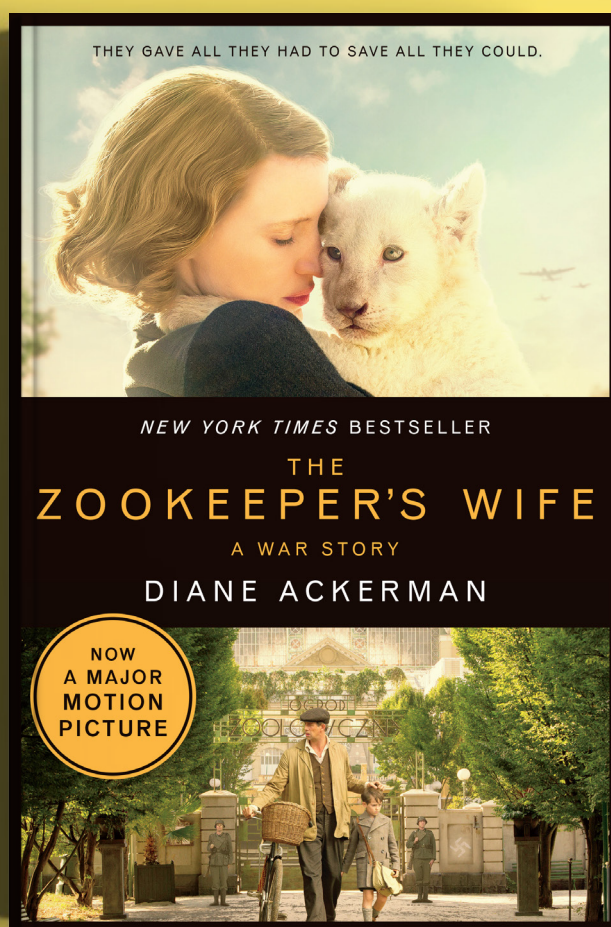


JBC Book Clubs Discussion Guide

Created in partnership with Focus
Features and
W.W. Norton & Co.



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Timeline of *The Zookeeper's Wife*

Sept. 1, 1939

Nazi Germany attacked Poland. During the battle for Warsaw, Jan fought for the Polish forces while Antonina and Rhys hid in the lamp store. The zoo suffered some destruction and pillaging, but was still mainly intact and inhabitable.

Late Sept., 1939

The Zabinskis received their first visit from Lutz Heck, who promised to help their zoo. He suggested removing some of the more valued animals to his Berlin zoo to protect them.

Jan. 1, 1940

After securing the animals that he desired for the Berlin zoo, Lutz Heck betrayed the Zabinskis, and invited SS friends for a “hunting party” at the zoo. The zoo’s remaining animals were shot and killed in cold blood.

March 1, 1940

Jan conceived the idea to use the emptied zoo grounds for a pig farm. He was given permission by the Germans, and the pig farm opened in March. The pig farm gave Jan employment and also provided a cover for him to get scraps from the predominantly Jewish area of Warsaw, which was being sealed off to create the Warsaw Ghetto.

June 24, 1940

After staging a Midsummer goodbye party, Wanda Englert, a friend who had Jewish ancestry, became the first guest at the villa, living there under the guise of being Rhys’ governess.

Summer, 1940

The stream of “Guests” began to arrive at the zoo.

Nov., 1940

The Warsaw Ghetto was sealed off from the rest of the city.

Winter, 1941

The pig farm shut down, and Jan lost his justification for trips to the Ghetto.

Summer, 1941	Ziegler made his first trip to the villa to view Szymon Tenenbaum's insect collection. Ziegler became Jan's entry point back into the Ghetto. Using his Parks Dept. permit and sheer bluster, Jan smuggled Jews out of the Ghetto.
Winter, 1941	Szymon Tenenbaum died, and Jan soon smuggled his wife, Lonia, out of the Ghetto and into the villa.
Winter, 1941	Due to lack of heat and supplies, all of the Guests vacate the villa for other temporary lodgings.
Spring, 1942	Guests returned to the villa.
July, 1942	The Nazis began to liquidate the Warsaw Ghetto, sending residents to concentration camps.
Fall, 1942	Antonina was confined to bed due to illness, which would last until spring of 1943
Fall, 1942	A new underground group, Council to Aid the Jews, or Zygota, was formed. This group's mission was to help Jews hidden in Polish homes, and the Zabinskis found it very helpful.
Winter, 1942/3	The German government decided to use the zoo grounds as a fur farm, and assigned Witold Wroblewski to run it. Wroblewski, called Fox Man, lived in a cottage on the grounds, but soon moved into the villa.
April 19, 1943	As a gift to Hitler, Heinrich Himmler decided to implement the final liquidation of the Warsaw Ghetto. This touched off the Warsaw Ghetto Uprising. The Ghetto fighters held out for a month before the Uprising was squelched and the Ghetto was torched.
Dec. 10, 1943	The Kenigswein family, known at the villa first as the sables and later as the squirrels, became guests at the zoo.
June, 1944	Antonina gave birth to Teresa.

- August 1, 1944** The Polish Home Army and Underground called up troops, including Jan, for the Warsaw Uprising.
- August 23, 1944** Antonina packed up the house to leave Warsaw. She, Rhys, and Teresa spent the next several months in the town of Marywil, awaiting word of Jan.
- Dec., 1944** Antonina received a letter from Jan, letting her know that he was alive in a POW camp.
- Jan., 1945** The Germans left Warsaw, and Antonina and her children were able to return to see the villa. Though approximately 85% of the city had been destroyed, they found their home badly damaged but still standing.
- Spring, 1946** Jan returned from the POW camp.
- 1947** Jan began cleaning and repairing the damaged villa and zoo. Work on the zoo continued for a number of years.
- July 21, 1949** Jan and Antonina reopened the zoo. To honor the memory of Magdalena Gross, who had passed away a year before, they placed two of her sculptures in a prominent location.

Polish Resistance in World War II

The Home Army

Poland's resistance movement was the largest underground resistance in all of Nazi-occupied Europe, and the Home Army was the leading force. From February, 1942 until the Germans left Poland in January, 1945, the Home Army engaged in acts of sabotage, provided Allied forces with intelligence, and fought a few full scale battles against the Germans, including the Warsaw Uprising. As the armed wing of the "Polish Underground State," it was loyal to Poland's government in exile, which operated from London.

When the Home Army began, it counted about 100,000 members, and its ranks swelled over the course of the war. Estimates are rough, but the Home Army grew and incorporated most other underground organizations, eventually numbering between 300,000 and 500,000. At its height in 1944, the Polish resistance movement of the Home Army and the remaining other independent groups reached approximately 650,000.

Zygota

Zygota, or the Konrad Zygota Committee, was the codename for Poland's Council for Aid to Jews, an underground organization affiliated with the Home Army. It provided assistance to Jews living in hiding and in the Ghetto, and later to provide false papers to Jews living on the Aryan side, distribute information about what was happening to the Jews in the camps, and to find safe places for Jewish children to hide. Most of the funding came initially from the Delegation of the Polish Government in London, and later the Bund and the Jewish National

Committee (which conducted their own aid work as well) were also involved in financing money to keep Jews in hiding alive. It had over 100 cells, and distributed money directly to approximately 4,000 Jews. Many of the members of Zygota were memorialized with a tree on the Avenue of the Righteous in Israel. For more information on Zygota, <http://www.holocaustforgotten.com/zegota.htm>

JBC Book Clubs

Discussion Questions

General Questions for Readers or Viewers

1. The world described in *The Zookeeper's Wife* is, naturally, seen through Antonina's eyes. How does her view differ from what you know of Warsaw at that time?
2. Do you think Antonina's attachment to animals contributed to her bravery and altruism in saving humans? What were Jan's reasons for risking everything to hide Jews?
3. A question that Jan and, in particular, Antonina faced was how to keep the household sane in the face of insanity, how to "retain a spirit of affection and humor in a crazed, homicidal, unpredictable society" (p. 101). What did they do to maintain morale? How did the stress of the situation affect their behavior?
4. How did Antonina's role change over the course of the story? Were there changes to her relationships as well? Why do you think this is?
5. How did Jan and Antonina's zoological background help them during the war? What part did the animals play in the Zabinskis' story?

Read the Book, See the Movie, Discuss

1. While the movie adhered closely to the book, there were some elements of the story that were fictionalized. What was included in the movie that was not from the book? What was left out of the movie? What was the effect of the changes? Why do you think

those changes were made? What do you think of the differences between the book and the movie? Were there fictionalized scenes or plots that you particularly liked or disliked?

2. One recurring theme of the book is Antonina's ability to "slip out of her human skin" (p 25). How was this demonstrated in the movie?
3. Did you find the tone of the book and the movie to be similar? How would you characterize the tone of each? Was the movie able to achieve something, either through the nature of a visual medium or through adjustments to the script, that gave a different experience from reading the book?
4. Aside from telling the story of Antonina Zabinski, were the focal points of the book and the movie the same or were different aspects of the story highlighted?
5. What tools did the film use to recreate the time and place of *The Zookeeper's Wife*?
6. Which characters had different roles in the film than in the book? Why do you think each of those roles differed?
7. Did the casting in the movie align with your image of the characters? Which actors fit the image you had from the book?

Krupnik

adapted from the blog [Andrea's Recipes](#)

Honeyed vodka— mentioned on p. 21 of the book — is a traditional Polish drink which is often served warm.

Ingredients

- 1 cup (240 ml) honey
- 1-inch piece vanilla bean
- 4 whole cloves
- 1 cinnamon stick
- 2 whole allspice berries
- 1 slice fresh ginger
- 4 whole juniper berries
- 1-inch piece of lemon rind
- 1-inch piece of orange rind
- 6 peppercorns, mixed colors
- 1 cup (240 ml) boiling water
- 2 cups (480 ml) 100-proof vodka

1. In a saucepan, combine the honey and all of the spices and peels. Bring the honey to a boil, and simmer until it begins to darken, stirring frequently.
2. Stir in the boiling water, and stir. Bring the mixture back to a boil.
3. Cover and remove from heat. Allow liquid to steep for 10 minutes.
4. Away from any flames, add vodka to the pot. Stir until well-blended.



5. Reheat gently, and serve.

Krupnik will keep for up to a week stored in a covered container some place cool and dark.

Photo credit: Mohylek/[Wikimedia Commons](#)

Creamed Mushrooms on Toast

After a summer at the cottage, Antonina brought back mushrooms to spread on toast during year and evoke memories of the summer (p. 42)

adapted from [Smitten Kitchen](#)



Ingredients

1/2 lb. wild mushroom mix

2 Tbl. butter

1 large shallot, chopped

2 Tbl. dry white wine or white vermouth

1/4 cup creme fraiche

kosher salt, freshly ground pepper

slices of pumpernickel bread

1 Tbl. fresh chopped chives

1 Tbl. chopped parsley

1. Clean the mushrooms and dice them into small pieces

2. Melt butter in a large pan over medium-high heat. Add the shallots and saute them until they are very soft.

3. Add the mushrooms, and cook, stirring, for about five minutes. Add the wine and reduce the heat to

medium. Cover the pan and cook for another five minutes.

4. Uncover the pan and cook, stirring occasionally, until most of the liquid has evaporated.

5. Stir in the creme fraiche, stirring until it has melted and the mushrooms are coated. Season with salt and pepper.

6. Cut bread into triangles or strips and toast or grill.

7. Top with mushrooms, and sprinkle on chives and parsley to serve.

Photo Credit: Netha Hussain/[Wikimedia Commons](#)

Paczki with Rose Jam

Host like a Warsawian with these traditional Polish donuts described on page 37.

adapted from [What's Cooking in Your World](#)

Ingredients

Dough:

- 1 1/2 cup of warm milk (approx 110 degrees F)
- 2 packages of active dry yeast
- 1/2 cup sugar
- 1 stick unsalted butter, room temperature
- 3 egg yolks, room temperature
- 1 tsp. vanilla
- 1 tsp. salt
- 4 1/2-5 cups all-purpose flour
- 1 gallon oil for deep frying

Rose Petal Jam for Filling:

- 1 cup rose petals (free of any chemicals or pesticides)
- 3/4 cup water
- juice of 2 lemons
- 2 1/2 cup sugar
- 1 pkg powdered pectin

Glaze:

- 2 1/2 cup confectioner's sugar
- 1/3 cup orange juice
- 1 tsp. orange zest
- 1/2 tsp. vanilla

1. Add yeast to the warm milk, and stir until the yeast dissolves. Let it stand for 5-10 minutes until it becomes bubbly.
2. In a mixer, cream together the butter and sugar until fluffy. Beat in eggs, vanilla and salt.
3. Alternating, beat in 4 1/2 cups of flour and the yeast mixture. Continue beating for 5 minutes until the dough looks smooth. It should be slack and a bit shiny, but if it is too sticky, add the remaining 1/2 cup of flour.
4. Place dough in a greased bowl, cover, and let it rise until doubled in size (1-2 1/2 hours).
5. Put dough on a lightly floured surface, and pat or roll it to 1/2-inch thick. Using a 3-inch biscuit cutter, cut rounds and move them to a parchment paper lined baking sheet. Continue until all the dough is used up.



6. Cover the baking sheets and allow the dough to rise again, about 30 minutes, until doubled in size.

7. Heat at least 1 1/2 inches of oil in a heavy skillet to 350 degrees. Place a few donuts at a time in the oil and fry for 2 or 3 minutes, until golden brown. Flip the donuts over, and fry for another 1-2 minutes. Allow them to rest on paper towels to absorb any excess oil.

8. Make the rose petal jam: place petals, water, and lemon juice in blender. Blend until smooth, then gradually add in sugar until dissolved. In a pot, combine pectin with 3/4 cup of water, and bring to a boil. Boil for 1 minute, stirring constantly. Slowly add pectin (1-2 Tbl. at a time) into the rose mixture with the blender running on low until desired consistency. Allow to cool. (note: jam will keep for up to a month in covered glass jars in the refrigerator).

9. Make a small hole in each paczki, and fill it with the rose jam using a pastry bag.

10. In a bowl, mix the confectioners' sugar, orange juice, zest, and vanilla. Add more sugar or more juice to get the desired thickness for your glaze. Dip donuts in the glaze or pour the glaze over. Allow the glaze to harden before serving.

Photo Credit: [KPalion/Wikimedia Commons](#)

Guests of the Villa

Over 300 human “Guests” stayed at the villa over the course of the War, including:

Lonia Tenenbaum, Lemi-Lebkowski family, Irena Mayzel, Kazio and Ludwinia Kramsztyk, Dr. Ludwig Hirszfeld, Dr. Roza Anzelowna, Mrs Poznanska, Maia Aszer, Maria Aszerowna, Rachela Auerbach, Kenigswein family, Eugenia Sylkes, Maurycy Fraenkel, Irene Sendler, Keller Family, Magdalena Gross, Dr. Anzelm, Dr. Kinszerbaum

Just a few of the many animals who called the villa home:

Arctic hare, badger, cat, chicken, hamster, hyena, lynx kittens, muskrat, parakeets, pink cockatoo, piglet



Recommended Reads and Related Media

The Zabinskis and the Zoo

[United States Holocaust Museum](#)

[Yad Vashem](#)

[Haaretz](#)

Haaretz: [Code Name Fox](#)

Tablet Magazine: [Warsaw Zookeepers Who Hid 300 Jews Honored](#)

[Article on the Zabiniskis' preservation of Szymon Tenenbaum's insect collection from the Polish Righteous project](#)

Jerusalem Post: [NGO Uncovers the Story of the Zabinskis](#)

Video: [Safe Haven](#), a short documentary created about the Zabinskis

Interviews with the Kenigsweins

Haaretz: [Interview with Moshe Tirosh](#) (Miecio Kenigswein)

[Interview with Stefania Kenigswein](#)

Video: [Moshe Tirosh \(Miecio Kenigswein\) at the opening of the Warsaw Zoo Museum](#)

Hear a rendition of [Offenbach's "Go,Go,Go to Crete,"](#) the song that Antonia played to send a message to the guests

Media on the movie

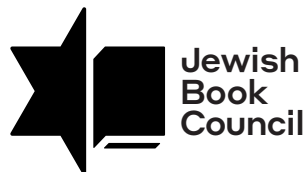
[Jessica Chastain and Niki Caro talk about making the movie, discovering the story of Antonia Zabinski, and working with animals](#)

[Jessica Chastain on The Today Show](#)

JBC Book Clubs, a program of Jewish Book Council, provides resources and support for book clubs interested in reading books of Jewish interest. On the Jewish Book Council website, find thousands of book reviews, discussion questions and discussion guides, thematic reading lists, and more. JBC Book Clubs is a one-stop shop to build and enhance your book club's conversations—let us guide you on your literary journey.

Jewish Book Council, with roots dating back to 1925, is the only nonprofit dedicated to the promotion of Jewish-interest literature. For nearly 70 years, we have supported and celebrated Jewish authors and books, and used literature to bring people together for meaningful discussions around Jewish life, identity, and culture.

Visit us at www.jewishbookcouncil.org



THEY GAVE ALL THEY HAD TO SAVE ALL THEY COULD



JESSICA CHASTAIN

DANIEL BRÜHL

THE ZOOKEEPER'S WIFE

PASSOVER SUPPLEMENT

(To be used in addition to your family's Haggadah)



HIAS
Welcome the stranger.
Protect the refugee.



THE ZOOKEEPER'S WIFE

ABOUT THIS GUIDE

The Zookeeper's Wife is the real-life story of one working wife and mother who became a hero to hundreds during World War II. In 1939 Poland, Antonina Żabińska and her husband, Dr. Jan Żabiński, had the Warsaw Zoo flourishing under his stewardship and her care.

When their country was invaded by the Germans, the the Żabińskis covertly worked with the Resistance and put into action plans to save Jewish families from the Warsaw Ghetto, putting themselves and their family at great risk.

In the spirit of this heroic story, Focus Features has collaborated with humanitarian relief agencies the International Rescue Committee (IRC), HIAS, and CARE; and leading Jewish organizations from around the country to produce this Haggadah supplement.

There are four points in the Seder where these materials can be inserted:

- 1. Introduction to Maggid**
- 2. The Four Questions**
- 3. The Four Sons**
- 4. Dayenu**

"We used to help refugees because they were Jewish. Now we help refugees because we are Jewish."

—MARK HETFIELD, the president and CEO of HIAS

THE ZOOKEEPER'S WIFE

INTRODUCTION FOR THE SEDER HOST

(To be read in preparation for the Maggid Section)

We gather on Passover to recall a moment of resistance and liberation in the history of our people. The story of Exodus, which we are about to recount, reminds us of the transformative power that our people wield when we confront oppression. On this holiday, we remember the biblical story of Exodus—how an entire nation was oppressed, forced to evacuate their homes, pursued by their oppressors into the desert, and then finally given a chance to rebuild their society in freedom.

In observing Passover, the Jewish people are directed to not only share the original story of Exodus but also to acknowledge historical injustices and challenge injustice in their own times. This Passover, we encourage you to honor this tradition by sharing the story of Antonina Żabińska, honored by the State of Israel as Righteous Among the Nations, and to use your Seder as an opportunity to reflect and discuss the role we can play in following Antonina's example and providing a place for hope for modern-day peoples in exodus, refugees across the world looking for sanctuary, looking for a home. This story of Exodus comes to mind today as we consider the situation of the millions of people around the world who have been forced to flee their homes and leave loved ones behind because of violent conflict and disaster.

We hope that this story-telling, contemplation, discussion and renewed commitment to tzedek, (justice)—in the great tradition of Passover—will be a powerful part of your Seder and will lead to tikkun olam, meaningful change in the world.

Currently there are over 65 million people worldwide who have been forced from their homes by conflict, 25 million of them have crossed borders and are refugees. This is the greatest humanitarian crisis since WWII. Like our ancestors in Egypt, forced to flee their homes from the terror of the Pharaoh, or our Jewish relatives terrorized by the Nazis and fascist regimes, millions of families today from Syria, Somalia, Sudan, Libya, Iraq, Afghanistan, Pakistan, Congo, and more are on the move in search of a chance to rebuild their lives in safety. The International Rescue Committee is working in 40 countries around the world and 29 cities across the U.S. helping war-affected people to rebuild their lives in safety and dignity.

“Whoever saves a single life is as if one saves the entire world.”—TALMUD

THE ZOOKEEPER'S WIFE

READING

As we move into the Maggid section of the Seder, where we recount the story of our Exodus, please turn to the Passover Supplement:

READER: Passover honors the story of Exodus—how our entire nation was oppressed, forced to flee their homes at a moment's notice, pursued by their oppressors into the desert, and then finally given a chance to rebuild their society in freedom. We retell this story of our liberation so that we are able to visualize ourselves as if we were also slaves in Egypt, enduring similar hardships.

READER: We remember that there have been other times during history that our people could not live as Jews, yet they held Seders to preserve their traditions and maintain their dignity, and their humanity. At the time of the Spanish Inquisition, Jewish families lived as Christians in public but held Seders in secret. During the Holocaust, while fellow Jews were being massacred, our people held Seders in ghettos and concentration camps, further risking their own lives.

READER: Tonight we remember the story of *The Zookeeper's Wife*, Antonina Żabińska. Together, she and her husband, Jan helped over 300 Jews escape the Warsaw Ghetto by sheltering and hiding them in their home at the Warsaw Zoo, despite the extreme danger her actions posed for herself and her family. The Warsaw Zoo is still run by the Żabiński family today and stands as a memorial to the 300 Jews who were saved by their bravery, and the many millions more who were murdered because of intolerance and hate.

READER: As we enjoy the freedom to be Jews and to celebrate our traditions in the open, we must always remember the plight of millions of people around the world who do not have the same luxury, as they have been forced to flee their homes and leave loved ones behind because of violence and religious persecution, similar to what our people faced and continue to face daily, even in the United States.

"I am a refugee but the word refugee is not popular. But everyone likes the idea of refuge. Fight for refuge. We all need refuge."

—Holocaust survivor and Nobel Peace Prize recipient, ELIE WIESEL

THE ZOOKEEPER'S WIFE

SECOND READER or GROUP READ:

Right now, more people around the world have been uprooted by war and disaster than at any other time in recorded history. We are in the midst of the worst humanitarian crisis since World War II. The strength of the United States has always been rooted in our diversity of ideas and people, and in upholding freedom and justice for all. By knowing and sharing facts about refugees, we can counteract misinformation and a growing stigmatization of one of the world's most vulnerable populations. Facts like:

- Men, women and children become refugees when they are involuntarily forced to flee their homes—their country of origin—due to war or persecution, owing to their race, religion, nationality, or political affiliation.
- More than half of the world's refugees are children under the age of eighteen. Three-quarters are women and children.
- The 1951 United Nations Refugee Convention was initially created to protect European refugees in the aftermath of World War II. Under international law, refugees cannot be forced back to the countries they have fled.
- Refugees are the most vetted people coming into the United States. In 2017, the U.S. pledged to receive 110,000 refugees. The U.S. had reduced that number to 50,000—and excluded refugees from Syria, a country where over 12 million people, over half of its original population, have been forced to flee their homes.
- The United Nation's refugee agency forecasts that roughly 1.2 million of the 16.1 million refugees under the organization's mandate will need to be resettled, half of whom are children.

READER: As we honor Passover over the next 7 days, let's pledge to strive to acknowledge injustice daily and remember our calling to help the vulnerable throughout the world, starting in our own community.

"The world is a dangerous place to live; not because of the people who are evil,
but because of the people who don't do anything about it."

—ALBERT EINSTEIN (the International Rescue Committee was founded at the suggestion of
Albert Einstein in 1933, to help rescue persecuted Jews out of Europe.)

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Take Action in Your Community

- Find the nearest refugee processing center near you and call them to find out how you can help support them.
- Donate to the International Rescue Committee (IRC) that resettles refugees and helps families rebuild their lives in the U.S.:
www.rescue.org/Zookeepers
- Ask your synagogue to join the hundreds of synagogues stepping up for refugees through HIAS' Welcome Campaign at www.hias.org/hias-welcome-campaign.
- Send a CARE Package to refugees at www.care.org. CARE provides vouchers to refugees for them to purchase the food and other items they determine most urgent for their families.
- Tell Congress to Stand for Welcome by calling and leaving a voicemail expressing your support for refugees or writing a letter.

THE ZOOKEEPER'S WIFE

FOUR MORE QUESTIONS

(To be read after the Mah Nishtanah—the Four Questions and their Responses):

In one of the most important moments of the Seder, the youngest person present recites “Mah Nishtana—The Four Questions.” This year, we include four additional questions related to the themes of the Seder for you to contemplate and discuss.

1. One of the most powerful scenes in *The Zookeeper's Wife* comes when some of the Jews hiding in the Żabińskis' zoo gather for a Passover Seder. As the characters sing, we see them recounting the story of how the Jewish people escaped a regime which enslaved and persecuted them, finding freedom and redemption. We see a parallel between the Passover story and the situation of those hiding from the Nazis. In what way do the themes of Passover resonate with the current socio-political climate? Who is living under persecution or in need of redemption now? and what can we do to help them?
2. In some ways, the Passover story—that trajectory of the Jewish people being enslaved and oppressed in Egypt but ultimately being freed—is a particularly special story for the Jewish people. However, it is also a universal tale, meant to teach broader lessons of tolerance and compassion for those who are different. The experience of going from slavery to freedom is repeated at several other points in the Torah as part of our obligation to care for “the stranger” for “you were strangers in Egypt.” Who do we regard as “the stranger” today? How might the Passover story teach us to treat them?
3. In the Haggadah it is written, “Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover.” Just as Antonina opened her home to shelter and care for the needy, this holiday compels us to find ways to help care for those “in need.” How can we open our homes to those who are hungry and in need? What do we have to give?
4. It is written, “In every generation, a person is obligated to regard himself as if he personally left Egypt.” What does it mean to “regard” one’s self as having “personally left Egypt?” Why might this personal connection be so significant for the holiday of Passover? How might relating to the Passover story help us relate to the struggles of refugees?

THE ZOOKEEPER'S WIFE

THE FOUR HEROES

(To be read after the Four Sons):

We have just read about four archetypal sons, four ways in which people relate to the Passover story. This year, we offer the Four Heroes, four ways in which one, like Antonina in *The Zookeeper's Wife*, can stand up for those around him or her.

1. **The Hero Who Speaks Out:** He sees something wrong and raises his voice to call attention to the problem and inform others. He posts informative articles on social media, calls elected officials to make his voice heard, and engages people in conversation, helping to counteract the misinformation about refugees.
2. **The Hero Who Gives:** She shares what she has with those who are in need. She donates extra resources, such as food or clothing, to local food pantries, shelters, or charities.
3. **The Hero Who Is Present:** He gives his time and physical presence to helping others. He spends time on the weekends at local shelters and organizations that serve those in need.
4. **The Hero Who Welcomes:** She opens up her home to those who need a place to stay, and urges her town and state to offer sanctuary. She supports the humanitarian organizations and has connected to the refugee resettlement office in her community.

As we finish up Maggid and the rest of the Seder, we hope that the example of Antonina, the facts, resources, questions, and kinds of heroes you've just read will empower you to carry the story of Passover long after the holiday ends.

THE ZOOKEEPER'S WIFE

TODAY'S REFUGEES

Resource from the HIAS 2017 Haggadah Supplement which can be found at www.hias.org/passover2017

(Before Dayeinu) Take turns reading aloud:

Dayeinu. It would have been enough. But would it have been enough?

If God had only parted the sea but not allowed us to cross to safety, would it have been enough? If we had crossed to freedom and been sustained wandering through the wilderness but not received the wisdom of Torah to help guide us, would it have been enough?

What is enough?

As we sing the traditional “Dayeinu” at the Passover Seder, we express appreciation even for incomplete blessings. We are reminded that, in the face of uncertainty, we can cultivate gratitude for life’s small miracles and we can find abundance amidst brokenness. Just as the story of our own people’s wandering teaches us these lessons time and time again, so, too, do the stories of today’s refugees. The meager possessions they bring with them as they flee reflect the reality of rebuilding a life from so very little.

For Um, the blessing of being alive in Jordan after escaping violence in Homs in the company of her husband with only the clothes on her back—Dayeinu: it would have been enough.

For Dowla, the wooden pole balanced on her shoulders, which she used to carry each of her six children when they were too tired to walk during the 10-day trip from Gabanit to South Sudan—Dayeinu: it would have been enough.

For Farhad, the photograph of his mother that he managed to hide under his clothes when smugglers told him to throw everything away as he escaped Afghanistan—Dayeinu: it would have been enough.

For Sajida, the necklace her best friend gave her to remember her childhood in Syria—Dayeinu: it would have been enough.

For Muhammed, scrolling through the list of numbers on his cell phone, his only connection to the people he has known his whole life—Dayeinu: it would have been enough.

For Magboola, the cooking pot that was small enough to carry but big enough to cook sorghum to feed herself and her three daughters on their journey to freedom—Dayeinu: it would have been enough.

Even as we give thanks for these small miracles and incomplete blessings in the world as it is, we know that this is not enough. We dream of the world as it could be. We long for a world in which safe passage and meager possessions blossom into lives rebuilt with enough food on the table, adequate housing, and sustainable jobs. We fight for the right of all people fleeing violence and persecution to be warmly welcomed into the lands in which they seek safety, their strength honored and their vulnerability protected. When these dreams become a reality, Dayeinu: it will have been enough.

THE ZOOKEEPER'S WIFE



Credits:

Created by Picture Motion

Resources Provided by:

International Rescue Committee

HIAS

Reviewed by:

United Synagogue Youth

CARE

Hillel

Anti-Defamation League