



Global Beit Midrash: Teenagers' Haggadah Art Contest

The [Global Beit Midrash](#) seeks to inspire young Jews throughout the world to connect, collaborate, and create through the paths of story, text, culture, and social action.

In preparation for Passover, we are sponsoring a global contest to create artistic interpretations of the section of the Passover Haggadah “In every generation a person is obligated to see himself as if he has come out of Egypt.” Winning art-work will be featured prominently on the Global Beit Midrash website and the artists will receive \$180 gift certificates.

Deadlines

April 1--deadline

Jewish Text Criteria

A creative, thought provoking interpretation of the passage based upon a careful reading of the original text.

Art Criteria

All submissions with 2-dimensional media are encouraged (except for photography). An independent jury will evaluate entries in accordance to the following categories:

- 1) *Concept*: Ideas demonstrate deep and independent thinking and opens, instead of closes, conversations.
- 2) *Visual Connection*: Concepts are reinforced by artistic decisions.
- 3) *Craftsmanship*: Proficient use of material and a working knowledge of the principles of art and design.
- 4) *Written Statement*: Using no more than 36 words, students will describe how their art personally interprets either one of the four children or the relationship of two or more. Judges will use the written statement to help evaluate both higher order thinking and the concept/visual connections.

Criteria for Art Submission

- 1) Images must be submitted as a .jpeg
- 2) Minimum 300 dpi
- 3) Artist statement should include artist's name, school, city, media and 36 word statement

Submission Instructions

Included in this letter are English and Hebrew versions of the selection from the Passover Haggadah -- feel free to use this, or another version or translation you think will be helpful. The questions and texts are to assist in your students' thinking and study of the passage prior to starting their art projects. Please be in touch with gmeyerson@milken.school.org if you have any questions.

Passover Haggadah

In every generation a person is obligated to see himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the Lord did for me when I left Egypt."

בְּכָל דּוֹר וָדוֹר חַיֵּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם,
שְׁנֵאמֶר: וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוֹר זֶה עָשָׂה יי לִי בְּיַצְאֹתִי
מִמִּצְרַיִם

Guiding Questions and texts:

1. What does leaving Egypt look like?
2. Maimonides' version of the text says "show" instead of "see." (*Hilchot Chametz U'Matzah* 7:6)
 - What is the difference between seeing oneself as if she had come out of Egypt and showing oneself as if she left Egypt?
3. ***Sefat Emet* (Hasidic commentator, later 19th C)**

For in every generation there is an exodus in Egypt according to issues affecting that generation, and so it was at the time of the Exodus from Egypt... and each person is able to exit his or her own narrow "straits."

 - What is your generation's Egypt? What are your own "narrow straits"?
 - Are we freer than our parents or grandparents?
 - Will our children or grandchildren be freer than we are?
 - How do you raise a child (parent) to be free?

4. Erich Fromm, *Escape From Freedom*

What then is the meaning of freedom for modern man? He has become free from the external bonds that would prevent him from doing and thinking as he sees fit. He would be free to act according to his own will, if he knew what he wanted, thought, and felt. But he does not know. He conforms to anonymous authorities and adopts a self which is not his.

5. "Welcoming the Stranger Iranian Jews" --- A Sermon by Rabbi Harold M. Schulweis
Temple Valley Beth Shalom, Encino, CA April 11, 1980

The rabbis in the Talmud tell us that 36 times, there is one iteration. Thirty- six times, there is a constant pounding into the psyche of the Jew. "You shall love that stranger for you were strangers in the land of Egypt." Pounded over and over again. You were slaves. You were pagans. You were poor. You were aliens. You were foreigners. You were pariahs.

But there is a very keen and shrewd observation that if you lose the capacity to feel the embarrassment of others, if you and I lose the capacity for imagination, which is the key to morality, if we lose that gift of empathy that enables me to jump out of the skin of my prosperity and my security into the trembling heart of the stranger, we are going to lose our souls. We are going to lose our character. We are going to lose our Yiddishkeit. We are going to lose the whole thing; the reason for our existence both as individuals and as part of the community.