.youtube.com/watch?v=2qRk-iizcAw>



# The Louis Jacobs Annual Lecture

On July 15, 2018, Rabbi Cardozo was the featured speaker at the 12th Annual Louis Jacobs Memorial Lecture in London. In his talk, he challenged some of Rabbi Jacobs' insights on Torah and Halacha. He also discussed the vision of the "Dor Revi'i", Rabbi Shmuel Moshe Glasner (1856-1924), concerning the Oral Torah, and showed how Rabbi Glasner's ideas could help the modern State of Israel to be more deeply influenced by Judaism. While in London, Rabbi Cardozo participated in a panel with Rabbi Lila Kageden, the first Female Orthodox Rabbi in the U.S., and Rabbi Chaim Weiner, head of the Masorti Europe Beth Din. The panel was chaired by Simon Eder, Director of "Friends of Louis Jacobs".

## THE DCA THINK TANK ...

### WORKING ON THE RAILROAD

Among the other topics discussed this year was the work on the Tel-Aviv Light Rail, which, according to transportation experts, would have to be done on Shabbat in order not to snarl traffic. Was this work halakhically allowed? Rabbi Cardozo's contention was that if the work would save lives, then yes, it was permissible, but in that case, "Let us make a Jewish celebration out of this. We can show our fellow Israelis and the world that we love Shabbat but that it will not stand in the way of the sanctity of human life."

<https://www.cardozoacademy.org/thoughts-to-ponder/let-us-violate-shabbat-sanctify-holy-day-tel-aviv-railway/>

But, since one of the vital functions of the Think Tank is to argue—especially with Rabbi Cardozo—argue we did! You'll find a whimsical summation of our debate on the next page, the DCA's first **Open Gemara** project. Stay tuned for more to come!



**The new reality of the state of Israel.** Jonathan says: Just as many people go through some form of baal teshuvah which involves a period of not-full-observance on the way to that, why should we not look at the state of Israel in a similar vein. We can't expect that the state of Israel will have worked out all the issues of how to run itself according to Jewish law. This doesn't necessarily solve the issue of how the state is supposed to be run on all levels according to Halakhah but it reframes the 'transgressions' as part of the process of getting to where we want to be. Furthermore, the issue of running the state while keeping Halakhah might be better looked at as horaat sha'a,\* similar to some of the more famous instances in Jewish history, such as the writing of the Septuagint and the writing down of the Oral Torah. This doesn't necessarily give us a new framework for how Halakhah is supposed to deal with issues of national infrastructure construction on Shabbat but it reframes things in a halachic framework which allows for deviations as part of how Halakhah works. Naturally, horaat sha'a can't become the regular modus operandi as that itself would undermine the notion of what horaat sha'a is. However it gives the state some breathing room from the religious stance to work things out, even against Halakhah, for hopefully a greater halachic reality. And bear in mind that the horaat sha'a of writing down the oral Torah has been going on for nearly 2000 years.

**Interdependence with other nations.** This does not seem to be too far from many Tanachic visions of the End of Days. Maybe those visions of non-Jews flocking to Israel to be of service to Jews will come true in the form of non-Jews working on Shabbat in a Jewish state that respects, appreciates, and protects them and reciprocates in kind. Yehoshua argues that the work on the railroad could serve as a teaching moment to promote the value of Shabbat for all people. The process and consciousness are vital towards an evolving Halakhah for Eretz Yisrael.

\* A temporary dispensation to violate Halakhahh in an emergency.

**MISHNA.** If work on public works will save human lives it is permitted to work on Shabbat. R' Nathan says: on condition that the workers mark the Shabbat in some celebratory way.

**GEMARA.** From where is this derived? Svava, in accordance with R' Shaul Yisraeli who said that Jewish security workers may do their work on Shabbat because such work is Machshir Pikuah Nefesh. Or, if you like, it is derived from a biblical reference, as it is written "that you should live by them."<sup>o</sup> Live, and not die by them, this refers to nations as well as individuals. Calev says in the name of R' Berkovits, "The new reality of the state of Israel demands an understanding of what Halakhah is about in its original classic essence." R' Nathan could answer that R' Berkovits does not discuss our case or breaking Shabbat D'oraita. R' Nathan also says that reliance on non-Jews is out of the question. Yael Valier objects: Perhaps this case shows us that the ideal Jewish state is not independent and self-sufficient. We should consider a different ideal, one of interdependence with other nations. Yehoshua says: Israeli hospitals are a model, with non-Jews heavily staffing on Shabbat, doing or reducing melacha to a d'rabbanan, giving Arabs Friday off, Jews Shabbat, Christians Sunday. Yael Shahar says: This may be the ideal of the Torah itself, where the existence of non-Jewish residents amidst Am Yisrael is enshrined in extensive proactive legislation. Shoshana says: We might see the global economy as an occupying force to which the local government is beholden. It would be a great tragedy for Shabbat to be sacrificed to that economic reality, because one of the many purposes of Shabbat is stand against the reduction of society to an economic arena. Dina says: We are having the wrong conversation. The problem here is surely modern international capitalism and corruption and not Halakhah. The Halakhah is clear, all the work that is necessary to keep society going can be completed within six days of the week. This is completely reasonable. We would do better to focus on reducing waste of time and money on the railway building than on finding a way to break Shabbat. The solution to not building on Shabbat is within the infrastructure of the building, not within breaking Shabbat. On condition that the workers mark Shabbat in some celebratory way. Eliot says: R' Nathan argues that there are ways of weaving at least some awareness of Shabbat into the public awareness, even when Shabbat is being violated in the service of the public.

**Machshir Pikuah Nefesh.** This halakhic category extends the permissibility of saving a life on Shabbat beyond clear and present danger to include statistical likelihood of danger.

**Original essence.** Halakhahh must deal with a reality in which not everything can be shut down completely one day a week. **Not independent and self-sufficient.** As people say, "You scratch my back, I scratch yours". **Israeli hospitals.** Assuming we are classifying this work as pikuah nefesh, mamash or safek. **Proactive legislation.** Aimed at ensuring that the relationship between Jew and resident non-Jew remain equitable. **Occupying force.** The Yerushalmi provides an instance where Jews were forced to cook on Shabbat under the coercion of an occupying power and rules that this work was premitted. **Awareness of Shabbat.** If Jewish tradition is to play a role in shaping the public life and culture of the nation, it must inspire even those who are not predisposed to accept the axioms of the halachic system.

Yavitz  
18:5

Shv'it  
10b



# A Big Thank You!

The DCA Think Tank would like to thank its two long-time leaders, Yael Unterman and Yael Valier, for their nearly 10 years of service.

Rabbi Cardozo recalled with admiration, “For years, they were the great organizers of the sessions. They put their hearts into it and were very committed, constantly coming up with new ideas, topics, guest speakers, and suggestions for new Think Tank members, whom they would first interview. They challenged my ideas from which I greatly benefited, and helped me to be able to write unusual essays.”

## In their own words:

### Yael Unterman:

I was surprised and honored to be asked, not long after joining circa 2009, to take on the role of the DCA Think Tank’s coordinator, together with my good friend Yael Valier. Knowing how much Rabbi Cardozo values the Think Tank, his willingness to place it in my hands was a tremendous compliment.

Over the years, Yael and I thought hard, putting our heads together to come up with exciting and meaningful directions. In particular, I’m grateful to have been allowed to lead the group in exploring questions of personal authenticity and halacha that have greatly occupied my mind. I’ve made good friends and had many moments of joy, laughter, amazement and wonder. I’ve had the privilege of spending many hours with Rabbi Cardozo, and engaging with his fresh and eye-opening views. Even if I did not always agree, the constant exposure to new angles sharpened my mind and took me further in my journey of Jewish identity. Most of all, I’ve had the opportunity to debate and discuss issues face-to-face and in a respectful and safe atmosphere, something quite precious and rare in today’s primarily virtual, and often toxic and disrespectful, environment of discourse.

I hope that, in being the coordinator for a decade, I have made my own small contribution to the Think Tank, and offer my best wishes to my talented successors, Yael Shahar and Jonathan Rossner. Chizku ve-Imtzu, G-d bless.

### Yael Valier:

In 2008, after a long and candid conversation with my friend Yael Unterman, she suggested that I attend an open lecture by Rabbi Cardozo. I did, and I, like so many others, was astonished, comforted, and re-inspired by his unflinching approach. Half a year later, there was an opening in the DCA Think Tank, which I was grateful (and intimidated!) to be able to fill. What an unexpected gift to be able to gather with an eclectic group of people, all motivated by a thirst for honest exploration and a desire to comprehend. Being asked to co-coordinate the Think Tank at the end of 2009 was a further gift because it ensured that the decade I have spent in the group has never become routine. Yael and I have had to stay alert, motivated, and receptive. I have inevitably gained so much more than I could give – my dominant sentiment at the end of most meetings has been Wow, that was fun!

Thank you to Rabbi Cardozo and to my fellow members for your friendship and honesty. I look forward to continuing as a member, deepening our friendship, and debating passionately le shem shamayim for many more years.

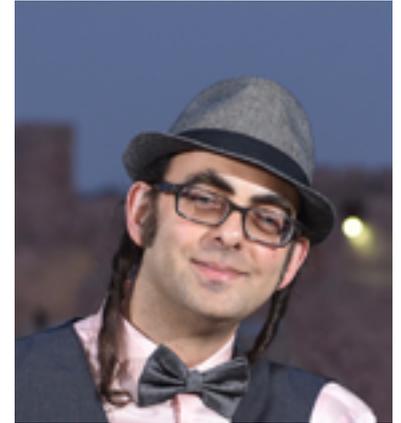
### The DCA Podcast

The David Cardozo Academy will soon be launching a podcast in English, in which Rabbi Cardozo will invite his listeners into the world of his thought. (For the Dutch podcasts, see page 2.) To dedicate a podcast in honor of a loved one or to mark a special occasion, contact Ilana at [lanasinclair@cardozoacademy.org](mailto:lanasinclair@cardozoacademy.org) for more information. **Stay tuned for Updates!**

COMING  
SOON

# ...And a Big Welcome!

**Jonathan Rossner**, born and raised in Montreal, Canada, he has been living in Israel since 2003. He has an undergraduate degree in physics and computer science from McGill University and just finished a master's degree in education from the Hebrew University. He has spent time learning in Yeshivat Shapell's Darché Noam in Jerusalem and also Ner Israel Rabbinical College in Baltimore, USA. He is married with five children and lives in Ma'ale Adumim. He is currently working as a patent attorney by day and serves as the president of the Nachalat Yehuda synagogue in Ma'ale Adumim on weekends.



He shared, "I met Rabbi Cardozo about twenty years ago while in yeshiva and was immediately drawn to and fascinated by his broad and compelling understanding of the Jewish tradition. Over ten years ago I was a fellow at the David Cardozo Academy (DCA) and then joined the Think Tank to maintain a relationship with Rabbi Cardozo and to stay engaged in the cutting edge discussions of the Think Tank.

As one of the incoming coordinators of the Think Tank, along with Yael Shahar, I hope to continue the great discussions while also bringing the ideas and thoughts that are raised and debated to a broader audience outside the immediate circle of Think Tank members. I also desire to help Rabbi Cardozo raise an ever-growing number of actively engaged Jews who are well-versed in our tradition and are not afraid to tackle the most pressing issues facing the future of the Jewish People."

**Yael Shahar**, originally from Texas, joined the Think Tank in 2013. A veteran of Israel's security services, she was Israel's oldest female combat soldier for some years, and after retiring, served as a volunteer police sniper. Her interests are eclectic—ranging from philosophy of science to martial arts and Talmud. She is the author of *Returning*, a harrowing story of "God wrestling" in the shadow of Jewish memory.



For Yael, the Think Tank is yet another arena for God-wrestling, a chance to engage with the most fundamental issues of Judaism head-on. "It's a venue for questioning virtually everything about Judaism," she says, "except the sanctity of what we're wrestling with. The Think Tank brings a deep commitment to Jewish tradition together with courageous out-of-the-box thinking. I would like to see this dynamic creativity applied to real-world problems, and its solutions disseminated to the wider public."



# Pesach Activity - Recreating the Haggadah

By Think Tank Member Shoshana Michael-Zucker

Take a moment, clear your mind of everything you know about the Passover Haggadah. Now, join me as we travel back in time to the period after the destruction of the Temple but before there was a haggadah. Imagine yourself planning for the Seder night and considering how best to transmit the story of the Exodus and the destiny of the Jewish people to the next generation.

At a pre-Pesach session of the Think Tank, participants divided into five study-groups armed with texts from different historical times and places to delve deeper into the Seder experience. They used those perspective to clarify the messages they wanted to transmit to their children and grandchildren. Below are summaries from three groups to give you a taste of the conversation:

**Group 1.** This group had to imagine themselves living in Yavneh in the year 120. Their discussion began with verses from Shmot and a version of Rabban Gamliel's saying:

Anyone who does not mention these three things on Pesach has not discharged his obligation, and these are: the Pesach, matza and bitter herbs. Pesach because the Eternal passed over the homes of our ancestors in Egypt. Bitter herbs because the Egyptians embittered the lives of our ancestors in Egypt. Matza because our ancestors were redeemed in Egypt. (Mishna Pesachim 10:5, Kaufman manuscript)

What do Jews do? They argue! So they split into two camps!

(1) The Yavneh Chochmei HaTorah (YCT): "We live in a post-temple reality. Since we cannot offer the korban, other rituals begin to creep in to replace them. We see the Torah's emphasis on teaching our children about the redemption, and so we tell the story of the Exodus, beginning with the descent to Egypt, as a central ritual of the evening, as well as eating the meat, matzah, and maror."

(2) The Yerushalmi Underground (YU). "We still live in hope of overthrowing the Romans, and we refuse to acknowledge the Temple is gone. So we do exactly as we did before: we take a lamb to Jerusalem, slaughter it and eat it in the evening in family groups. We also reenact the story through acting out scenes such as painting the lintels with lamb's blood on Erev Yom Tov. We do not incorporate much text."

**Group 2.** This group was asked to imagine itself in the year 200 CE in the Galilee with the newly published Mishnah of Rabbi Judah HaNasi as a foundation for their discussion.

According to the child's intelligence, his parent instructs him, beginning with degradation and ends with praise; and expounding from "A wandering Aramean was my ancestor" (Dvarim. 26:5) until he finishes the entire portion." (Mishnah Pesachim 2:10)

For this group, the key question was "what does the 'entire portion' consist of?" The traditional Haggadah ends with verse 8 "with a strong hand and outstretched arm, with great fear, signs and wonders". Some Israelis continue with the following verse, "He brought us to this place and gave us this land, a land flowing with milk and honey." But the group considering this question argued that the Mishna intended for us to continue to the actual paragraph break in a Torah scroll, after verse 11, "Then you, and the Levites, and the foreigners residing among you, shall rejoice in all the good things the Eternal your God has given to you and your household." This stress on inclusion of the needy in our celebration can help ensure the continued presence of the Jewish people in the Land of Israel during the difficult political and economic days following the Bar Kokhba revolt.

**Group 3** was located in Babylonia in the third century CE, which was rapidly becoming the center of Jewish life. The Babylonian Talmud records Rav's opinion that we begin the discussion with an excerpt from Yehoshua 24, "On the other side of the river your ancestors dwelled... But I took your father Avraham from beyond the river..." However, his study partner Shmuel disagreed, claiming that the story should begin with Dvarim 21:6 "We were slaves to Pharaoh the land of Egypt". This group argued that these opinions were intended to replace the Mishnah's quotation of "A wandering Aramean" since that text is only appropriate for Jews living in the Land of Israel. After all, Bavel isn't the promised land acclaimed at the end of the text. On the other hand, Shmuel's suggestion seemed a bit naive, and was likely to be met with, "Yeah, right!" by the more cynical kids. This passage would, however, be very good to learn with younger kids. Rav's suggestion to use the passage from Yehoshua would be perfect to learn with the older kids, once the younger ones had gone to bed.

Try this at home (the sources sheets are available here <http://tinyurl.com/yygagld4>). Step back from the traditional text and re-evaluate the way to tell the Pesach story in light of your understanding of the Jewish past and future.

To discuss sponsoring forthcoming books or projects of the Academy, please be in touch with Ilana at [IlanaSinclair@cardozoacademy.org](mailto:IlanaSinclair@cardozoacademy.org). As a non-profit, we rely on the generosity of our friends and supporters to allow us to continue to dream of a better world and to work towards making those dreams a reality.