PAIDEIA

MIFGASH

meeting point for Jewish thought and culture

is strengthened by the collaboration with

The National Library of Israel

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Project catalogue 2024

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What is Paideia Mifgash?

The Paideia Mifgash is a series of Sunday traveling events, built around one common theme.

The project is dedicated to strengthening the presence of Jewish thought and culture in all its aspects, to bridge building and to the exchange of ideas at the local and Pan-European level.

The Paideia Mifgash aims to promote the diversity of Jewish life and to encourage and empower Paideia Alumni to grow as local activists.

The main theme for 2024 series is: **Relations: Family and beyond**.

The second edition of the Paideia Mifgash has been enriched through collaboration with the National Library of Israel and the European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ).

With its extensive resources, expertise, and experience, the National Library of Israel plays a key role in developing the Study Material Package, which is the foundation of the Paideia Mifgash project. The European Association for the Preservation and Promotion of Jewish Culture and Heritage further enhances Mifgash by promoting the program across its wide network of contacts.

The Paideia Mifgash 2024 geographic spread



Locations:

- Brussels, Belgium
- Berlin, Germany
- Kiel, Germany
- Budapest, Hungary
- Oswiecim, Poland
- Lublin, Poland
- Barcelona, Spain
- Ocata, Spain
- Valencia, Spain
- Manchester, UK



Tsdaff Golan

Brussels, Belgium
10th March 2024
Number of participants: 35

Golan's biography:

Tsdaff is originally from Israel. He studied Chemistry and Mathematics at the Hebrew University, as well as Educational Leadership and Policy at the Open University. Currently, he lives in Brussels and works at Ono Academic College, the International Jewish Center in Brussels and as a freelancing math teacher. He has been involved in a local community help line in Belgium and is interested in tackling feelings of isolation and emotional struggles within the local community, giving particular attention to the needs of the elderly.

Golan is Paideia Project-Incubator 2023 Participant.

Golan's Mifgash description:

The Paideia Mifgash was a warm and vibrant gathering, bringing together members of the community for a meaningful day of connection and reflection. The event opened with a talk introducing the theme and significance of the day, setting the stage for the program ahead. This was followed by a moving performance by a musician, who shared personal stories of her connection to heritage and ancestors, adding a deeply emotional layer to the experience.

After a short break, the gathering resumed with the "Dvar Ha-Rav," an address from the community's spiritual leader, offering insights that guided the tone of the event. The program continued with a narrative from the community's former president, whose reflections on the community's history and values enriched the day's discussions. The event concluded with Hevruta-style discussions, encouraging participants to engage in thoughtful dialogues and explore the themes presented throughout the day.







Event's feedback:

The event successfully met its objectives of exploring and reflecting on our connections with our ancestors, while also encouraging participants to consider the legacy they wish to leave behind. Another key goal, strengthening interpersonal connections within the community, was also notably achieved. Participants were visibly moved by the artistic performances and enthusiastically engaged in sharing their own stories, while attentively listening to the experiences of others, fostering a deeper sense of community.



Natalia Verzhbovska

Kiel, Germany
6th April 2024
Number of participants: 10

Natalia's biography:

Natalia was born and raised in Kyiv, Ukraine. In 2003, she moved with her family to St. Petersburg and later to Moscow, where she worked as a coordinator for educational programs for children and adults in Jewish communities. In 2006, she was accepted into the Paideia One-Year Jewish Studies Program. Following this, Natalia served as the director of education programs at the Moscow Jewish Community House. In 2008, she began her rabbinic education at Abraham Geiger College in Germany and received her rabbinic ordination in 2015. Between 2015 and 2021, Natalia served as Rabbi in three Jewish liberal congregations in North Rhine-Westphalia, specifically in Cologne, Unna, and Oberhausen. In 2021, she was invited to supervise the Youth Organization of Netzer UpJ in Germany. In the same year, she took on the rabbinic position at the Jewish congregation in Bielefeld, Germany, where she continues to serve to this day.

Natalia is Paideia One-Year Jewish Studies Program 2006-2007 Fellow..

Natalia's Mifgash description:

The Paideia Mifgash took 10 young adults from across Germany on an enriching journey to explore the deep roots of Jewish life. Participants engaged in intensive Torah study, focusing on understanding the essence and significance of these sacred texts. The group also delved into the liberal Jewish history of Hamburg, with a special focus on influential figures such as Leo Baeck and Bruno Italiener, whose contributions shaped Jewish life in the city. This included an exploration of the Israelite Temple Association in Hamburg and the city's Jewish quarters. Additionally, participants gained insight into communal life in 19th-century Hamburg, learning about the traditions, customs, and challenges of the time. These experiences not only expanded participants' knowledge but also deepened their appreciation for the rich history and culture of Jewish life in the region.







Event's feedback:

Participants highlighted the significance of collaborative learning, appreciating the opportunity to exchange ideas with their chavruta partners and engage in discussions with the larger group. For many, this was their first encounter with the history of Jews in Germany, particularly the emergence of new movements within Judaism. The interaction with members and the board of the Israelitische Tempelverband of Hamburg offered a unique and enriching experience, helping to foster new connections within the German Jewish community.



Uriel Aiskovich

Berlin, Germany

6th April 2024

Number of participants: 50+

Uriel's biography:

Uriel Aiskovich, a Political Science graduate from the University of Buenos Aires, specialized in Cultural Diversity and Jewish Studies. He founded ID (Identity and Diversity Talks), Shagriria, MINU, and the Altneuland Foundation, dedicated to education and art for social change. For 15 years, Uriel lectured in Philosophy of Social Science and Political Theory at the University of Buenos Aires and directed the Centro Hebreo Iona. Currently based in Berlin since 2021, he's pursuing Rabbinical Studies at Abraham Geiger College and a MA in Jewish Theology at Potsdam University.

Uriel is Paideia Project-Incubator 2023 Participant.

Uriel's Mifgash description:

The Paideia Mifgash provided an engaging evening where participants explored the intriguing intersection of tango, wine, and Jewish traditions. It began with a 40-minute Chevruta session led by Uriel Aiskovich and Noelia Bernardez, focusing on the Jewish influences woven into the origins of Argentine tango. This unexpected connection between diverse subjects sparked discussions around themes such as migration, cultural roots, and the role of Judaism in these narratives. A key objective of the event was to introduce the Havdalah ceremony as a meaningful ritual for community gatherings, particularly in liberal Jewish spaces where it is not widely recognized or understood.







Event's feedback:

The Paideia Mifgash surpassed expectations, culminating in a deeply moving Havdalah ceremony where participants joined together in enthusiastic singing and expressed a strong desire to repeat the experience. The goal was to make a blend of traditional and archival Jewish sources accessible to everyone, and while the combination of these elements, along with the wine tasting and lively discussions, may not have been ideal for in-depth study, it successfully fostered a joyful atmosphere and meaningful interaction among participants.



Noah Fulton Bale

Ocata, Spain
14th April 2024
Number of participants: 16

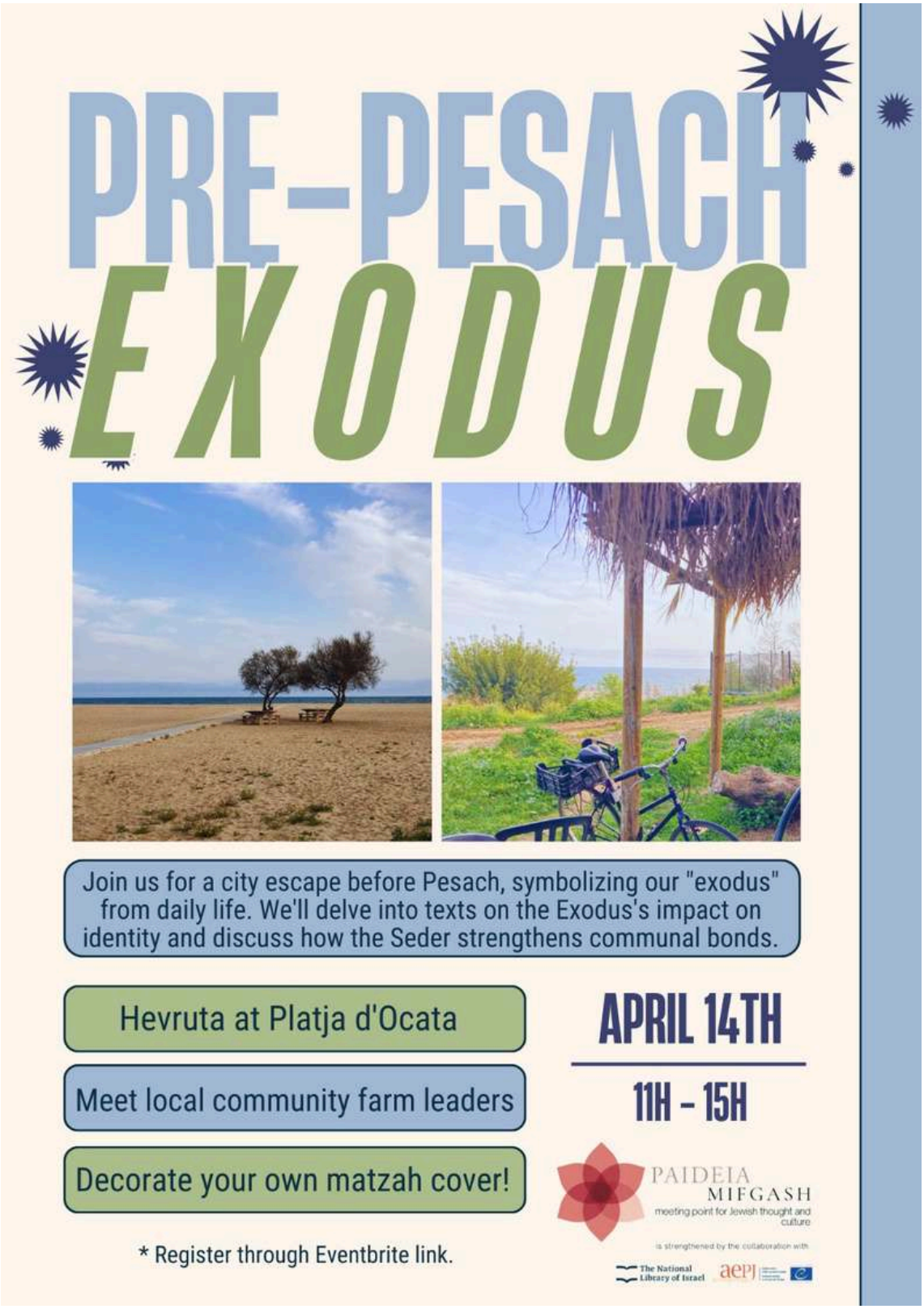
Noah's biography:

Noah Fulton Beale is a writer, activist, and musician whose work focuses on the intersection of creativity, spirituality, and sustainability. In 2023, he founded T'Chiya, an organization building the connection between Judaism and Ecology in Europe. Originally from Colorado, USA, he lives in Barcelona. He's an alumni of Ze Kollel and an active member of Atid Jewish Community of Catalunya.

Noah is Paideia Project-Incubator 2023 Participant.

Noah's Mifgash description:

The Paideia Mifgash provided a refreshing city escape before Pesach, symbolizing an "exodus" from the routines of daily life. Starting at the Ocata train station, participants embarked on a shared journey that included a Hevruta study session on the nearby beach, where the peaceful setting enhanced the learning experience. The Hevruta materials were specially prepared in collaboration with the National Library of Israel, offering rich, thought-provoking texts that deepened the group's engagement. These texts focused on the impact of the Exodus on Jewish identity and the role of the Seder in strengthening communal bonds. By diving into these sources, participants were able to reflect not only on the historical significance of the Exodus but also on its contemporary relevance in shaping personal and collective identity. The Hevruta materials provided a unique opportunity to explore a blend of traditional and scholarly perspectives, making the study session both insightful and accessible to a wide range of participants. The collaborative work with the National Library of Israel brought a level of academic depth and cultural resonance to the discussions, allowing participants to connect with their heritage in meaningful ways.
Following the Hevruta study, the event also included a cultural activity in which participants decorated Matzos covers to use during their own Seders, adding a personal and creative touch to their Pesach celebrations.



The Paideia Mifgash poster.







Event's feedback:

The event successfully offered a distinctive pre-Pesach experience, providing an alternative to the usual offerings from Barcelona's Jewish communities. Feedback was overwhelmingly positive, with participants praising the activities, the unique location, and the overall facilitation. Unprompted quotes from attendees included:

- "It was one of the best Sundays in recent memory...And it helped catalyze the role of asking questions in my life... Super precious..."

- "...lovely and beautiful...I had a great time and would love to repeat it soon..."



Noelia Bernardez

Barcelona, Spain
26th April 2024
Number of participants: 10

Noelia's biography:

Noelia Bernardez, a historian originally from Argentina and currently based in Spain, holds a Master's degree in Jewish Studies from the University of Heidelberg. As the Project Manager at the Institute for Jewish Studies Barcelona, Noelia oversees institutional communication and coordinates diverse programs. Noelia's commitment extends beyond academia; as a Cultural Route Developer and Heritage Researcher at Toldot Barcelona, she develops immersive cultural routes in Barcelona, contributing to the preservation of Jewish historical patrimony. Her dedication to enriching the Jewish heritage in Catalunya is further evident through involvement in significant projects, such as the LABA BCN hub and the innovative Mozaika platform.

Noelia is Paideia One-Year Program 2021 - 2022 Fellow and Paideia Project-Incubator 2023 Participant.

Noelia's Mifgash description:

The Paideia Mifgash was carefully designed to provide a creative and reflective space for mother-daughter pairs, focusing on the transition into adolescence. The event was organized around five distinct stations, each offering a unique artistic method or activity aimed at fostering connection and self-expression between participants. The workshop began with an introductory session that allowed participants to meet and establish a relaxed, supportive atmosphere. This initial interaction helped create a comfortable environment for the activities that followed.

Each station featured a different hands-on activity, encouraging creativity and interaction between mothers and daughters. Activities ranged from painting and drawing to creating personal amulets, with a focus on exploring emotions, relationships, and identity. One of the stations invited participants to ask questions they had never dared to ask each other, facilitating open communication and deeper understanding. These varied activities allowed for multiple forms of expression, offering diverse pathways for exploring the mother-daughter bond during this important life stage. Throughout the workshop, facilitators Nathalie and Noelia moved between the stations, offering guidance and fostering meaningful discussions. Their presence ensured that participants felt supported in their creative explorations, and they provided encouragement as needed, enhancing the depth of the activities.

The workshop concluded with a group reflection session, where participants were invited to share their experiences, insights, and emotions. This final stage of the event fostered a sense of community and mutual learning, as participants reflected on their creative journey and the evolving dynamics of their relationship. The combination of artistic expression and structured dialogue offered a meaningful experience that left participants with a greater understanding of themselves and their relationships as they navigated the transition into adolescence.







Event's feedback:

As of now, this Mifgash has reached a diverse group of mothers and daughters who participated in the event. 5 mother-daughter pairs attended the workshop, representing a range of cultural, linguistic, and religious backgrounds. The workshop's inclusive design welcomed participants from all walks of life who shared a curiosity and interest in exploring the transition from childhood to adolescence. By providing activities in English, Spanish, and Hebrew, the workshop aimed to reach a broad audience and ensure that all participants could fully engage with the material.

Mothers expressed gratitude for the opportunity to connect with their daughters in a meaningful and creative way, deepening their understanding of each other and strengthening their bond.

Participants appreciated the diverse range of activities offered at the workshop, noting that they provided unique opportunities for self-expression and exploration.

Mothers and daughters alike found value in the guided discussions facilitated by Nathalie and Noelia, which encouraged them to explore topics they may not have previously discussed. Many participants remarked that these discussions helped them gain new insights into each other's perspectives and fostered a deeper sense of empathy and understanding.

Participants left the workshop feeling inspired and empowered to navigate the journey into adolescence together.



Andras Borgula

Budapest, Hungary
27th April 2024
Number of participants: 45

Andars' biography:

Andras Borgula is Artistic Director of the GOLEM (Hungarian Jewish) Theatre.
Born and raised in Hungary in a secular family (until the age of 13 Andras did not know he was Jewish). After his high-school graduation he moved to Israel, served in the army and learned theatre directing at the University of Tel Aviv. In 2003, he moved back to Hungary and founded the Jewish Theatre. In 2013, Andras won the best comedy award in the Hungarian Humor Festival. In addition, Andras is the President of the Jewish Community Forum - Alliance of Hungarian Jewish NGO's. Andras has his own radio show and regular guest in the hungarian ATV tv station. He also volunteers in weekly portion witch is a (non Jewish) charity movement for handling food distribution for the homeless and poor.

Andars is Paideia Project-Incubator 2016 Participant.

Andars' Mifgash description:

Mifgash was enhanced by the inclusion of a Havdalah ceremony during Pesach, adding a special and celebratory element to the evening. Following arrangements with the rabbi and the coordinator of Bet Orim, the Reform Jewish community in Budapest, outreach efforts successfully engaged community members. The event was publicized within their closed group, leading to a swift response; registration filled to capacity within 24 hours.
Approximately 45 participants gathered at 19:00 for the evening's festivities. The event commenced with a welcome speech, introducing attendees to Paidea and the significance of the Mifgash. At 19:30, the Hevruta study session began, generating such enthusiasm that participants requested additional time for learning, reflecting a strong engagement with the material.
By 20:30, the study session concluded, and dinner was served, featuring traditional dishes such as matzo ball soup and "matzamisu," a creative take on tiramisu made with matza. The culinary offerings were well-received, contributing to the overall success of the event.
At 21:10, the artistic portion of the evening commenced with a concert featuring two actresses who performed songs from various Jewish plays. This musical interlude added a vibrant cultural layer to the gathering. At 21:30, the host performed a brief excerpt from their one-person show currently running at the Golem Theater, further enriching the artistic experience of the night.

The event concluded at 22:00 with the collective celebration of Havdalah, bringing participants together in a meaningful and communal farewell to the Sabbath. This blend of learning, dining, and artistic expression created a memorable evening that resonated with the spirit of community and celebration.







Event's feedback:

The Paideia Mifgash, and especially its Hevruta session part exceeded expectations, with participants expressing a strong desire to learn and engage even further. This enthusiasm indicated that the event successfully met its goals, creating an atmosphere during the Havdalah ceremony where everyone felt like family. In light of the events of October 7th and the ongoing conflict in Gaza, the gathering proved to be even more necessary than anticipated, providing a much-needed sense of community and support.

After the event, community leaders approached the host to discuss the possibility of making this a series, reflecting their enthusiasm for continued collaboration. Currently, efforts are underway to explore potential resources for future events.

Of the 50 individuals who registered for the event, 45 attended, all of whom were members of the Bet Orim Reform Jewish community. Interestingly, not all participants were familiar with one another, and for some, this event served as an introduction to community activities. The diverse group included individuals from various backgrounds—families with children, individuals from the LGBTQ+ community, and others—creating a rich tapestry of participants who found the space and content engaging enough to attend for the first time.

Community leaders expressed deep gratitude for the event's success, and participants shared their appreciation both during and after the Havdalah ceremony. Many conveyed their desire to repeat the experience, leading to ongoing discussions about how to bring future events to fruition.



Wanda Teplitsky

Valencia, Spain
12th May 2024
Number of participants: 25

Wanda's biography:

Wanda Teplitsky serves as the President of Masorti Europe and is a member of the Executive Boards of both Masorti Olami and Masorti Spain. Originally from Argentina, she currently resides in Valencia, where she is pursuing her PhD in Medieval Studies and Cultural Heritage, focusing on Jewish life in Medieval Galicia, located in north-west Spain. In addition to her academic pursuits, Wanda directs the Masorti Community Aviv and is the founder of Limmud Valencia. Through her work with these organizations, she is actively involved in revitalizing Jewish life in this Mediterranean city, fostering community engagement and cultural heritage initiatives.

Wanda is Paideia Paradigm Program 2022 Participant.

Wanda's Mifgash description:

This Mifgash was a series of two workshops and study sessions for young people in Valencia centered around the celebrations of Purim and Pesach was conducted under the theme Relations, Family and beyond - "Between Survival and Freedom: Jewish Identity and Family History."
The aim was to explore the construction of identity in contexts of crisis. These sessions were facilitated by a sociologist and Judaism educator, alongside a psychologist.
The workshop, conducted in two sessions, attracted 25 participants who engaged in reflective discussions on the subject of identity—both individual and collective. The sessions examined how identity is constructed and transmitted in hostile environments, emphasizing the crucial roles of family and community in these processes.
Throughout the workshops, participants reviewed a variety of texts, including both Jewish and scientific literature that elaborated on relevant concepts. Discussions were organized in pairs and groups, fostering collaborative learning and deeper understanding of the topics at hand.
The encounters were led by the psychologist and sociologist, who prepared the materials and guided the discussions. Each session also included shared meals featuring traditional dishes associated with Purim and Passover, enhancing the communal experience and connection to the celebrations.



The Paideia Mifgash flyer.







Event's feedback:

The intention was to foster a pluralistic and diverse environment that encouraged open discussion on issues impacting daily life and personal decisions. Based on participant evaluations and feedback, this objective was successfully met, leading the group to express a desire to continue these types of encounters in the future. Participants conveyed their gratitude for the experience, emphasizing the importance of creating safe spaces for reflection on such matters, particularly during challenging times. The positive response highlights the need for ongoing dialogue and support within the community.



Judicael Barro

Manchester, UK
12th May 2024
Number of participants: 30

Judicael's biography:

Judicaël Barro is a French national who has been living in the UK for many years. He joined Menorah Synagogue a few years ago, and it has since become his spiritual home. Eager to commit more to services and studies, he acknowledges that his knowledge and foundation in Judaism are not yet sufficient to enable him to organize certain activities. This limitation may stem from his self-consciousness regarding his abilities. Currently, Judicaël works full-time but is exploring the possibility of dedicating a year to Jewish studies, viewing it as a once-in-a-lifetime opportunity that he would cherish deeply. He is fluent in English, French, Portuguese, and Spanish, which he believes will significantly enhance his ability to contribute to Jewish culture and life in Europe.

Judicael is Paideia One-Year Jewish Studies 2022-2023 Fellow.

Judicael's Mifgash description:

The initial aim of the Mifgash was to create a safe Jewish space for community members to discuss common family challenges, such as divorce and separation. It focused on how to support children during and after these transitions so that they can, in turn, care for their parents as they age. One Rabbi noted that this topic is often considered "taboo" within the Jewish community, despite encouragement from several synagogue members to utilize this opportunity for open dialogue. In the 30 days leading up to the event, outreach was conducted with family professionals from university campuses and other community experts to promote the gathering and introduce them to the Paideia initiative. As a result, the event program was designed to be "hybrid," integrating both Jewish content and professional insights.

This carefully curated program aimed to provide participants with both the emotional support and practical tools needed to navigate family challenges, fostering a sense of community and understanding among attendees.







Event's feedback:

The primary target audience for the event was the Jewish community; however, initial registration was low, with very few individuals booking through the links provided to various synagogues. This prompted a decision to either cancel the event or broaden the outreach efforts. In the 30 days leading up to the event, the focus shifted to engaging a wider audience, including community influencers, family professionals, and university lecturers. The goal was to raise awareness of Paideia and its programs among a diverse group, particularly in Manchester, which has a significant Jewish student population, as well as non-Jewish students who may be interested in studying in Stockholm.

While expectations were set for a maximum of 40 attendees based on event views on Eventbrite, the day of the event saw 20 participants. Given that this was the inaugural Mifgash event in Manchester, this turnout was considered a positive start.

Reflecting on the experience, it became clear that engaging Jewish student societies from the outset would have been a more effective strategy than relying solely on synagogue members for attendance. This realization served as a valuable lesson in introducing Paideia to the Manchester Jewish community.

Participants found the content of the event to be useful and appropriate, engaging in open conversations that were enriched by the unique blend of Jewish themes and practical insights presented by the four speakers. All speakers, who were family professionals, university lecturers, and community influencers, expressed interest in Paideia’s mission.



Marcin Krol

Lublin, Poland
26th May 2024

Number of participants: 60

Marcin's biography:

Marcin was born in Kraków, Poland. He studied the violin at the University of Music in Kraków and in Cologne, Germany. Marcin works as a violinist in the Radom Chamber Orchestra and is also a member of the violin duo“ROKduo”. In addition, he works as a prayer leader, violinist and cantor in the Reform Congregations of Kraków, Warsaw and Lublin. Marcin is involved in the promotion of Jewish culture in Poland through artistic and educational activities. He is interested in intercultural and interreligious dialogue through art, spirituality and travelling.

Marcin is Paideia Project-Incubator 2023 Participant.

Marcin's Mifgash description:

Mifgash took place at Chachmei Yeshiva in Lublin, Poland, with the theme "Human Relations with Art." The gathering aimed to explore how relationships with art influence identities as Jews, Poles, and others. It also presented renowned Polish artists of Jewish origin who have made significant contributions to Polish culture. Approximately 50 attendees participated in the event.

Program:

- Hevruta Study Session: Participants engaged in collaborative study, fostering discussion and reflection on the theme.
- Meet and Greet: Local community leaders connected to the arts were invited, providing an opportunity for networking and dialogue.
- Concert by ROKduo: The performance featured musical pieces linked to Jewish culture, enriching the event’s thematic focus.

The event began with a nigun singing course led by Marcin David Król, setting a joyful tone for the day. This was followed by a session of Jewish and Israeli dances facilitated by Agnieszka Litman, a member of the local Jewish community.

Next, a Hevruta study session was conducted jointly by Marcin David Król and Iwona Hermon, the coordinator of the Warsaw Jewish Community, along with actress Dorota Liliental. This session explored the intersection of art and joy within Judaism.

Following the Hevruta, a brief lecture was delivered by Piotr Nazaruk from the Brama Grodzka institution and Rabbi Małgorzata Kordowicz from the Jewish Community, focusing on the significance and offerings of the Yeshiva library.

The event culminated in the opening of an exhibition, accompanied by a concert performance by ROKduo. Additionally, actress Dorota Liliental read Jewish stories, further enhancing the cultural experience of the evening. This diverse program successfully fostered engagement with art, culture, and community, reflecting the rich tapestry of Jewish and Polish heritage.







Event's feedback:

Attendance at the event was strong, with around 30 to 60 people present at each session. The participants included members of the Jewish community, students, professors from Lublin universities, educators, individuals involved in politics, and others interested in Jewish culture from Lublin and nearby cities such as Włodawa and Chełm.

A particularly impactful component of the event was the Hevruta session, which utilized materials prepared in collaboration with the National Library of Israel. This session provided attendees with the opportunity to engage in collaborative study, fostering deep discussions around significant texts and themes related to Jewish identity and culture. The combination of diverse participants and meaningful content, including the Hevruta study, created an enriching experience that underscored the value of community and the shared exploration of cultural heritage.



Urszula Chowaniec

Oswiecim, Poland
15-16th May 2024
Number of participants: 40

Urszula's biography::

Ula (Urszula) Chowaniec, Ph.D./ post-doc (Habilitacja) in literature and language. She is a lecturer in Polish culture and language at Lund University. Ula mainly researches and teaches Polish women's literature and culture and also the history of women's Jewish history. She teaches as a Professor at the Andrzej Frycz-Modrzewski Cracow University in Poland (online courses) and Jewish Women's Literature at the Paideila Folkhögskola, European Institute for Jewish Studies in Stockholm. She is an author of a monograph Melancholic Migrating Bodies in Contemporary Women's Writing (2015) and a monograph on the novels of Irena Krzywicka, a Jewish feminist from the 1930s W poszukiwaniu Kobiety: O wczesnych powieściach Ireny Krzywickiej (In Search for a Woman: Early Novels of Irena Krzywicka, Kraków 2007). She edited and introduced the issue on Queering Poland in Central Europe, Volume 19, Issue 1 (2021): https://www.tandfonline.com/toc/yceu20/19/1

Urszula is Paideia One-Year Jewish Studies Program 2019-2020 Fellow..

Urszula's Mifgash description:

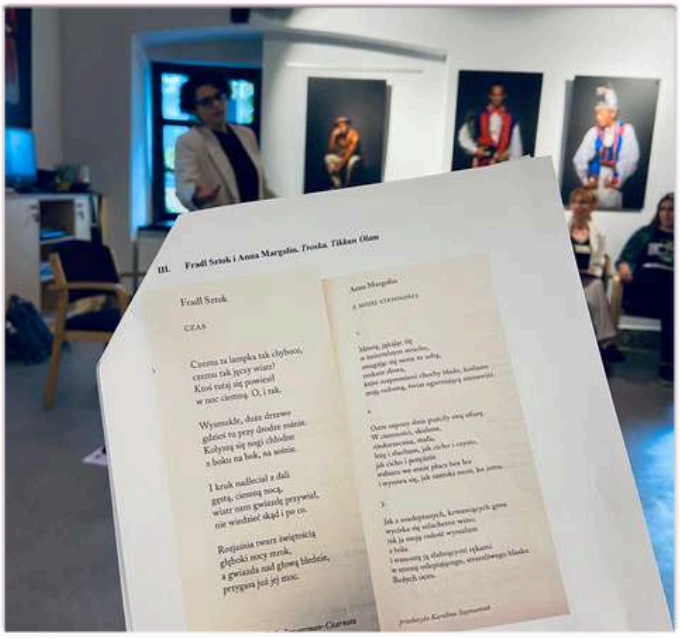
The Mifgash Project, subtitled "Żydowskie Pisarki i ich Herstorie," was a two-day event held on May 15-16, 2024, at Cafe Bergson in Oświęcim. This event was designed to explore and celebrate the literary contributions of Jewish women writers, both historically and in contemporary contexts.
The program featured a combination of lectures and interactive discussions utilizing the Hevruta method, focusing on the works of notable authors such as Celia Dropkin, Kadia Molodowski, Fradl Shtok, and Anna Margolin. This approach encouraged participants to engage with the texts in a collaborative manner, promoting deeper understanding and personal connections to the material.
The event attracted a diverse audience, including members of the University of the Third Age, educators, and individuals interested in literature and cultural studies. A key emphasis throughout the sessions was on themes of tolerance, cultural diversity, and the unique challenges faced by Jewish women writers throughout history.

The primary goal of the event was to highlight the significant contributions of Jewish women writers and foster a comprehensive understanding of their historical and contemporary contexts. This objective was successfully achieved through engaging participants in deep, interactive discussions and creative thinking exercises. The Hevruta method proved to be particularly effective in encouraging active participation, facilitating insightful dialogue, and allowing attendees to share their perspectives and experiences.

Overall, the Mifgash Project served not only as a celebration of literary achievement but also as a meaningful exploration of the broader cultural and social issues surrounding Jewish women writers.



The Paideia Mifgash flyer.


III. Fradl Szrok i Anna Margolin. Troska. Tikkun Olam
Fradl Szrok
CZAS
Anna Margolin
Z MIŁOŚĆ UCZYNIONEJ





Event's feedback:

The event reached a broad audience, attracting approximately 40 members from the University of the Third Age on the first day and around 30 educators on the second day. In total, around 70 participants engaged actively in the discussions and expressed appreciation for the focus on Jewish women's literary heritage.

Feedback from participants indicated high levels of satisfaction with the event, with many praising the quality of the discussions and the depth of the content presented. Attendees found the Hevruta method particularly engaging, as it encouraged collaborative exploration and critical thinking around lesser-known literary works and histories.

Many participants highlighted the event's significant role in promoting cultural understanding and inclusion, emphasizing how the discussions fostered a greater awareness of the challenges faced by Jewish women writers. This positive reception underscored the event's success in not only celebrating literary contributions but also in cultivating a sense of community and shared learning among diverse participants.

Staff:

Paideia



Agnieszka Baraszko
Project Manager

Agnieszka Baraszko born and raised in Gdansk, Poland, is a Project Manager and Recruitment Officer at Paideia – the European Institute for Jewish Studies in Sweden. She works with the One-Year Jewish Study Program, Paideia Project-Incubator and runs Paideia Mifgash Project. Agnieszka leads Hevruta training sessions and gives lectures on Jewish Folklore.

She is Paideia alumna and an active member of Stockholm and Gdansk Jewish Communities. She graduated from University of Warsaw, Jewish Open University in Warsaw and Autonomous University of Madrid. She holds an MA in Spanish literature and language and specializes in translation.



The National Library of Israel

Olga Lempert
Project Manager

Olga Lempert was born in Vilnius, Lithuania. She has worked in the field of Jewish education for many years and is also a literary translator whose published works include David Grossman's A Horse Walks into a Bar and See Under: Love, as well as David Fishman's The Book Smugglers: Partisans, Poets, and the Race to Save Jewish Treasures from the Nazis. Now living in Israel, she is pursuing an MA in Literary Translation at Bar-Ilan University and working as a project manager for the Gesher L'Europa program at the National Library of Israel, where she is responsible for projects in the fields of culture, heritage, and lifelong learning.

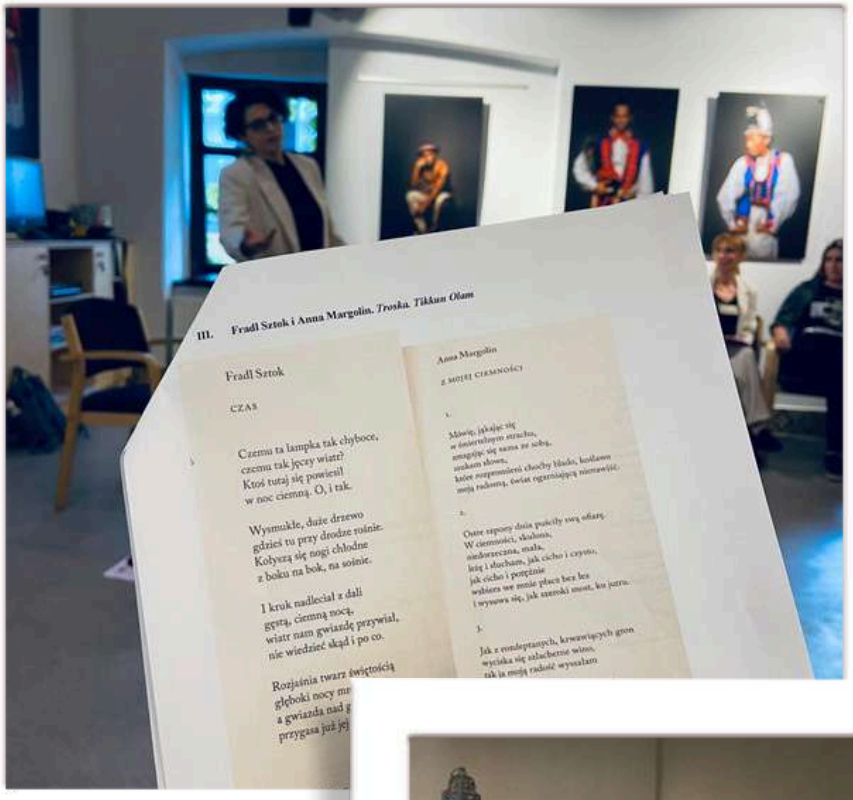
The European Association for the Preservation and Promotion of Jewish Culture and Heritage



Federico Szarfer
Project Manager

Federico Szarfer, based in Barcelona, works as project manager for a number of EU-funded projects and for the European Days of Jewish Culture. He is also in charge of communication for the AEPJ. He conceives his work as the design and creation of experiences for cultural institutions, television, theatre and events. His passion lies in communicating Jewish culture as a pluralistic, current and meaningful heritage that can engage anyone. He is the founder and a member of the Jewish Cultural Platform Mozaika in Barcelona.

Hevruta package samples:


III. Fradl Sztok i Anna Margolin. *Troska. Tikkun Olam*

Fradl Sztok

CZAS

Czemu ta lampka tak chyboce,
czemu tak jęczy wiatr?
Ktoś tutaj się powiesił
w noc ciemną. O, i tak.

Wysmukłe, duże drzewo
gdzieś tu przy drodze rośnie.
Kołyszą się nogi chłodne
z boku na bok, na sośnie.

I kruk nadleciał z dali
gęstą, ciemną nocą,
wiatr nam gwiazdę przywiał,
nie wiedzieć skąd i po co.

Rozjaśnia twarz świętością
głęboki nocy mr
a gwiazda nad g
przygasa już jej

Anna Margolin

Z MOJEJ CIEMNOŚCI

1.

Mówię, jakając się
w śmiertelnym strachu,
zmagając się sama ze sobą,
strakam słowa,
które zapomnieni choćby kłusko, hoiłaswo
moją rodzinną, świat ogarniającą nienawiść.

2.

Ostre szpony dnia pokryły swą ofiarę.
W ciemności, skalona,
niedoreczana, znała,
leżę i słucham, jak cicho i czysto,
jak cicho i potężnie
wbiera we mnie płacz bez łez
i wywarza się, jak szeroki most, ku jutru.

3.

Jak z rozdeptanych, krwawiących gron
wyciska się szlachetne wino,
tak ja moją radość wyssałam



EMPOWERED WOMEN

1. Proverbs 31:10-31

אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃
בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃
גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃
דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
הָיְתָה כְּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ (נטע) [נָטְעָה] כָּרֶם׃

What a rare find is a capable wife!
Her worth is far beyond that of rubies. Her husband puts his confidence in her,
And lacks no good thing. She is good to him, never bad,
All the days of her life. She looks for wool and flax,
And sets her hand to them with a will. She is like a merchant fleet,
Bringing her food from afar. She rises while it is still night,
And supplies provisions for her household,
The daily fare of her maids. She sets her mind on an estate and acquires it;
She plants a vineyard by her own labors…

2. Sotah 11b:4

דָּרֵשׁ רַב עַוִירָא: בִּשְׂכַר נָשִׁים צִדְקָנִיּוֹת שֶׁהָיוּ בְּאוֹתוֹ הַדּוֹר נִגְאֲלוּ יִשְׂרָאֵל מִמִּצְרַיִם

Rav Avira taught: In the merit of the righteous women that were in that generation, the Jewish people were redeemed from Egypt.

3. Rashi on Genesis 21:12:1

שמע בקולה. לָמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בִּנְבִיאוּת

HEARKEN UNTO HER VOICE — we may infer that Abraham was inferior to Sarah in respect of prophecy (Exodus Rabbah 1:1).

4. Genesis 21:14-18

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר שָׁבַע:

וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת אַחַד הַשִּׂיחִם:

וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוִי קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ:

וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְ אֱלֹהִים אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר הוּא־שָׁם:

קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־יָדֵךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ:

Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba.

When the water was gone from the skin, she left the child under one of the bushes,and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.

Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”

EMANCIPATED WOMEN

5. Esther 1:4

וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמְאָה מְדִינָה:

בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

בִּשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו חֵיל פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו:

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם:

וּבִמְלוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ:

חוּר כַּרְפַּס וּתְכֵלֶת אָחוּז בְּחַבְלֵי־בוּץ וְאַרְגָּמָן עַל־גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת זָהָב וְכֶסֶף עַל רִצְפַת בַּהַט־וָשֶׁשׁ וְדַר וְסֹחָרֶת:

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ:

וְהַשְׁתִיָּה כַדָּת אֵין אֹנֵס כִּי־כֵן יִסַּד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כִּרְצוֹן אִישׁ־וָאִישׁ:

גַּם וַשְׁתִּי הַמַּלְכָּה עָשְׂתָה מִשְׁתֶּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ: {ס}

בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן אָמַר לִמְהוּמָן בִּזְתָא חַרְבוֹנָא בִּגְתָא וַאֲבַגְתָא זֵתַר וְכַרְכַּס שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:

לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מַרְאֶה הִיא:

וַתְּמָאֵן הַמַּלְכָּה וַשְׁתִּי לָבוֹא בִּדְבַר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצֹף הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעֲרָה בּוֹ:

It happened in the days of Ahasuerus—that Ahasuerus who reigned over a hundred and twenty-seven provinces from India to Nubia. In those days, when King Ahasuerus occupied the royal throne in the fortress Shushan, in the third year of his reign, he gave a banquet for all the officials and courtiers—the administration of Persia and Media, the nobles and the governors of the provinces in his service. For no fewer than a hundred and eighty days he displayed the vast riches of his kingdom and the splendid glory of his majesty.

At the end of this period, the king gave a banquet for seven days in the court of the king's palace garden for all the people who lived in the fortress Shushan, high and low alike.

[There were hangings of] white cotton and blue wool, caught up by cords of fine linen and purple wool to silver rods and alabaster columns; and there were couches of gold and silver on a pavement of marble, alabaster, mother-of-pearl, and mosaics.

Royal wine was served in abundance, as befits a king, in golden beakers, beakers of varied design. And the rule for the drinking was, "No restrictions!" For the king had given orders to every palace steward to comply with each man's wishes.

In addition, Queen Vashti gave a banquet for women, in the royal palace of King Ahasuerus.

On the seventh day, when the king was merry with wine, he ordered Mehuman, Bizzetha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven eunuchs in attendance on King Ahasuerus, to bring Queen Vashti before the king wearing a royal diadem, to display her beauty to the peoples and the officials; for she was a beautiful woman.

But Queen Vashti refused to come at the king's command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him.

6. I Kings 10:24

וּמַלְכַּת־שְׁבָא שֹׁמַעַת אֶת־שֵׁמַע שְׁלֹמֹה לְשֵׁם יי וַתָּבֹא לְנַסֹּתוֹ בְּחִידוֹת׃

וַתָּבֹא יְרוּשָׁלָמָה בְּחַיִל כָּבֵד מְאֹד גְּמַלִּים נֹשְׂאִים בְּשָׂמִים וְזָהָב רַב־מְאֹד וְאֶבֶן יְקָרָה וַתָּבֹא אֶל־שְׁלֹמֹה וַתְּדַבֵּר אֵלָיו אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּהּ׃

וַיַּגֶּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דְּבָרֶיהָ לֹא־הָיָה דָבָר נֶעְלָם מִן־הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ׃

וַתֵּרֶא מַלְכַּת־שְׁבָא אֵת כָּל־חָכְמַת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה׃

וּמַאֲכַל שֻׁלְחָנוֹ וּמוֹשַׁב עֲבָדָיו וּמַעֲמַד מְשָׁרְתָו וּמַלְבֻּשֵׁיהֶם וּמַשְׁקָיו וְעֹלָתוֹ אֲשֶׁר יַעֲלֶה בֵּית יי וְלֹא־הָיְתָה בָהּ עוֹד רוּחַ׃

וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֱמֶת הָיָה הַדָּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי עַל־דְּבָרֶיךָ וְעַל־חָכְמָתֶךָ׃

וְלֹא־הֶאֱמַנְתִּי לַדְּבָרִים עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי וְהִנֵּה לֹא־הֻגַּד־לִי הַחֵצִי הוֹסַפְתָּ חָכְמָה וְטוֹב אֶל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי׃

The queen of Sheba heard of Solomon's fame, through the name of GOD, and she came to test him with hard questions.
She arrived in Jerusalem with a very large retinue, with camels bearing spices, a great quantity of gold, and precious stones. When she came to Solomon, **she asked him all that she had in mind.**
Solomon had answers for all her questions; there was nothing that the king did not know, [nothing] to which he could not give her an answer.

When the queen of Sheba observed all of Solomon's wisdom, and the palace he had built, the fare of his table, the seating of his courtiers, the service and attire of his attendants, and his wine service, and the burnt offerings that he offered at the House of GOD, she was left breathless.

She said to the king, **"The report I heard in my own land about you and your wisdom was true. But I did not believe the reports until I came and saw with my own eyes** that not even the half had been told me; your wisdom and wealth surpass the reports that I heard."

7. Emancipation in the IDF Airforce, 1978





Relations, family and beyond: Your chosen family.

Mifgash of Andars Borgula

1. Ecclesiastes 4:9-10

טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד אֲשֶׁר יֵשׁ־לָהֶם שָׂכָר טוֹב בַּעֲמָלָם׃

כִּי אִם־יִפֹּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ וְאִילוֹ הָאֶחָד שֶׁיִּפּוֹל וְאֵין שֵׁנִי לַהֲקִימוֹ׃

Two are better off than one, in that they have greater benefit from their earnings. For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him!

2. Proverbs 27:17

בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ׃

As iron sharpens iron
So a man sharpens the wit of his friend.

3. Taanit 7a:8-9

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מַאי דִּכְתִיב: ״בַּרְזֶל בְּבַרְזֶל יָחַד״, לוֹמַר לָךְ: מָה בַּרְזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבֵירוֹ, אַף שְׁנֵי תַּלְמִידֵי חֲכָמִים — מְחַדְּדִין זֶה אֶת זֶה בַּהֲלָכָה. אָמַר רַבָּה בַּר בַּר חָנָה: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כָּאֵשׁ, שֶׁנֶּאֱמַר: ״הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה״, לוֹמַר לָךְ: מָה אֵשׁ אֵינוֹ דּוֹלֵק יְחִידִי, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין בְּיִחִידִי.

The Gemara cites other expositions that deal with Torah study. Rabbi Ḥama, son of Rabbi Ḥanina, said: What is the meaning of that which is written: “Iron sharpens iron, so a man sharpens the countenance of his friend” (Proverbs 27:17)? This verse comes to tell you that just as with these iron implements, one sharpens the other when they are rubbed against each other, so too, when Torah scholars study together, they sharpen one another in halakha...

4. Proverbs 18:24

אִישׁ רֵעִים לְהִתְרֹעֵעַ וְיֵשׁ אֹהֵב דָּבֵק מֵאָח׃

There are companions to keep one company,
And there is a friend more devoted than a brother.

5. A plaster sculpture depicting "Friendship", showing a man and a woman, back-to-back, with their arms twined, sculpted by Mordecai Kafri



6. Ruth 1:17

בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר כֹּה יַעֲשֶׂה יי לִי וְכֹה יוֹסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֵךְ׃

But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God.

7. Genesis 48:6

וּמוֹלַדְתְּךָ אֲשֶׁר־הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ בְּנַחֲלָתָם׃

Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon.

Relations, Family and beyond: „Ledor vador“ the importance of keeping the line from generation to generation.

Mifgash of Natalia Verzhbovska

1. Deuteronomy 6:5-9

וְאָהַבְתָּ אֵת יי אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ {ס}

Hear, O Israel! יי is our God, יי alone.

You shall love your God יי with all your heart and with all your soul and with all your might.

Take to heart these instructions with which I charge you this day.

Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;

inscribe them on the doorposts of your house and on your gates.

2. Deuteronomy 11:13-21

יי אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יי אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

וְחָרָה אַף־יי בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נֹתֵן לָכֶם׃

וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃

וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃ {ס}

If, then, you obey the commandments that I enjoin upon you this day, loving your God HaShem and serving [God] with all your heart and soul,

I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil—

I will also provide grass in the fields for your cattle—and thus you shall eat your fill.

Take care not to be lured away to serve other gods and bow to them.

For HaShem's anger will flare up against you, shutting up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that HaShem is assigning to you.
Therefore impress these My words upon your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead,
and teach them to your children—reciting them when you stay at home and when you are away, when you lie down and when you get up; and inscribe them on the doorposts of your house and on your gates - to the end that you and your children may endure, in the land that HaShem swore to your fathers to assign to them, as long as there is a heaven over the earth.

3. **Exodus 13:7-8**

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם:

And you shall explain to your child on that day, 'It is because of what יהוה did for me when I went free from Egypt.'

4. **Sifrei Devarim 310:2**

בינו שנות דור ודור, אין לך דור שאין בו כאנשי דור המבול ואין לך דור שאין בו כאנשי סדום אלא שנדון כל אחד ואחד לפי מעשיו.

"Reflect upon the years of generation upon generation": There is no generation where there are no men like those of the generations of the men of the flood; where there are no men like those of the generation of *hapalagah* and the men of Sodom — but each is judged according to his acts.

5. Pesach Haggadah, Magid

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל.

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֶתְכֶם. וְאַף אַתָּה אֱמוֹר לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן.

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוֹדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל כָּפַר בְּעִקָּר. וְאַף אַתָּה הַקְהֵה אֶת שִׁנָּיו וֶאֱמוֹר לוֹ: "בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם". לִי וְלֹא־לוֹ. אִלּוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל.

תָּם מָה הוּא אוֹמֵר? מַה זֹּאת? וְאָמַרְתָּ אֵלָיו "בְּחֹוֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים".

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל – אַתְּ פְּתַח לוֹ, שֶׁנֶּאֱמַר, וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם.

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