



1 DEFINITION AND CONTEXT

Pesach is the holiday in which we commemorate the departure of Bnei Israel from Egypt, thus moving from slavery to freedom, an indispensable element of our subsequent constitution as a people. The word Passover derives from the Hebrew root “Pesach” (נ.פ.ס.) and reminds us of how the firstborn sons of the Jews were “passed over” during the last of the Ten Plagues, remaining alive. Pesach begins on the 15th day of the month of Nissan and lasts for seven days (eight in the diaspora).



THE CHAG'S VALUES



DID YOU KNOW?

- In several Kenim of Latin America, because children younger than Bnei Midbar began to attend the Tnua, the Shichva of “Nachshonim” was born. The Shichva’s name alludes to the biblical story of Nachshon Ben Aminadav, who had the initiative to enter the sea in order to save the Jewish people from the Egyptians. Currently, the name “Nachshon” is synonymous with courage and the desire to do things properly. Our youngest chanichim are a representation of Nachshon’s actions. Just as Nachshon was the first to enter the sea, this Shichva is the first one to join the Tnua. The chanichim of this Shichva represent courage, bravery, initiative, a desire to do things properly and the desire to learn.



- Pesach is also referred to as “Chag HaAviv”, the “Festival of Spring”. This name reminds us of the deep connection between our traditions and customs as a people and the land of Israel which, at this time of year, we begin to enjoy this new season. After the rain and the cold, spring embraces us with its warmth, accompanied by the rebirth of flora and vegetation. Likewise, our people, after having gone through the difficult and dark days of slavery, managed to achieve freedom, a period of flowering and national splendor.



- Although Moshe and Aaron are usually mentioned as the main characters in the story of Pesach, there are characters who greatly influenced the success of the events and did not always receive the credit they deserved. This is the case of the following female characters: Shifra and Puah, the midwives who disobeyed the orders of Pharaoh and kept the Hebrew children who were born alive; Jochebed, the mother of Moshe, who had her baby and hid it from Pharaoh's claws despite being aware of the dangers that this act entailed; Miriam, Moshe's sister, who took care of him when he was put in the basket with the intention of saving him from the death decree; and Bithiah, the daughter of Pharaoh, who, assuming the true identity of the child, adopted him as her own, allowing him to grow and become the liberator of Bnei Israel. These women are clear examples of leadership, responsibility and bravery. We encourage you to emulate them and highlight their place in this exciting story!



SYMBOLS AND CUSTOMS

Pesach has a wide variety of customs and traditions. We will use this opportunity to mention a few of them, relating them to some of the values of the DNA of Hanoar Hatzioni.

- **"AND YOU SHALL TELL YOUR SON ON THAT DAY..." (Shmot, (Exodus) 13:8)**

The Torah calls on us to tell in Pesach about the departure of Bnei Israel from Egypt and their passage from slavery to freedom. Therefore, during the Seder, we read the Haggadah which narrates the journey of our people.

This call to tell the youngest of our children the story of Bnei Israel's departure from Egypt also relates to us as madrichim since our obligation as educators is to tell our chanichim the story of our people – not only for them to know and identify with it, but also with the aim that the values and principles that have defined our destiny as a people will guide their actions. "And you shall tell your son on that day" is at the same time preserving the memory, a bridge between the past and the present that allows us to understand better the challenges presented by today's reality, and an invitation to forge a better future for the next generations. Take advantage of this opportunity!

- **THE FIVE SONS**

The Haggadah displays the dialogue between the narrator and the story of the four sons: one wise, one wicked, one simple and one who did not know how to ask a question. This year, we would like to add a fifth son to the narrative: one who is far (physically and spiritually) from his people, and therefore, still does not know that there is a story of which he himself is a part. In this Pesach, may we continue being an alternative, continue being inclusive, offering a pluralistic, young and relevant Jewish education, and providing those who have distanced themselves with the opportunity to get closer to their roots and reconnect with their history.



QUOTES RELATED TO THE CHAG

"On Passover, every Jew is obligated to ask him- or herself: When was I born? Where was I born? What historical memory do I carry with me? I look at my identity card and see the invisible script – "My parents were born as slaves in Egypt when Pharaoh the king of Egypt ordered the first genocide in history. I too was there".

Itzjak Tabenkin

The Jewish tradition is not static. Adding a fifth cup is our testimony that the rebirth of Israel is the revelation and redemption of our times. The fifth cup is also an affirmation of hope and confidence that this is a lasting redemption that will not be destroyed again. Our joy and faith in the Exodus are increased because it happened again in this generation".

Rab. Greenberg



ARTICLES RELATED TO THE CHAG

PESACH by Vanina Vazaga, Rosh Chinuch Olam BeYahad – Argentina

"In this Pesach Seder, surely we all will sing "Dayenu" ("It Would Have Been Enough"). This song refers to the help God gave us during the departure from Egypt and expresses that the most minimal aid would have been enough for us, but even so, he continued helping us, and for that we thank him. In this Chag I suggest a new perspective to this traditional song: "Lo Dayenu" ("It Would Not Have Been Enough") because as chaverim in the Tnua, we must not conform; we should aspire to seek more, do more, and go further".

THE ORANGE IN THE PASSOVER PLATE by Diego Bieber – Mazkirut Olamit

"Our people were enslaved, and we were liberated by the extended arm of God. But God did not act alone. God needed (and still needs) humans as allies to make liberation a reality. For this reason, it is essential to ask ourselves in this Chag: Who needs that extended arm and open hand? What new symbols and rituals can we bring to the Seder to expand the meaning of the Chag in a way that allows us to be more aware of the needs of others in present day?"

Excerpts from the article PESACH AND OUR MOVEMENT by Kito Hasson

"Historically, there is no doubt that Pesach is the only holiday which materializes the significance and centrality of the Aliyah. This Chag tells the marvelous and almost incredible fact of 600,000 Jews making Aliyah.

[Pesach] emphasizes, in every paragraph of the Haggadah, the latent state of foreignness and slavery ... outside Israel. Pesach in its context of Aliyah is the spiritual and material ascension of a people in their pursuit and struggle for liberation, for the return to their land, for their law, their culture and their customs".



ZMAN LE PEILUT

HOW DO YOU CELEBRATE PASSOVER IN YOUR KEN?

Take a picture and share it with the rest of the chaverim of Hanoar Hatzioni across the world.

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VERSION OF THE ARTICLES:

www.hholamit.org.il

