

## Annex 3

'The first generation of the immigrants is the WISE child who knows and feels comfortable with Jewish tradition. The second is the REBEL who in the name of progress and westernisation rejects their parents' Judaism after having imbibed it at home. The third generation is assimilated. There is little knowledge and little resentment, but there is still SIMPLE curiosity about the customs of their grandparents.

Finally a fourth generation is without knowledge or even mild acquaintance is born. These DO NOT KNOW HOW TO ASK. They might be called "orphans in history" lacking any of the resources of Jewish wisdom against which to struggle and from which to draw personal meaning.'

(Noam Zion And David Dishon, A Different Night; The Leader's Guide to The Family Participation Haggadah, The Shalom Hartman Institute Jerusalem, Israel, Published in the U.S.A., 1997. p.61.)

### Four Kinds of Children and Four or Five Questions

The sages speak of four kinds of children who view the Seder in four different ways and so ask four different questions.

- **The wise child asks:** What does this all mean? This child should be taught about the details of the Seder. Talk with this child about the nature of freedom and justice and about the need to act to transform the world.
- **The isolated child asks:** What does this mean to all of you? And in so doing isolates him or herself from the community of the Seder. This child should be answered by saying: Join us tonight. Be fully here. Listen closely. Sing and read and dance and drink. Be with us, become a part of us. Then you will know what the Seder means to us.
- **The simple child asks:** What is this? This child should be told: We are remembering a long time ago in another land when we were forced to work for other people as slaves. We became a free people and we are celebrating our freedom.
- **Then there is the child who is too young to ask.** We will say: Sweetheart, this wondrous evening happens in the spring of every year, so that we may remember how out of death and sorrow and slavery came life and joy and freedom. To remember the sorrow we eat bitter herbs; to remember the joy we drink sweet wine. And we sing of life because we love ourselves and each other and you.

We are thankful for the questions that children ask - for growth and strength and courage and safety and love and warmth and fun and friends; for games and work and pets and teachers, for sisters and brothers, parents and grandparents and all the favourite relatives in the world; for trees, ducks, bunnies, and raisins,

peanut butter, clean pajamas, bicycles, dolls, and bathtubs. For you, the young people here tonight; for all that you love and for your futures.

(Kadima, Seattle Affiliate, "A Haggadah of Liberation" in Arthur Waskow, *The Shalom Seders: Three Haggadoth*. Compiled by New Jewish Agenda, Adama Books, New York, 1984. P80)

### **The Wise Child:**

How is the wise child wise? Can we detect her wisdom from the manner in which she asked the question? If he also says "you" (as do the biblical text and some Haggadot), why is he not excluding himself, as does the wicked child? Is she really wise or is she just a smart aleck out to impress her parents? Why do we respond by teaching him all the laws of Pesach? Why especially mention the Afikoman?

### **The Wicket Child:**

How is the wicked child wicked? Can his question have more than one meaning? What is wrong with her manner of asking? Why hit him (whether literally or figuratively)? Is this the correct response? What is the image of "setting her teeth on edge"? Is he beyond saving? To whom is the answer addressed? What would make you call your child Rasha, wicked? How would you respond to such a child? Would she be left out of the community or is she needed to be part of the community's totality?

### **The Simple Child:**

The word 'tam' has many connotations, ranging from stupid, to simple, to innocent, to holy pious. Which is she? The Jerusalem Talmud's version uses the word tipesh, 'stupid' instead of tam. Yet in the Torah, Noah, Jacob, and Job are each called tam. If he is pious, then how is he different from the wise child? Which is better? Why this answer?

### **The One Who Does Not Know Enough To Ask:**

Is this child silent? Shy? Immature? Ignorant? Or apathetic? Some have connected the wise and simple as good (see above), and the wicked and the one that does not ask as bad. Is there a hint of this in our text? Is this child evil? If so, how is she different from the wicked child? Who is worse?

(Michael Strassfeld (ed.), "Passover Haggadah; The Rabbinical Assembly" in *Conservative Judaism (A Special Supplement)*, Volume XXXII, Number 3, spring 1979.)