

# Seder Supplement



We have what we need to confront the climate crisis, imagine the world as it should be, and live resiliently in the world as it is.

Each year, when we open the door for Elijah the Prophet, we invite in the possibility of a redeemed and more hopeful world.

This supplement features five moments to bring climate conversations, ritual, song, and imagination to your table.

Consider using some or all of these selections at your Seder.



**DAYENU**

A Jewish Call to Climate Action

URECHATZ  
ורחץ

WATER IS LIFE



וּמִשָּׁם בְּאֵרָה הוּא הַבְּאֵר אֲשֶׁר אָמַר יְהוָה לְמֹשֶׁה אֲסֹף אֶת־הָעָם וְאֶתְנָה לָּהֶם מַיִם:  
אִז יִשְׂרָאֵל אָת־הַשִּׁירָה הַזֹּאת עָלֵי בְּאֵר עֲנוּ־לָהּ:

And from there [the Israelites traveled] to Be'er, which is the well where God said to Moses, "Gather the people that I may give them water." Then Israel sang this song, "Spring up, O well—sing to it!"

NUMBERS 21:16-17

**READER** As we prepare to wash our hands, this ritual connects us to generations of Jews who gave gratitude for water and continue to protect and find sustenance in water. From ancient times until today, water is life.

Pass a pitcher of water and a large bowl around the table, taking turns to pour water over the next person's hands. After you wash your hands and before you pour water for the next person, respond to the prompt:

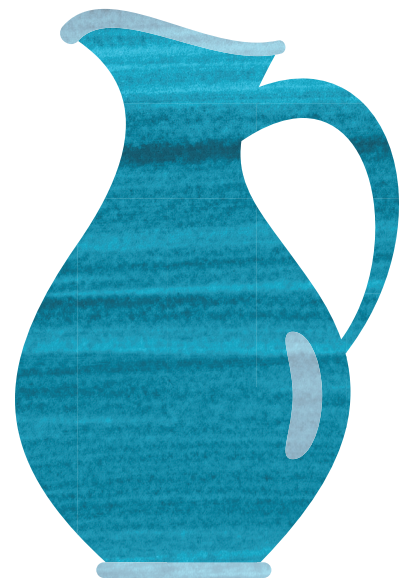
> Something I love about being alive on earth is...

**RECITE TOGETHER**

We share this gratitude for what we love and what we seek to protect.

Let us bless the living waters—  
fountains and wellsprings,  
rivulets, rivers, and streams—  
that sustain all life.

Marcia Falk  
*Night Of Beginnings: A Passover Haggadah*



# KARPAS כַּרְפַּס

## PLANTING IN TEARS, HARVESTING IN JOY

הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ

*Hazorim b'dima b'rina yikzoru*

Those who sow in tears, will harvest in joy.

PSALM 126:5

**READER** In ancient times, our ancestors cried out for freedom. Today, we cry out from a world afflicted by climate change. Some of us feel anxiety or grief, anger or even guilt. We may feel helpless, overwhelmed, or perhaps numb. Increasingly, many of us are experiencing not only the emotional and spiritual impacts but also the physical impacts of the climate crisis: worsening wildfires and smoke-filled, unbreathable air; heatwaves that plague our cities, crops, and kids; shifting seasons; torrential floods; superstorms; and drought. And these impacts are being felt first and worst by those who have contributed least to the problem.

Tonight as we dip our *karpas* (spring vegetable) in salt water, we hold both the tears of climate impacts and the renewal, resilience, and transformation that is still possible.

Before you dip your *karpas* in salt water, turn to the person next to you and share:

➤ **One of the things that concerns me most about the climate crisis is...**

After you dip, share:

➤ **As I hold this sign of Spring, something that gives me hope is...**

### RECITE TOGETHER

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאָדָמָה

*Baruch Atah Ado-nai, Elo-heinu melech ha'olam, borei p'ri ha'adamah.*

Blessed are You, Source, Sovereign of the universe,  
who creates the fruit of the earth.

# MAGGID מגיד

## FOUR CHILDREN

The haggadah tells of four archetypal children who react differently to the Passover story. Many commentators observe that all the children exist in each of us and that each has contributions to make to our learning and action in the world.

The **Wise Child** studies our ancestors' strategies for liberation and reinvention. She knows that she can't act alone and cultivates courage and community, asking: What will we do to build the world of our dreams?

The so-called **Wicked Child** feels the weight of this crisis on his shoulders. He feels alone in his despair and cannot imagine solutions or a path forward. He has given up and lives only for this moment. He asks: What could we possibly do to save this world?

The **Simple Child** perceives both the brokenness and beauty in today's world, and responds with curiosity and imagination. They wonder: What does a thriving future look like? Where do we begin?

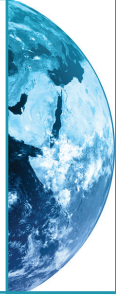
The **One Who Does Not Know How to Ask** is overwhelmed. She notices the climate crisis unfolding and is worried for her loved ones and the generations to come, but the challenges feel daunting. She does not know where to start, so she sits back and watches.

Discuss as a group:

- > Do you see yourself in one or more of these children?
- > Is there another "child" / approach you want to cultivate in the coming year?



DAYENU!  
ד'ינו



ENOUGH!



In the context of the climate crisis, *Dayenu* means both *we have had enough*—enough inaction and injustice — and *we have enough*. We have the people: we have the people, the power, the climate solutions, the technology, and the resourcefulness to create a world in which all people will have enough.

Tonight, as we sing *Dayenu*, let us sing the story of a life-sustaining world.

Original climate lyrics by Joelle Novey (2021), to the tune of “*Dayenu*”:

Notes and songsheet [d.aye.nu/climate-lyrics](https://d.aye.nu/climate-lyrics),  
Recording [d.aye.nu/Dayenu-recording](https://d.aye.nu/Dayenu-recording)

If enough are finally learning,  
of all destroyed by fossil-burning,  
we could repair this world by turning, *Dayenu*!

If workers with their **mighty hands**  
unite as one to take a stand,  
and build back green across the land, *Dayenu*!

If all who have breath raise alarm,  
‘til grid power flows clean, does no harm,  
we’d plug right in with **outstretched arms**,  
*Dayenu*!

If we listen to the **signs**,  
those leading us from the front lines,  
and know our destinies entwined, *Dayenu*!

A Pesach **wonder**: Day by day,  
we’ve grown so close from far away,  
that a new world is on her way! *Dayenu*!

✳ **Mighty hands ...  
outstretched arm ...  
signs and wonders -**

“Ado-nai brought us out  
of Egypt with a mighty  
hand and outstretched  
arm, with great awe,  
miraculous signs and  
wonders.”  
(Deut. 26:8)



B'CHOL DOR VADOR  
בְּכֹל דּוֹר וָדוֹר



IN EVERY  
GENERATION



**READER 1**

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לְהִרְאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יָצָא מִמִּצְרַיִם

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mimitzrayim.*

In every generation, a person must view themselves as if they personally left Egypt.

TALMUD PESACHIM 116B / HAGGADAH MAGGID SECTION

**READER 2** What was it like to cross the Red Sea to freedom?

“Serach bat Asher taught: The walls of the sea resembled shining mirrors, mirrors in which every person was reflected, so that it seemed like an even greater multitude crossed there, not only those of the present, but also those of the past and future.” - Howard Schwartz (*Tree of Souls: The Mythology of Judaism*, p. 381) based on *Pesikta deRav Kahana 11:13*.

**READER 3**

Today, we are tasked with imagining that we ourselves left *Mitzrayim* (Egypt) and are crossing the sea to an unknown future of freedom and possibility. When we think about the generations to come, we wonder what world they will inherit and how we will “cross that sea” to a thriving future. Confronting the climate crisis requires radical imagination.

**READER 4**

Take a few minutes to imagine Passover in a time when we have transformed our world to avert the worst of climate change and all life is thriving. **What does it look like, sound like, feel like? What is life like there?**

**Share (youngest to oldest, if you wish) one image or way of life from that sustainable, just, and irresistible future.**

*Dayenu's mission is to secure a just, livable and sustainable world for all people for generations to come by building a multi-generational Jewish movement that confronts the climate crisis with spiritual audacity and bold political action. Join us at [www.dayenu.org](http://www.dayenu.org).*

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