

The Four Sons

One of the most dynamic and engaging sections in the Haggadah is the Arba'a Banim (ארבעה בנים, "Four Sons"), in which we meet a wise son, a wicked son, a simple son and a son who does not know how to ask.

The four sons reflect on elements in our personality and the way we perceive that others reflect on our behavior and personality.

"I am not what I think I am, I am not what you think I am, I am what I think you think I am" – suggested by Charles Horton Cooley in his Looking-Glass Mirror Theory, 1902.

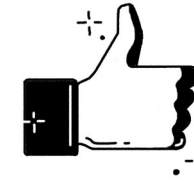
How does the way we perceive others influence the way we perceive ourselves (and vice versa)?



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Dayenu

Dayenu is a song that is part of the Jewish holiday of Pesach. The word "Dayenu" loosely means, "it would have been enough" or "it would have been sufficient".

The song of "Dayenu" gives us an opportunity to remember the gifts given to us by God, and the ability to be satisfied with each of them independently and separately. However, the list that we were given ends around the year 1000 BC.

How do we continue this list to present day? What other good qualities can be added to the list - at the global, national, family and personal level?



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L'Shana Haba'ah B'Yerushalayim

"Next Year in Jerusalem", is a phrase we say at the end of the Seder. L'Shana Haba'ah evokes a common theme in Jewish culture of a desire to return to Jerusalem.

Herzl suggested another way to look at this phrase:

"No one ever thought of looking for the Promised Land where it actually is - and yet it lies so near. This is where it is: within ourselves."

-Benjamin Zeev Herzl, Diaries 1895.

**Following Herzl's idea,
where do you see yourself
next year?**



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Ha'Lachma Anya

"This is the bread of affliction" is a statement that is recited at the beginning of the Maggid portion of the Passover Seder. This narrative serves as the first explanation of the purpose of the matzah during the Seder.

The matzah symbolizes two things: the bread of poverty that our ancestors ate in Egypt and the haste and speed with which they had to leave Egypt.

**Do you think there is
a connection between
haste and poverty? What
could it be and why?**



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Miriam's Cup

Women such as Shifra and Puah, Yocheved and Miriam and the daughter of Pharaoh, are not mentioned once in the Passover Haggadah, even though they motivated the plot and were a central part of it.

Miriam was much more than a good sister. She was a leader. She led the women in Shirat Hayam, she joined her brothers Aaron and Moshe in leading The People out of Egypt, and she was in charge of the well of water that nourished the whole nation.

The cup of Miriam thus symbolizes life, healing, salvation and female leadership. It recognizes Miriam's honorable role in the exodus from Egypt and represents the integral part women have always played in shaping the story of the Jewish People.

In honor of Miriam the prophetess, we raise a glass of living water after a second glass of wine.



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The Desert

One of the central stories in our Haggadah is the story of the Israelites fleeing out of Egypt and the subsequent 40 years of wandering in the desert in search of the Promised Land.

Crossing the desert was something the Israelites had to overcome in order to become a nation.

What desert do you have to cross to reach your Promised Land?



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Maggid

Maggid is the central part of the Haggadah in which we tell the story of the Exodus from the house of slaves in Egypt.

It is an opportunity for intergenerational dialogue between parents and children, an opportunity to ask questions (*kushiyot*), and to offer answers. Our ability to speak and tell, as well as hear and be heard, symbolizes our freedom, our liberty to tell the story of the Exodus from Egypt and to fill it with contemporary values and contexts.

It is an opportunity to think about those who are not yet free - individuals and communities whose rights are still limited.



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Afikoman

The Afikoman, based on the Greek “epikomon” or “epikomion”, meaning “that which comes after” or “dessert”, is a half-piece of matzah which is broken in two during the early stages of the Passover Seder, and set aside to be eaten as dessert after the meal. Traditionally, the Afikoman is hidden from everyone, and the lucky person who finds it by the end of the meal receives a gift for their findings.

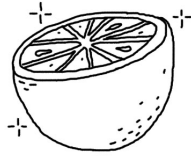
What gift would you give yourself this year?



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Seder Plate

The Seder plate is placed in the center of the table. Six items are symbolically placed on the plate, representing six different ideas related to the Passover story and the Exodus from Egypt. Some people add oranges to their Seder plate, symbolizing the struggle of those who have been marginalized within the Jewish community, such as women and LGBTQ+ people. The orange is there to remind us that the spotlight no longer belongs to men alone, and times have changed. The orange is a symbol of the “juicy” vitality of Judaism, which is constantly changing, and is reshaped from generation to generation.

**What new thing would
you add to the Seder plate?
What does it represent?**



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Where is Moshe Rabbeinu?

The reader of the Haggadah reveals that one significant figure was not invited to the Seder meal: Moshe Rabbeinu, the greatest of the prophets, the recipient of the Torah, the messenger of God in bringing the children of Israel out of Egypt - was erased from the consciousness of the Haggadah.

**Why do you think Moshe
is missing? How can you
bring him back? What
can you say about him?**



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