

# THIS YEAR'S SEDER



# WELCOME TO OUR SEDER (A REFUGEE HAGGADAH)



3½ years ago<sup>1</sup>, a tiny Syrian boy, Alan Kurdi, washed up on a Turkish beach, along with drowned refugees trying to reach Europe. Photos of this young child, face down in the sand with his tiny red T-shirt, captured world attention. It was one of many reminders of people fleeing their homes to escape civil unrest and warfare. United Nation statistics show 65.3 million people displaced by war and persecution around the world. While the refugee crisis is not new, it has become more critical with the election of a new president in the United States who is determined to "secure our borders." American borders have been closed and immigration severely limited, and Moslems are often demonized because of extremist elements.

It wasn't so long ago Jewish refugees found themselves literally in the same boat as those people who are now fleeing unrest. On the eve of World War II, Americans closed the border to Jews fleeing Nazi persecution. The SS St. Louis came from Germany and docked in Havana and off the Florida coast. For 10 days, the captain tried to negotiate release of its 937 refugees. Those refugees were not given sanctuary in their hour of need. After refusals by Cuba, Canada, and America, they returned to Europe, where many were murdered in concentration camps. Their trip is still called the "Voyage of the Damned."



All of us live in a ship called Exodus  
Overcrowded and stuffed with lost memories  
On the verge of sinking into hidden depths.  
We hold on and to each other  
And hope for the Promised Land ahead.  
All of us have passed through the straits,  
Have fought the terror that holds us down.  
We feel the press of prison walls,  
Of mind and metal, of dark emotions  
And some can say, I've passed this way before.  
All of us have felt the coldness of the Nile,  
The bitterness of mortar  
Made without appreciation.  
The harshness of human demands  
We've built a world for someone else,  
All of us have been there and some remain.

As we celebrate Passover this year, we focus on the plight of refugees around the world and the policies of our nation toward those seeking asylum. A simple reading of the Haggadah's verse Arami Oved Avi could be "My father was a fugitive Aramean." This could be Abraham, who left Aram in search of his destiny, or Jacob, who was a refugee 20 years far from his birthplace. This is homelessness.

Homelessness lies at the very heart of Jewish experience. It's no coincidence that Judaism was born in two travels away from the ancient world's greatest civilizations: Abraham left Mesopotamia, Moses and the Israelites left Pharaoh's Egypt. The Torah is the world's great protest against empires and imperialism. In the eyes of the prophets and the Bible, the most serious offense was using power against the powerless: the widow, the orphan and, above all, the stranger." [Based on Rabbi Jonathan Sacks]

---

<sup>1</sup> Sep. 2, 2015

**Kadesh**

**קִדְשׁ**

With this first cup of wine we celebrate  
Our journey from slavery to freedom,  
Knowing that others must pass alone  
Through the narrow straits of oppression.  
We were blessed with a Promised Land,

With each step we are brought closer to You.  
We remember those who are strangers  
In their own land and outsiders in the world  
Who have no home to welcome them;  
Their wine growing sharp and bitter.

*On Shabbat, add parentheticals:*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֶּדֶד הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוּמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְשָׁנוּ בְּמִצְוֹתָיו,  
וְנִתְּנָנוּ-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׂפִירוֹת לְמִנוּחָה) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם  
(הַשְּׁבִיט הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זָמַן חֲרוּתָנוּ, (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זָכָר לְיִצְיָאֵת מִצְרַיִם.  
כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל-הָעַמִּים. (וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה  
וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ: בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבִיט וְ)יִשְׂרָאֵל וְהַזְּמִנִּים:

*On Sat nights, Havdalah precedes Shehechianu:*

Separation, distinction, differentiation, division, to separate, to distinguish, to differentiate, to divide. Havdalah means all those things. Blessed are you, God, our Lord, King of the Universe, Who distinguishes holiness from the everyday; light from dark; Israel from the nations; the 7th day from the six days of work. Blessed are you, God, Who distinguishes sacred from the secular.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּדֶד הָעוֹלָם, בּוֹרָא מְאוּרֵי הָאֵשׁ:  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּדֶד הָעוֹלָם, הַמְבַדֵּיל בֵּין קִדְשׁ לְחֵל  
בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֶׂה.  
בֵּין קִדְשָׁתָּ שְׁבִיט לְקִדְשָׁתָּ יוֹם טוֹב הַבְּדִלְתָּ  
וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשְׁתַּיִם יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.  
הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.  
בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קִדְשׁ לְקִדְשׁ:

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֶּדֶד הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:**

Blessed are You, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season. *Drink the wine reclining to the left.*

We need to bring new ideas to Passover each year; to see the world through the prism of the Haggadah. This year we explore homelessness in a dangerous world. What responsibility do we have to others? What should we be saying to our President and our representatives? We need to address the questions put forth by Hillel: "If I am not for myself, who will be for me? But if I am only for myself, then what am I? And if not now, when?" We must answer these questions in face of a growing crisis.

After attending one of the early rallies to protest President Trump's initial ban on refugees from Arab countries, Oceanside's (LI) Rabbi Mark Greenspan wrote the following poem. It reminds us Jews who we really are.

**Exodus Rally**

I hear a voice rise up within me;  
Standing shoulder to shoulder  
With would-be Moshes  
Drawn from the populous.  
Even their obscenities are holy.  
We march past palaces  
Of finance and street signs,  
Our young and our old together,  
Our daughters and our sons.  
Beside me, a toddler in a stroller  
Too young to understand, but  
Old enough to be counted.  
Together, we raise our hands.  
In another narrative  
He might have been one of those

Excluded at the city gate,  
Rejected along with me.  
Like him, I am present, tongue tied,  
Knowing I must be here.  
Despite my uncertainties,  
I am called by fire and by fear.  
There are times when Scriptures speak  
So clearly, we need no other words.  
We hear a voice that calls us  
To speak up and to speak out,  
Not to stand idly on the side.  
The words we chant in synagogue are so real  
They may as well have be written  
Yesterday or today, in the heat of our passion.  
How can we ignore them?

Washing the hands

וְרַחַץ

Karpas

כַּרְפָּס

Everyone partakes of parsley, dips it into saltwater, and says:

We dip these greens in tears  
Mixing springtime with sorrow.  
There's a trail of grief that leads  
From homeland to horror  
For too many.

Read in reverse, karpas is farekh:<sup>2</sup>  
Oppression, the crushing weight of hate,  
The uncertainty of not knowing  
Where you're from or where you're going.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה;

Blessed are You, Lord our God, King of the Universe, Creator of the fruits of the earth.

From now on you may partake as often as you like from the table snacks. Hunger shall not be one of the seder plagues.

Break middle matzah

יִתַּץ

The leader takes the middle Matzah and breaks it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.

Ha Lachma

הָא לַחְמָא

The seder plate is lifted and the matzah uncovered. All read together:

**O**ur ancestors called this the bread of affliction. What illness afflicted us? We were called the wandering Jew, the people without a land, without rights, without respect. Today there are others who are wandering, others who have no rights, others whose lands no longer welcome them. On all other nights of Passover, we looked inward; we told our own story, so that we would not forget. Tonight we turn our gaze to the Other: the strangers, foreigners, migrants, refugees, so-called invaders – those enslaved by policy, politics, and polemics. Let all who are needy, please God find freedom for them. Let all who are hungry, not just for food, but for rights, ordinary respect and common privilege, please God let them partake of our feast of human decency. This year we are here, endlessly enslaved by competing political philosophies. Next year may we *all* be in the Promised Land. This year many of us are slaves. Next year may we *all* be free.

The second cup of wine is poured and the youngest present asks the four questions:

Ma Nishtana

מָה נִשְׁתַּנָּה

**W**hy is this night different from all other nights?

On all other nights we eat chametz and matzah; tonight we eat only matzah. On all other nights we eat any kind of herbs; tonight, we only eat bitter herbs. On all other nights we do not dip even once; tonight we dip twice. On all other nights we eat sitting or reclining; tonight we recline.

מָה נִשְׁתַּנָּה תְּהֵינָה תְּהֵינָה מִכָּל תְּהֵינָה:  
שֶׁבָּרַךְ תְּהֵינָה אֲנִי אוֹכְלִין חֶמֶץ וּמַצָּה. תְּהֵינָה תְּהֵינָה בְּלוֹ מִצָּה;  
שֶׁבָּרַךְ תְּהֵינָה אֲנִי אוֹכְלִין שְׂאֵר יִרְקוֹת תְּהֵינָה מְרוֹר:  
שֶׁבָּרַךְ תְּהֵינָה אֲנִי מוֹסְבִילִין אֶפִּילוֹ פֶּעַם אַחַת תְּהֵינָה שְׁתֵּי פְעָמִים:  
שֶׁבָּרַךְ תְּהֵינָה אֲנִי אוֹכְלִין בֵּין יוֹשְׁבֵי וּבֵין מוֹסְבֵי. תְּהֵינָה בְּלִגְנוֹ מוֹסְבֵי;

Tonight we highlight two translations. The first, Interior Salish, is a Native American language spoken throughout the Pacific Northwest. Our speaker, Christopher Parkin, is the principal and co-founder of the Salish School of Spokane (*Spokane* is derived from a Salish word).<sup>3</sup>

<sup>2</sup> Liberties are taken to make *Karpas* become *Parech*. Since samech in Gematria is 60, the extra samech here is interpreted as representation of the 600,000 Jews who suffered in Egypt and were ultimately redeemed. Another reason given is that the samech stands for *Sivlot*, which means sufferings. (Rabbis and preachers sometimes come at the texts with

conclusions already drawn. Then we "help" the text to fit. As in "The devil cites scriptures for his purpose".) [Robyn Shoulson]

<sup>3</sup> The Salish were the first Native Americans with a diplomatic relationship with US. Chris' school is the only full-time, off-reservation Native American immersion school in the continental United States.

səxkinx ut ctixʷlɪm ʃapnəʔ t sɪkʷəkʷʔac kiʔ tɪ ɣʃat iʔ kʷiɫt iʔ sɪkʷəkʷʔac ?  
 iʔ i kʷiɫt iʔ sɪkʷəkʷʔac way kmax kʷu ʃaʔʔiʔn; ʃapnəʔ t sɪkʷəkʷʔac kʷu ckrúmcnɪ.  
 iʔ i kʷiɫt iʔ sɪkʷəkʷʔac kʷu ʃaʔʔiʔn t scpiwt lkalát kɪm lkalát; ʃapnəʔ t sɪkʷəkʷʔac, kmax lkalát.  
 iʔ i kʷiɫt iʔ sɪkʷəkʷʔac kʷu ʃaʔʔiʔn t xiʔmíx t skʷaɪtq; ʃapnəʔ t sɪkʷəkʷʔac kmax aʔ ctɫtaɫt.  
 iʔ i kʷiɫt iʔ sɪkʷəkʷʔac lut kʷu ʃa ʃnqʔiʔtkʷm iwáʔ t nəqsusm; ʃapnəʔ t sɪkʷəkʷʔac kʷu  
 ʃnqʔiʔtkʷm t ʔasíúsɪm.  
 iʔ i kʷiɫt iʔ sɪkʷəkʷʔac kʷu ʃa ʃaʔʔiʔn kʷu ckʷiɪl kɪm kʷu cklaʔqɪnɪ; ʃapnəʔ t sɪkʷəkʷʔac, kʷu cklaʔqɪnɪ.



Of course, to Native Americans everywhere, we Europeans were the immigrants. And dangerous ones: land-grabbing, domineering, culturally exterminating invaders. The blame isn't entirely one-sided, but our ancestral cousins were not exactly angels. It's important to recognize, when we think of the outsider, the Other, that we were once the outsider, the Other.

Next we hear from an asylum seeker, Kwadzo Bedzra. We'll learn more of his story later this evening. These are the Four Questions rendered into Gen, his language from the African nations of Togo and Benin:

Nuka nutsie egbe be zan to vovo na zan kpoteawo?  
 Le zan wo keken mea miduna akpono alo matzah; le egbe be zan mea akponon dede kpoe.  
 Le zan kpoteawo mea miduna egbe vovowo; le egbe be zan mea egbe vevewo dede.  
 Le zan kpoteawo mea essi mou po mi kpo o; le egbe be zan mea essi pomi zi eve.  
 Le zan kpoteawo mea miduna nu le anyinope alo le anyimlope; le egbe ya mea mi le anyimlope.  
 Le zan kpoteawo mea mi duna nu le nonome ke dzea nu; le egbe pe zan ya mea mi dunu kudo konou toxo.

We are still witnessing an unending refugee crisis all over the world during this Passover. We should ask ourselves other questions as well:

- The two pivotal Bible stories about the origins of Israel depict our ancestors as aliens in foreign lands: Abraham leaving home and the Israelites fleeing Egypt. How should these stories influence the way we see ourselves and others?
- Why does the Torah repeat the law to protect the *ger*, "the stranger," at least 36 times, more than any other commandment? Have you ever felt like a "ger?" If so, when and why?

**Magid**                      מגיד

**W**e now tell the story.

There is no telling who will be there  
 As we open the door to the night.  
 We take our chance in the hopes  
 That we may meet you with pride  
 We'll all eat the bread of affliction,  
 Tired and poor, whether lost or searching,  
 Served with open doors and caring hearts  
 Served without question.

With homes of bricks and mortars  
 We've built a prison for ourselves,  
 Forgetting how to welcome guests,  
 Untrusting those who do.  
 At this most sacred time of year  
 We invite the stranger to join us;  
 To celebrate our sacred story  
 With food and song and glory.

We were slaves to Pharaoh in Egypt, but the Lord took us out with a mighty hand and an outstretched arm.

Had not God taken our ancestors out of Egypt, then we would still be enslaved to Pharaoh. There are still people today who are enslaved by modern-day Pharaohs, imprisoned by uncompromising immigration law, and risking their lives traveling from country to country seeking a better life.

duty to tell about refugees around the world. The more one talks about the Unfortunates, the more praise they deserve.

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at their meal in B'nei Brak. They spent the whole night discussing asylum seekers until their students came the next morning and said to them: "Rabbis, it is now time to tear down the wall."

**B**lessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of four types of people who witness the refugee crisis.

#### The Activist

The Torah states: "You must love the stranger, for you were strangers in the land of Egypt." How can I apply this commandment, caring for the stranger, to my daily life and influence our government policies? The medieval commentator Nachmanides wrote: "Do not wrong a stranger or oppress him, thinking that none can deliver him out of your hand. God beholds those have no comforter. Because oppressors have the power, God delivers each one from those that are too strong for him. Because you were strangers in the land of Egypt, you know every stranger feels depressed, is always sighing and crying, and his eyes are always directed towards God. Therefore He will have mercy upon him."<sup>4</sup>

#### The Nativist

Why should I care about refugees? Did anyone care about *my* family when they first came to this country? Answer the Nativist with the words of Hillel we said earlier: "If I am not for myself, who will be for me? But if I am only for myself, who am I? If not now, when?" Remind him what Hillel taught: In a place where there are no men, strive to be a mensch.

---

The knock against immigrants and refugees are that they steal our jobs and use disproportionate shares of government services. But stats tell a different story.

Immigrants paid more than a quarter of all taxes in California, and they paid nearly a quarter of all taxes in New York and New Jersey. Nationally, undocumented immigrants paid over \$11 billion in state and local taxes. The Census bureau estimates if immigrants had a path to legal status, the increased earnings and larger income on the books would bring in nearly \$14 billion. Undocumented workers represented 5.6 percent of the US workforce.

They are highly entrepreneurial, and create jobs at a higher rate than citizens here for generations. Just look at a few famous immigrants who shaped America: Einstein, Pulitzer, Irving Berlin, Levi Strauss,

#### Ricardo's story

Ricardo's problems started in 2001, after he was offered well-paid work in the US. An agent offered to organize his travel and employment and took a payment to cover costs. The journey from Mexico to Florida took over a week, 16 of them packed in the back of a van. They had nothing to eat, and had to

#### The Indifferent

There are so many issues in the world today; why should I worry about this one? You must teach him the words of Rabbi Heschel: "Morally speaking, there should be no limit to the concern one must feel for the suffering of human beings; indifference to evil is worse than evil itself. In a free society, some are guilty, but all are responsible." Eli Wiesel taught "The opposite of good is not evil, the opposite of good is indifference."

#### The Uninformed

I am so confused: some people say that there may be bad people among these outsiders. Others say they are in need of our compassion. What should I think? You shall help him to understand the facts: there are more refugees fleeing their homes today than ever before. One in a hundred people worldwide are displaced from their homes. And six in ten Syrians have become refugees or are homeless. How can we remain silent in the face of such suffering?

Oscar de la Renta, Sergey Brin (Google), Steve Chen/Jawed Karim (YouTube), Arianna Huffington. Since 2000, 40 percent of our Nobel Prizes in chemistry, medicine and physics went to immigrants. And don't get me started on the cultural and culinary contributions we owe to immigrants.

Even refugees are a net plus: from 2005-2014, our spending on refugees totaled \$206 billion, yet in the same period refugees paid more – \$269 billion – in federal, state and local taxes. Immigrants and refugees actually helped make the American economy the strongest in the world.

urinate into a bottle. They were sold to a labor contractor for \$1100 each. He told them they'd have to work, to pay what they now owed him. Every day they did backbreaking work from 5 am until 7 pm on tomato farms. "I was practically dying" says Ricardo. "We didn't eat well and our drinking water was

---

<sup>4</sup> *Mishpatim: Loving the Stranger*  
by Rabbi Jonathan Sacks.



polluted." One co-worker was caught after trying to escape. The contractor beat him and threatened to kill him if he attempted another escape. "This is when I realized it was really slavery."

"The next day I was sick and weak from bad food, and couldn't work. But they made me. I went because I was afraid." Ricardo and five co-workers finally managed to escape. They were helped by a migrant worker's group. Its investigations exposed

### **Quendy Alejandra Garcia's Story – WAITING TO BE DEPORTED**

Quendy was arrested during a 2008 raid on a meatpacking plant in Iowa. She worked long hours, lifting heavy items, when suddenly people yelled that ICE<sup>5</sup> had arrived. "We all started running and crying. They loaded us on a bus, where we waited from 10 am until 8 pm. Our male co-workers were taken away, while ankle bracelets were put on women; only then we could return to our children. My two daughters were at the church.

"We stayed at there for the night, and then four more days. My 7-year-old asked me, 'Why do you have

the exploitative practices of their employer. Even when the workers were set free, most were not recognized as victims of trafficking, but treated as illegal migrants and immediately forced out of the country. Ricardo was able to stay, but lives in fear of reprisals from the traffickers he exposed. He receives anonymous phone threats, and was threatened by a man with a gun. Though he helped their investigations, the police have done nothing to protect him.

that bracelet on your foot?' I explained we would have to go to Mexico. She said she does not want to go because she was born here, this is her home and she wants to learn more English. After nine years here, I don't want to go to back to Mexico either. I came here to give my children a better future and I am hopeful that the final word will be good from the judge. Our only crime was to come here and work. Now I can no longer work, no longer provide for my children, but I trust in God that this will end well for my children."

---

**W**e read Rabbi Mark Greenspan's summary of the *Magid*.

*Read responsively.*

**C**ome and hear the story of our people, the story we relive on Seder night.

How our ancestors went forth from the straights of *Mitzrayim*, to the open places of rejoicing and faith.

This story belongs to you and me. An age-old story, it becomes our own as we tell it on Seder night.

"A wandering Aramean was my father. He went down to *Mitzrayim* few in number. There he become a great nation, mighty and numerous."

In Egypt we discovered our distinctiveness. Few in number, we learned that greatness is more than numbers.

"The Egyptians treated us harshly and oppressed us. They imposed hard labor on us."

Their harshness wounded us with false accusations, with venom and hate and distrust.

"We cried out to Adonai, the God of our ancestors. He heard our voice and saw our affliction, our toil and our oppression."

What did Adonai see in *Mitzrayim*? He saw families torn asunder, and children made to suffer. God saw the cruelty of Egypt and the helplessness of Israel.

"So Adonai brought us out of Egypt, with a mighty hand, with an out-stretched arm, with awe and signs and wonders."

Egypt and Israel felt God's presence in every corner of the land. His signs filled the earth and sky; his wonders could be seen by every living thing. "I will show wonders in the heavens and in the earth— blood and fire and pillars of smoke."

With a mighty hand He demanded justice for the oppressed. With plagues and wonders He taught the Egyptians the lesson of His power.

So may God's signs be present today: to teach us of Your justice and Your mighty acts, and to help us find appropriate, equitable solutions for the weak, the oppressed, and those still wandering.

---

**W**e now memorialize our trek through the desert with a song: *God With No Name*. [by Jim Propp]



## Simon Deng's story – SOMEONE WHO MADE IT <sup>6</sup>

This isn't history; Simon Deng was a slave. Simon was born in Sudan and is still alive. He now lives in New York where he continues his passion for swimming by standing sentry over the crowded beaches of Coney Island. He connects to his homeland by volunteering with the Darfur People's Association of New York. That happy ending comes only after an epic struggle was won. He wants no one to suffer his fate.

"In Sudan today, people are being sold into slavery. As a child in southern Sudan, I was taken by an Arab family, moved north and given to another family as a gift. I was 9.

"I spent 3 years of my life as a slave. I was the first to get up in the morning and the last to go to sleep at night. When kids went to school, I went to the river Nile and brought water to the house. That's what donkeys are used for – they used me. If any of their food was left over, that was my food. I was beaten constantly. As a slave, I could not say no."

The history of the Sudan is a bloody one. Starting in 1955, the Muslim-controlled government in Khartoum fought with the African population in the south. Between 1983 and 2005, 2 million blacks have died and another 7 million were displaced: at that time, the most people since WW II. The government sponsored Arab militias (the Janjaweed) who raided villages, stole cattle and enslaved boys and girls in Darfur.

Just in Darfur, 400,000 people have been killed, millions displaced. "I work as a life guard now – I don't wait to act. How can we wait for so long to do something?

"[You could say] since it is not in my backyard, why should I care? Hitler wasn't in my back yard.



"If somebody doesn't stand up to that kind of evil, millions more are slaughtered. Rwanda was not very long ago. In 90 days, 1 million people were slaughtered because people like you and me sat down and did nothing."

Simon is a member of the Suluk tribe who has the honorary forehead scars common to his people. Simon gained freedom when a Suluk man from his village recognized him. He took Simon from his owners and reunited him with his family.

Simon returned to his love of swimming, sometimes practicing 16 hours a day in the Nile. He became a national swimming champion. Later, he emigrated to the US. In 2006 Simon finished a 21-day walk to draw attention to the genocide in Darfur. Many people walked with him, from a 77-year old retiree in NJ to the tallest-ever basketball player in the NBA, Manute Bol.



"All of us are in a position to do something. Doing nothing tells the perpetrators 'go ahead and do whatever you want.' I'm appealing to you as a human being to do something. I want you to get involved. I want you to speak up and be the voice for those who cannot, for the people in the desert. They cry and their voices are not heard."

**Seder Trivia** Which Passover stories are true?

[Rabbi Rob Scheinberg's Passover Trivia Game]

**I**t's time for another song! The ancient Israelites discover that God will release them from slavery and that God will send plagues to Pharaoh's land. Sing: *Pharaoh (A People Are Born)* [by Barry Kling]



<sup>6</sup> Based on a 2006 article by Frederick Kaimann

<sup>7</sup> Manute picture by source (WP:NFC#4), Fair use, en.wikipedia.org/w/index.php?curid=38699657



## Kwadzo's story – STILL WAITING



This is Kwadzo Bedza, a political refugee from Togo in Africa. He received death threats after helping his country's opposition party. The Togo government sent a spy to the refugee camp in Benin where he was staying; not finding him there, the spy burned his tent down. As of 2019, he has been on the run for 14 years.

He escaped to Nigeria for four years, another year in Brazil, and then in two months traveled through eight more countries to reach the US. Right now, he's staying in our neighborhood in Caldwell, NJ, less than two miles from here, while waiting for his asylum application to be heard. (His translation of the *Ma Nishtana* in his native Gen language graces our seder tonight.) As of this week, he has been waiting for 20 months without knowing whether he will be welcomed here. His wife and daughter back in Togo are still waiting for him.

## Harouna Waija - AN AFRICAN'S PLIGHT IN ITALY: THE VIEW IN EUROPE <sup>8</sup>

Susa Valley – Italy's border with France, Dec '18. A Red Cross van picks up a 28-year-old African migrant just after midnight. His pulse is weak and his breathing shallow – hypothermia. It's only 10 degrees outside. He's not even wearing a jacket. They find another migrant, delirious from the freezing cold. His eyes roll back as he collapses into the van. Again, hypothermia and possible frostbite. He's only 14.

This is a nightly occurrence in this border region; an estimated 5,000 migrants attempted to cross into France in 2018. Their rescuer says "We found several bodies of migrants this spring during the thaw. Some bodies we'll never recover because there are wild animals or the bodies decompose. If you don't know the way, it's easy to wind up off a cliff. No one will ever find you."

Migrants are taking deadly risks to leave Italy; in November, Italy eliminated humanitarian grounds for granting asylum to people who aren't fleeing political persecution or war. Their minister says "You're not fleeing war; you're not escaping torture: Go back to your country. We have five million Italians living in poverty, so we can't host hundreds of thousands from the rest of the world." The UN blasted the law for making it harder for migrants to access shelters.

Harouna Waija is a 22-year-old from Ghana. Harouna left his home because he converted from Islam to Christianity and his family wanted to kill him. He decided to cross into France via the Alps. He understood the risks but had nothing to lose. He's been sleeping on the streets for months. The mountains can't be much worse. "I'm worried. But I have to try. I want a better life."

Harouna and 5 other migrants took their chances in the freezing woods and ankle-deep snow. To avoid detection by the French police, they try to cross a ravine covered in trees on the far side.

Only one made it to France. But after four hours of wandering in the snow, French police caught him and sent him back to Italy. He visited his friend Harouna in an Italian hospital. The nurse treated him for exposure. After several hours on an IV drip, a reporter asks "Was it worth it? I mean, you could have died." Harouna replies "Yesterday, the cold was freezing me. It's very difficult. It's not a good way." "Do you regret it?" Harouna says "Yes, yes, I'm regret."

For now, the group resigned to stay in Italy, at least for the winter. Once spring comes and the snow melts, that's another story, they say. The seasons will change. Italy's crackdown on migrants may not.

**I**t's time for yet another song! Hillbillies have gone to Hollywood but not forgotten their heritage. Yeehaw. Sing: *The Story of Passover* [by Randi Spiegel]



## Ten Plagues

## עֶשֶׂר מַכּוֹת

As one spills three drops of wine, relate the wonders of the heavens and the earth:

"Blood, fire, and columns of smoke."

Remove a drop of wine while reciting each plague.

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt:

1. Blood
2. FrogS
3. Vermin
4. WiLd ANiM\_aIS
5. Cattle Disease
6. Boils
7. H\_a\_i
8. Locusts
9. Darkness
10. Death of the Firstborn

דָּם. צְפַרְדֵּי. כְּנִים. עָרוֹב. דְּבָר. שְׁחִין. בָּרָד. אַרְבֶּה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

Dahm · Tz'fardeyah · Kinim · Arov · Dever · Sh'chin · Barad · Arbeh · Choshech · Makat Bechorot

Rabbi Judah formed the initials thus:

D'tzach · Adash · B'achab



"At our house in Maritzburg (South Africa) we had a small pond out in the garden. During the Seder the frogs used to croak loudly. At some point my uncle and my father would say, 'These frogs are making too much noise!' Then we would get pellet guns and shoot the frogs. And if your aim was good, you could take out a traffic light. I'm not sure how that added to the religiosity of the event, but in the morning they'd be puffed up and floating in the fish pond. You must admit it's a good Passover tradition, the slaying of one of the plagues.

[Sandra Vinik]

What Plagues are brought upon our current president?

- |                                 |   |
|---------------------------------|---|
| Immigrants                      | Congressional Investigations            |
| International Alliances         | The Full Mueller Report                 |
| Women's Marches                 | Friends and Associates "Turning" on Him |
| Women's Rights                  | Democrats                               |
| RBG's Exercise Regimen          | Funding for the Wall                    |
| The Rule Of Law – Honest Judges | American Brides of ISIS Soldiers        |
| Migrant Caravans from Guatemala | Truth                                   |

The Torah asks — Why should you not hate the stranger? Because you once stood where he stands now. You know the heart of the stranger because you were once a stranger in the land of Egypt. If you are human, so is he. If he is less than human, so are you. You must fight the hatred in your heart as I once fought the greatest ruler and the strongest empire in the ancient world on your behalf. I made you into the world's archetypal strangers so that you would fight for the rights of strangers — for your own and those of others, wherever they are, whoever they are, whatever the color of their skin or the nature of their culture, because though they are not in your image — says God — they are nonetheless in Mine. There is only one reply strong enough to answer the question: Why should I not hate the stranger? Because the stranger is me. [Rabbi Jonathan Sacks]

We all must resist hatred, for it is pervasively around us, and on the rise. The massacre last October [Oct '18] during Shabbat services at the Pittsburgh's Tree of Life synagogue, the massacre just last month [Mar '19] at two New Zealand mosques – ironically many of those killed were Syrian refugees seeking what had been a safe haven.

**H**ow many abundant favors has God performed for us!  
 Had He brought us out of Egypt, and not given us the appropriate travel documents—Dayenu!  
 Had He given us appropriate travel documents, but not enough food—perhaps Dayenu!  
 Had He given us enough food, but not sufficient safe havens along the way—Dayenu!  
 Had He given us safe havens, but not a quick path to a better life—Dayenu!  
 Had there not been interminable detours during our years of being refugees, but no days of rest—Dayenu!  
 Had He given us days of rest, but not given us the Law (eg, the Torah)—Dayenu!  
 Had He given us given us the Law, but not legal assistance for our entrance into the Promised Land—Dayenu!  
 Had He given us legal assistance for our entrance into the Promised Land, but the rules changed—Dayenu!  
 Had the rules *not* changed, well, that's not the way it goes, is it?—no Dayenu.  
 Had the rules changed, but He had not provided lawyers experienced with the new rules—still no Dayenu.  
 Had He given us experienced lawyers, but not a compassionate open borders policy—Dayenu!  
 Had He provided compassionate open borders, but not punished our oppressors in our native land—Dayenu!  
 Had He punished our oppressors, but not publicized their misdeeds—Dayenu!  
 Had He publicized evil misdeeds to act as a lesson to other oppressors, but provided no assistance in our new home—Dayenu!  
 Had He provided assistance in our new homeland, but without record-breaking achievements— Dayenu!  
 Had He allowed us to advance to the highest educational and achievement levels we've ever had in history, both here and in Israel; the highest affluence; the highest influence and esteem, all of which causes an envy that leads to hatred, bigotry and other anti-immigrant, anti-Semitic, and xenophobic responses — a special, yet complicated Dayenu.

**All:** How much more so, then, should we be grateful for the numerous favors bestowed upon us: He brought us out of Egypt, gave us appropriate travel documents, enough food for our travels, sufficient safe havens, a quick path to a better life, Shabbat days of rest, the Torah, legal assistance, consistent and fair laws, pro-bono lawyers experienced with immigration and sanctuary law, compassionate border policies, punished our oppressors, publicized their evil misdeeds as a deterrent for others, assisted us in our new homeland to enable us to feel we live in a golden land during a historically golden age, and pray to give hope to all peoples that they too can realize their hopes and dreams. Make it so, O Lord!

Dayenu

דיִנו

*Sing traditional Dayenu*

אלו הוציאנו ממצרים, ולא עשה בָּהֶם שְׁפָטִים, דִּינֵנוּ  
 אלו עשה בָּהֶם שְׁפָטִים, ולא עשה בְּאַלְהֵיהֶם, דִּינֵנוּ  
 אלו עשה בְּאַלְהֵיהֶם, ולא הִרְג אֶת־בְּכוֹרֵיהֶם, דִּינֵנוּ  
 אלו הִרְג אֶת־בְּכוֹרֵיהֶם, ולא נָתַן לָנוּ אֶת־מְמוֹנָם, דִּינֵנוּ  
 אלו נָתַן לָנוּ אֶת־מְמוֹנָם, ולא קָרַע לָנוּ אֶת־הַיָּם, דִּינֵנוּ  
 אלו קָרַע לָנוּ אֶת־הַיָּם, ולא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דִּינֵנוּ  
 אלו הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, ולא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דִּינֵנוּ  
 אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ, ולא סָפַק צָרְכֵנוּ בְּמִדְבַּר אַרְבָּעִים שָׁנָה, דִּינֵנוּ  
 אלו סָפַק צָרְכֵנוּ בְּמִדְבַּר אַרְבָּעִים שָׁנָה, ולא הֵאֱכִילָנוּ אֶת־חֲמֹן, דִּינֵנוּ  
 אלו הֵאֱכִילָנוּ אֶת־חֲמֹן, ולא נָתַן לָנוּ אֶת־חַשְׁבֹּת, דִּינֵנוּ  
 אלו נָתַן לָנוּ אֶת־חַשְׁבֹּת, ולא קָרְבָנוּ לְפָנֵי הַר סִינַי, דִּינֵנוּ  
 אלו קָרְבָנוּ לְפָנֵי הַר סִינַי, ולא נָתַן לָנוּ אֶת־חַתוּרָה, דִּינֵנוּ  
 אלו נָתַן לָנוּ אֶת־חַתוּרָה, ולא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּינֵנוּ  
 אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, ולא בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה, דִּינֵנוּ

אלו הוציאנו ממצרים, דִּינֵנוּ  
 Ilu hotzi-hotzianu,  
 Hotzianu mi-Mitzrayim,  
 Hotzianu mi-Mitzrayim, Dayenu.  
 אלו נתן לנו את־חשבת, דִּינֵנוּ  
 Ilu natan, natan lanu,  
 Natan lanu et ha-Shabat,  
 Natan lanu et ha-Shabat, Dayenu.  
 (chorus)  
 אלו נתן לנו את־חַתוּרָה, דִּינֵנוּ  
 Ilu natan, natan lanu,  
 natan lanu et ha-Torah,  
 Natan lanu et ha-Torah, Dayenu.  
 (chorus)

**I**mmigration Lawyer Rav Gamliel, J.D., LLC, often gave the advice that whoever does not mention these three things when approaching the border has not fulfilled his duty: the Pesach sacrifice, the unleavened bread, and the bitter herbs.

**פֶּסַח** The Paschal sacrifice, which our ancestors ate during the existence of the Temple – what is its meaning for us today? This represents the sacrifices we had in leaving our home, depending on the kindness of others, putting our faith in God, as it is said: "We all know not, what awaits us at our destination."

**מַצָּה זֵה** *Show the unleavened bread and say:* This Unleavened Bread, which we will soon eat, what does it mean? Matzah represents the meager food we had when enslaved by evil overlords. Some days we had no food at all, or only had the tiny leftovers after our owner's family finished eating, as it is said: "They were driven out of the house, and had to eat with pigs."



**מָרוֹר זֵה** *Show the bitter herbs and say:* This bitter herb, which we have eaten every year of our adult life, what does it mean? It is eaten because it reminds us of the near-poisonous plants we ate along our journey. We had no access to WebMD's *Visual Guide to Poisonous Plants*, and thus, many of our meals made us sick, and many of us died, as it is written: "Many of them were sick and many also died."

---

## The Symbols Not on the Seder Plate *(Abridged; original full text in Appendix)*

One of the biggest puzzles of seder for me as a child was why was only some of the food – things we didn't eat – described in serious, high tones. What about the other stuff? What about things brought out of the kitchen in larger quantities: the soup, the meat, the dessert? My religious school teachers dismissed the question as silly. Family members replied "That's what we've always done." Finally, my Rabbi uncle said "Ah, you discovered the greatest mystery of the seder. Even the grand masters of Rabbinic law overlooked this obvious question embedded in our ancient tradition. Just asking this question unlocks the hidden meaning of the seder. You are still young, but the wisdom I share will last your entire lifetime."

### Starters

The greatest symbol of the seder is the chicken matzah ball soup. The shape of the matzah ball represents the sphere of the world; the unity of the divine purpose is its singular outside surface; and the light texture is His Word's lofty ideals. A dense and small matzah ball means God's message is simple yet filling. Flavorful chicken soup means God's message can be boiled down. Thin soup means the pursuit of meaning takes time that rushing forestalls.

### What of the Herring?

Bordering the great oceans of wisdom are infinite beaches of insight, each grain of sand representing an aspect of the Most High. The lowly herring contributes its flesh to the Divine purpose. Mustard herring cuts through the sinuses of confusion to reach the ultimate truth. Creamed herring is the mother's milk of nurturing experiences. Chopped liver represents the ultimate sacrifice paid by Egypt's first-born. Do you think the Angel of Death killed with a

nasty look, like a deranged Avon Lady? No, the Angel of Death ripped the livers from living Egyptian bodies. We commemorate this with chicken liver now, but retain the memory of this carnage by sopping up chopped liver on absorbent Matzah.

### The Main Course

The meaning of the brisket is clear. It starts in a state of toughness like the difficulty of understanding the Divine's every aspect. A tough problem, through study, prayer and acts of loving kindness, can be transformed into an edible, sliceable dish. Baking the brisket once only yields a first level of meaning. A second exposure to the fires of truth reveals the deeper purpose of the Divine. Ketchup, the red elixir of repentance, adds a clarity of flavor. And onion soup mix provides the jolt needed to jump the gaps of doubt. The tzimmes is beyond my comprehension. But I do know this: when the highest Rabbinic master, the Bal Shem Tov himself, was asked about tzimmes, he said not a single word, entering a deep meditation until dinner was served.

The final symbol undergirds the whole seder experience. Of course I am talking about the table cloth. Whether of poly-blend or 100% cotton or even fine linen sealed under a clear plastic sheet, the table cloth supports it all. It is hearty, like Divine Teaching, and resilient like Divine Love. As it is written, "And on that day, you shall tell your children of slavery in the land of Egypt. And you shall tip your cup four times, though one person shall tip a fifth, whereupon a great flood will overtake the table cloth. And no amount of blotting nor washing nor seltzer willst overcome the stain. The stain shall remain as a memory that will endure for all time." [Frederick Kaimann]

**בְּכָל־דּוֹר וָדוֹר** In every generation, each individual is commanded to regard himself as though he or she was personally seeking asylum.


There is a promise before us  
In every generation;  
We carry it like a medal.  
No matter who rises up,  
We are never alone;

In darkness and sorrow  
Your promise is fulfilled again.  
There's a promise we carry  
In every generation;  
We bear its heavy burden.

Like God we must rise up,  
To erase all hatred,  
To banish all sorrow,  
Wherever it is found.  
This is our promise:

Once we rose up to serve refugees because they were Jews.  
Now we must rise up to serve refugees because we are Jews.

*Raise the cup of wine and say:*

**T**herefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim All who perform what seem like miracles for us. They take us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into light, out of slavery, providing jobs with a decent living wage and respect. We recite a new Halleluyah song for them: *We Shall Overcome*. 

**Second Cup**

**כּוֹס שְׁנִי**

*Over the second cup of wine, recite:*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:**

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. *The second cup is drunk.*

**Rachzah**

**רְחִצָּה**

*Wash the hands for the meal*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדַיִם:**

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

*Take the two whole matzahs and the broken one and say the following blessing:*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:**

Blessed are You, Lord our God, King of the Universe, who brings forth bread from the earth.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of unleavened bread.

*Take some bitter herbs, dip them in charoset and say:*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר:**

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of the bitter herbs.

**Hillel's Sandwich**

**זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל**

*Break the undermost matzah and distribute with some bitter herbs and charoset, and say:*

**T**hus did Hillel during the existence of the Holy Temple: he took matzah and bitter herbs, and ate them together, in order to perform the Law: "With unleavened bread and bitter herbs shall they eat it."



**W**e have not yet discussed the distinction between legal and illegal immigration.

On one hand, our ancestral Israelites were not legal immigrants when they arrived in ancient Palestine. On the other hand, most refugees aren't accompanied by a pillar of cloud by day and a pillar of fire at night. On yet another hand,<sup>9</sup> the grandparents of all who sit at our table tonight were likely legal immigrants. Much of the current fear, anxiety, and anger is over illegal immigration.

We'll take up the issues of facts and perceptions. Thankfully, *after* the Festive Meal.

The Festive Meal

שְׁלֶחַן עֹרֵךְ

Mad Libs

מֵאֵד לְבוֹז

Can You Read This?

קִרְתָּנוֹן קִפְּשׁוֹן כִּנְתָּסֵת

Tzafon

צָפוֹן

*Find the Afikomen. Eat the Afikomen.*



---

<sup>9</sup> Knowing how much the Egyptians suffered from the hand of God, imagine how many plagues would have been visited on the Egyptians at the Red Sea if God had used three hands.

Pour the third cup and recite Shir Hama'alot and Birkat Hamazon.

[Exclude \* paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

הרחמן, הוא ימלוך עלינו לעולם ועד.
הרחמן, הוא יתברך בשמים ובארץ.
הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה,
ועל שלחנו זה שאכלנו עליו.
הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב,
ויבשר לנו בשורות טובות ישועות ונחמות.

\* הרחמן, הוא יברך את כל המסובין כאן,
אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו,
אברהם יצחק ויעקב: בכל מכל כל.
כו יברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום,
ונשא ברכה מאת יי וצדקה מאלהי ישענו, ונמצא חן ושכל
טוב בעיני אלהים ואדם:

Shabbat: הרחמן, הוא ינו. ילנו יום שפלו שבת
ומנוחא לחיי העולמים:

Festivals: הרחמן, הוא ינחילנו יום שפלו טוב:
עשה שלום במרומי, הוא יעשה שלום,
עלינו ועל כל ישראל, ואמרו אמן:

\* יראו את יי קדושי, כי אין מחסור לבראי:
כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:
חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו,
ומשביע לכל חי רצון: ברוך הנבר אשר יבטח ביי,
ונהי יי מבטחו: גער הייתי גם זקנתי ולא ראיתי
צדיק נעזב, וזרעו מבקש לחם:

יי עז לעמו יתן, יי יברך את עמו בשלום:

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא
שחוק פיני וילשוננו רנה אז לאמר בגוים הגדיל יי לעשות עם
אלה: הגדיל יי לעשות עמנו היינו שמהים: שובה יי את שבייתנו
כאפיקים בנגב: הארעים בדםעה ברנה יקצרו: חלוף ילדו ויבכה
נשא משדו הנרע בא גבא ברנה נשא אלהמתי:

Leader: רבותי נברך!

Group: יחי שם יי מברך מעתה ועד עולם.

Leader: יחי שם יי מברך מעתה ועד עולם.

Leader: ברשות החברה, נברך אלהינו שאכלנו משלו.

Group: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Leader: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Group: ברוך הוא וברוך שמו:

ברוך אלהי יי, אלהינו מלך העולם, חנן את העולם בלו בטובו
בחן בהסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו.
ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול, כי הוא אל וזו ויפגנס לכל ומטיב לכל,
וימכן מזון לכל בריותיו אשר ברא. ברוך אלהי יי, חנן את הכל:

פתיב: ואכלת ושבעת, וברכת את יי אלהיך
על הארץ מטובה אשר נתן לך. ברוך אלהי יי,
על הארץ ועל המזון:

ובנה ירושלים עיר הקודש במהרה בקיינו.
ברוך אלהי יי, בונה ברחמי ירושלים. אמן.



Pour the third cup and recite Shir Hama'alot and Birkat Hamazon.

[Exclude \* paragraphs for shorter prayer]

בְּרַכַּת הַמְּזוֹן

(Read rightmost column first)

\* תְּרַחֵםנוּ, הוּא יְבָרַךְ אֶת-כָּל-הַמְּסֻבִּין בָּאוֹן, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ, אֲבֹרָתָם יִצְחָק וְיַעֲקֹב: בְּכֹל מָכַל כֹּל. כֵּן יְבָרַךְ אוֹתָנוּ בְּלֵנוּ נְחֵד. בְּבִרְכַּת שְׁלָמָה, וְנֹאמַר אָמֵן:

May God bless all who are gathered here and all their families, as well as all dear to us. Even as our forefathers, Abraham, Isaac and Jacob were blessed in every way; so may He bless all of us together with a perfect blessing, and let us say, Amen.

בְּמִרוֹם וְלִמְדוֹ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת, שִׁתְּהֵא לְמִשְׁמַרְת שְׁלוֹם, וְנִשָּׂא בְּרַכָּה מֵאֵת יְיָ וְיִצְדָּקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

May our merit and the merit of our fathers secure enduring peace for all of us. May we receive a blessing from the Lord, and justice from the God of our salvation. May we find grace and favor in the sight of God and man.

Shabbat: תְּרַחֵםנוּ, הוּא יְנַחֵלְנוּ יוֹם שְׁפָלוֹ שֶׁבֵּת וְיִמְנוּחָא לְחַיֵּי הָעוֹלָמִים:

Merciful One, help us see the coming of when all time is Shabbat.

Festivals: תְּרַחֵםנוּ, הוּא יְנַחֵלְנוּ יוֹם שְׁפָלוֹ טוֹב:

May God grant us the day that will be entirely good.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May the Eternal grant strength to our people. May the Eternal bless our people with peace.

\* יִרְאוּ אֶת יְיָ קֹדֶשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְנָרְעִבוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כֹּל טוֹב: חוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתֵחַ אֶת יַדָּהּ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְחַיָּה יְיָ מִבְּטָחוֹ: נֶעֱרַר חַיָּתִי גַם יִקְנֵתִי וְלֹא רָאִיתִי צָדִיק נֶעֱזָב, וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם:

Revere the Lord, you are His holy ones For those who revere Him suffer no want. Those who deny Him may famish and starve, but they who seek the Lord shall not lack anything that is good. Give thanks to the Lord, for He is good; His mercy endures forever. He opens His hand and satisfies every living thing with favor. Blessed is the man who trusts in God; for the Lord will be his protection. I have been young, and I have grown older, but I have not seen the righteous man forsaken; nor his children begging for bread.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרַךְ אֶת עַמּוֹ בְּשְׁלוֹם:

The Lord will give strength to His people; the Lord will bless His people with peace.

שִׁיר הַמַּעֲלוֹת בְּשׁוֹב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אֲזַי יִמְלֹא שְׂחוֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה אֲזַי לֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֲלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמַחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנִגְבִּי: הִזְרֵעִים בְּדַמְעָה בְּרִנָּה יִקְצֹר: חֲלוּף יִלְדוּ וּבְכַח נִשָּׂא מִשָּׁד הַזָּרַע בֹּא יְבֵא בְּרִנָּה נִשָּׂא אֲלֵמֹתֵינוּ:

[Psalm 126]

רְבוּתֵי יְבָרַךְ!

Let us praise God!

Leader: יְחִי שֵׁם יְיָ מִבְּרַךְ מֵעַתָּה וְעַד עוֹלָם.  
Group: יְחִי שֵׁם יְיָ מִבְּרַךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: Praise be the name of God, now and forever.

Leader: בְּרִשׁוֹת הַחֲבָרָה, נְבָרַךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ.  
Praised be our God, of whose abundance we have eaten.

Group: בְּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵינּוּ.

Leader: בְּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵינּוּ.  
Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

Group: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ: Praise be the Eternal God.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, הֵנּוּ אֶת הָעוֹלָם בְּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֵד. בַּעֲבוּר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנְס לְכָל וּמִטִּיב לְכָל, וּמִכֵּן מִזֶּן לְכָל בְּרִיּוֹתֵינוּ אֲשֶׁר בְּרָא. בְּרוּךְ אַתָּה יְיָ, הֵנּוּ אֶת הַכֹּל: God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

כְּפָתוּב: וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַּת אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמְּזוֹן:

As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise You, O God, for the earth and for its sustenance.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַחֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן.

Let Jerusalem, the holy city, be renewed in our time. We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.

תְּרַחֵםנוּ, הוּא יִמְלֹדֵךְ עָלֵינוּ לְעוֹלָם וָעֵד.

תְּרַחֵםנוּ, הוּא יִתְבָּרַךְ בְּשִׂמְחִים וּבְאֶרֶץ.

תְּרַחֵםנוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מִרְבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחוֹ זֶה שֶׁאֲכַלְנוּ עָלָיו.

תְּרַחֵםנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיהוֹ הַנְּבִיא זְכוֹר לְטוֹב, וּיְבַשֵּׂר לָנוּ בְּשׂוֹרֹת טוֹבוֹת וְשׂוֹעֵת וְנִחְמוֹת.

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

[Exclude paragraphs for shorter prayer]

בִּרְכַת הַמְזוֹן

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו,  
 אדירנו בוראנו, גואלנו, יוצרנו, קדושו קדוש ועקב,  
 רוצנו רוצה ישאל, המלך הטוב, והמטיב לכל,  
 שבכל יום ויום הוא מטיב, הוא מטיב, הוא ייטיב לנו.  
 הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד  
 לחן ולחסד ולרחמים, ולחן המצלה והמצלחה ברכה וישועה,  
 נחמה, פרנסה וכלכלה, ורחמים, וחסד ושלוש,  
 וכל טוב, ומכל טוב לעולם אל יחסרנו.

הרחמן, הוא ימלוך עלינו לעולם ועד.  
 הרחמן, הוא יתברך בשמים ובארץ.  
 הרחמן, הוא ישפח לזור זורים, ויתפאר בנו  
 לעד ולצדק נצחים, ויתחדר בנו לעד ולעולמי עולמים.  
 \* הרחמן, הוא יפרנסנו בכבוד.  
 \* הרחמן, הוא ישבור עגנו מעל צנאנו  
 והוא יוליכנו קוממיית לארצנו.  
 \* הרחמן, הוא ישלח לנו ברכה מרבה בבית הנה,  
 ועל שלחנו זה שאכלנו עליו.  
 \* הרחמן, הוא ישלח לנו את אלהינו הנביא זכור לטוב,  
 ויבשר לנו בשורות טובות וישועות ונחמות.

הרחמן, הוא יברך את כל המסובין פאו, *At communal meals:*  
 אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו,  
 אברהם ויעקב: בכל מפל כל.  
 כי יברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

\* במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום,  
 ונשא ברכה מאת יי ויחדקה מאלהי ישענו, ונמצא חן ושכל  
 טוב בעיני אלהים ואדם:

הרחמן, הוא יחילנו יום שפלו טוב: *Fest:*  
 \* הרחמן, הוא יברך, את מדינת ישאל,  
 ראשית צמיחת הארצה:

\* הרחמן, הוא יברך, את ארצנו בני ישאל  
 הנהנים בצרה, ויוציאם מאפלה לאורה:

\* הרחמן, הוא יצפנו לימות המשיח ויחיי העולם הבא.

\* מגדול וישועות מלפני, ועשה חסד למשיחו,  
 לך ולזרעו עד עולם:

עשה שלום במרומינו, הוא יעשה שלום,  
 עלינו ועל כל ישראל, ונאמר אמן:

\* יראו את יי קדושי, כי אין מחסור ליראיו:

כפירים רשו ורעבו, וזרשי יי לא יחסרו כל טוב:  
 חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו,  
 ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי,  
 ומה יי מבטחו: נער חייתי גם זקנתי ולא ראיתי  
 צדיק נעזב, וזרעו מבקש לחם:

יי עז לעמו יתן, יי יברך את עמו בשלום:

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא  
 שחוק פינו וילשוננו רנה אז לאמרו בגוים הגדיל יי לעשות עם  
 אלה: הגדיל יי לעשות עמנו היינו שומחים: שובה יי את שביטנו  
 כפאפיקים בנגב: הארעים בדרמה ברה יקצרו: הלוד ילך ויבכה  
 נשא משך חרע בא בא ברה נשא אלתתיו:

Leader: רבותי ברוך!

Group: יחי שם יי מברך מעתה ועד עולם.

Leader: יחי שם יי מברך מעתה ועד עולם.

Leader: ברשות מרנו ורבנו ורבותי, ברוך אלהינו שאכלנו משלו.

Group: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Leader: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

Group: ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם, הן את העולם פלו בטובו  
 בחן וחסד ורחמים הוא נתן לחם לכל בשר כי לעולם חסדו.  
 ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד.  
 בעבור שמו הגדול, כי הוא אל וימפרנס לכל ומטיב לכל,  
 ומכין מזון לכל ברותיו אשר ברא. ברוך אתה יי הן את הכל:

נודה לך יי אלהינו על שהחלת לאבותינו, ארץ חמדה טובה  
 ורחבה, ברית ותורה, חיים ומזון. יתברך שמך בפי כל חי  
 תמיד לעולם ועד. כפתיב: ואכלת ושבעת, וברכת את יי אלהיך  
 על הארץ הטובה אשר נתן לך. ברוך אתה יי,  
 על הארץ ועל המזון:

\* רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון  
 משכן כבודך, ועל מלכות בית דוד משיחך, ועל חבת הגדול  
 והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו,  
 וכלכלנו, וחרוחנו, וחרנו לנו יי אלהינו מהרה מכל צרותינו,  
 ונא, אל תצרינו יי אלהינו, לא לדי מתנת בשר נחם,  
 ולא לדיחלונאתם. כי אם לך המלאה, הפתוחה,  
 הקדושה וחרובה, שלא נבוש ולא נכלם לעולם ועד:

[If on Shabbat, extra paragraph goes here]

Festivals:

\* אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע,  
 ויפקד, ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן  
 דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית  
 ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים  
 ולשלום ביום **חג המצות** הזה. זכרנו יי אלהינו בו לטובה.  
 ופקדנו בו לברכה. וחושיענו בו לחיים, ויבדבר וישועה ורחמים,  
 חוס וחסד, ורחם עלינו וחושיענו, כי אלקי עינינו,  
 כי אל מלך חפון ורחום אתה:

ויבנה ירושלים עיר הקודש במהרה בימינו.  
 ברוך אתה יי, בזנה ברחמי ירושלים. אמן.



## בְּרִידָ אֶתָּה יְיָ, אֶלְהֵינוּ מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. *The third cup is drunk.*

Much of the current fear, anxiety, and anger is over illegal immigration.

But laws and quotas change. What's legal one year becomes illegal the next. Several times in our nation's history, immigration slowed to a relative trickle – during WWII, the 70,000 per year represented just a half percent of the population. All of us are familiar with the quota system that pervaded American life – even as full citizens, Jews and other minorities were barred from educational and social arenas.

The current hysteria over immigration ("Close the Southern Border!") rarely puts numbers in perspective. The most recent immigration numbers are about 3-4% of the population, slightly lower than the historical average of 4-5%. The highest rate (10%) was in the 1880s and 1900s. The number of illegals *already* in the US amounts to 3.3% of the population, less than the number of legals arriving *every* year. Yet, what's the recent rhetoric?

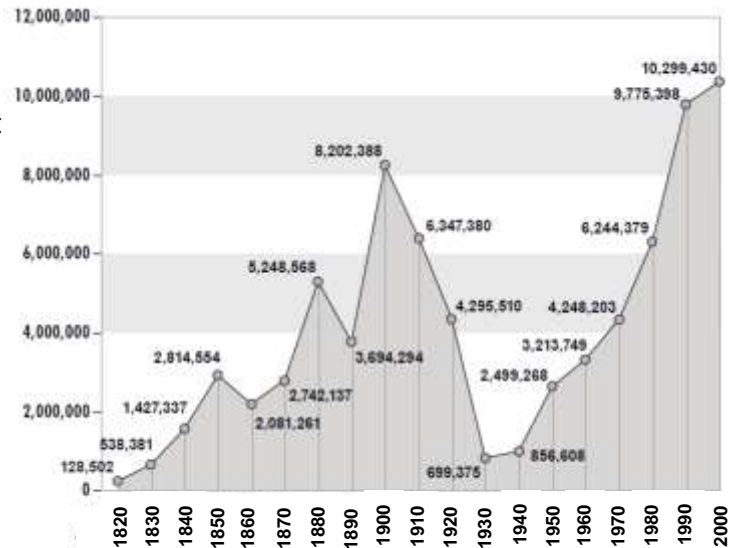
Let's see what Elijah has to say about this. He's the ultimate immigrant-with-unimaginable freedom, who can come and go wherever he's needed the most.

*The door is opened to welcome Elijah.*

**Leader:** This door could be the Temple door, opened in Jerusalem on the Seder night to receive those who came on foot from all around the country to be where God could be most intimately encountered. This door could be the door of every synagogue, opened throughout the ages to demonstrate Jewish innocence before the slanderers who spread rumors of terrible things Jews did on Seder night. This door could be the door of Pittsburgh's Tree of Life synagogue, where Robert Bowers shouted "All Jews must die" as he emptied the rounds from his AR-15 assault rifle and three handguns in the bodies of worshipers last October.

**All:** This door could be the door of every Jewish home opened before hostile neighbors to show that the Seder celebration was meant to harm none, but tried to promise justice for the oppressed. This door has been opened by our oppressors themselves: by the Spanish Inquisition, by the SS troops of Hitler and by the Soviet KGB, dragging Jews off to false trials, death camps or Siberian prisons.

**Leader:** We recall the martyrs of our people throughout the ages, to call for justice and express our hope for redemption and an end to persecution and bloodshed. We do this by inviting the presence of Elijah, the herald of the Messianic times, into our homes.



**All:** From ancient days until our own times, Jews and other minorities have been feared, hated, persecuted and martyred for remaining true to their faith and their people. This season of the year was a particularly dangerous time when blood libels were rife and Jewish lives were in danger. For that reason Jews opened their doors at Pesach to demonstrate that nothing sinister was contained in our Passover rituals.

We could draw a line from the Arab Spring, to the Syrian war, to the unprecedented mass exodus from Syria washing up on the shores of Turkey and Greece (which started this seder), to political unrest in Germany, Brexit, and the rise of far-right leaders and nationalists in France, Austria, Hungary, Brazil, US ....

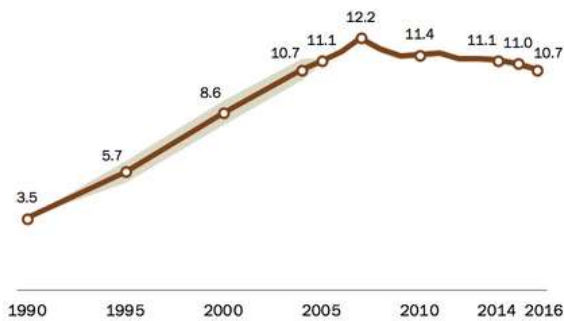
Germany has taken more asylum seekers than any other country. How have they fared? At last reporting, most don't have jobs yet. Those that do are in low-wage positions; that's not surprising. Only a small fraction of their employers (14%) experience any difficulties, and language (60%) is the major issue; again, not surprising. If earlier immigrants in America are any guide, those Syrians will learn German, and will eventually integrate into the culture, diversity and innovation hubs of Germany. But this takes time. Sweden has a strong record of integrating refugees, yet ten years after arriving, only 50%-60% of refugees are working.



Most countries that asylum seekers seek have aging populations. Those countries have finances that are straining due to pension and health-care costs. The immigrants are younger and have higher fertility than natives; both are factors that will lessen the impact of greying societies.

**U.S. unauthorized immigrant total rises, then falls**

In millions



But the issue, more often than not, is perception of effects, rather than the facts. Discuss.

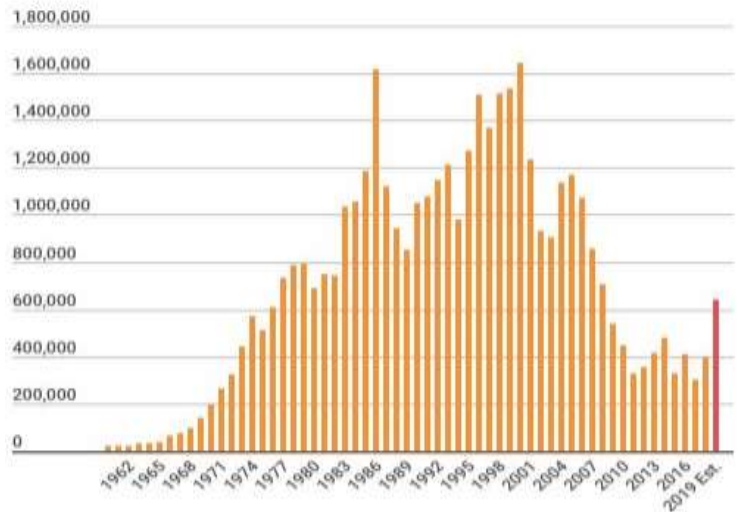
Many people don't realize how much the flow of immigrants has slowed, and when it began to decline. The last year of Obama's presidency, the US took in 12,000 people from Syria. Last year (2018), it was 62.<sup>10</sup>

Unauthorized/illegal immigrants hit a high in 2007 – the 12.2 million represented 4% of our population. It has since declined to 3.3% of the population (a drop of 13%).

Arrests at the southern border had dropped abruptly. In 2000, there were over 1½ million; recent years were under 300,000, an 82% drop. But domestic and gang violence in Honduras, El Salvador and Guatemala has caused the increase we currently see, particularly with families.

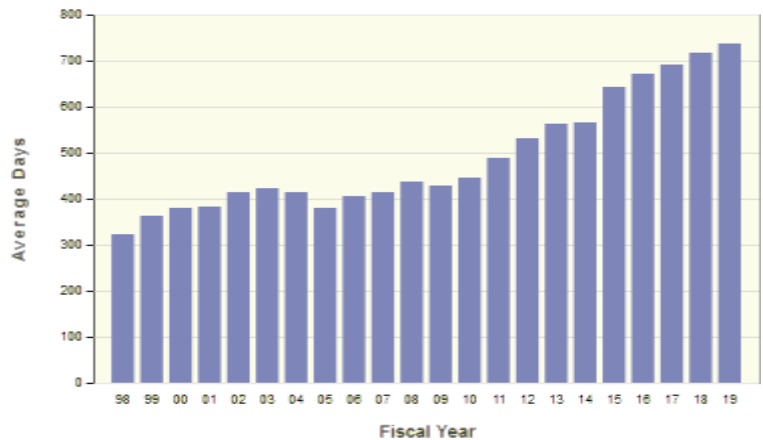
Waiting for your court hearing was never prompt. Back in 1998, it was almost a year. Currently [2019],

**Total Southwest Border Apprehensions**



the backlog for immigration court has an average wait of over 735 days. It's hard to conceive what that must feel like. Just as virtually no one can envision numbers as large as a million, it's equally hard to comprehend what an ordeal is endured by the refugees knocking at our shores.

United States



Perhaps we've eaten enough statistics for one night.

We return now to a modern recasting of our ancient text —

Give up anger, abandon fury, put aside your wrath; it can only harm. May the call to violence no longer be in our land, nor the cry of desolation within our borders. If your enemy is hungry, give him bread to eat. If they are thirsty, give them water to drink. For when compassion and truth meet, justice and peace kiss.

**Sing Eliyahu Hanavi:**

Eliyahu Hanavi, Eliyahu ha-Tishbi;  
 Eliyahu, Eliyahu, Eliyahu ha-Giladi.  
 Beem-hei-rah, V'yamaynu,

On this Passover night, we pray that in days to come, our children will remember to tell their children that freedom is God's gift — and our obligation. On this night, we welcome the prophet Elijah and speak of ancient promise. On this night, we reclaim a tradition of dreams. On this night, we open wide the door of hope. [Sue Elwell, "The Open Door," the Haggadah of Reform Judaism]

Yavo ei-leinu.  
 / Eem moshiaich, ben David /



**16** <sup>10</sup> Sources: US Customs and Border Protection; www.npr.org/2018/12/26/680260492/as-the-u-s-takes-in-fewer-refugees-its-global-role-is-changing; www.factcheck.org/2018/04/the-stats-on-border-apprehensions; trac.syr.edu/phptools/immigration/court\_backlog

לא לנו יי לא לנו כי לשמך תן כבוד, על חסדך על אמתך. למה לאמר הגוים, איה נא אלהיהם. ואלהינו בשמים כל אשר חפץ ירחיו. ודיהם ולא ימשונו, רגליהם ולא יחלכו, לא יתנו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם: ישראל בטח ביי, עזרם ומגנם הוא. בית אחרון בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו ביי, עזרם ומגנם הוא:

(All say:) Nor for our sake, O Lord, not for our sake, but for Your name's sake give glory, because of Your kindness and Your truth.

יי זכרנו יברך, יברך את בית ישראל, יברך את בית אחרון. יברך יראי יי, חסדו עם הגדלים. יסוף יי עליכם, עליכם ועל בניכם. ברכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא תמתים יחללו יי, ולא כל ירדי דומת. ואנחנו יברך יי, מעתה ועד עולם, תללתי:

The Lord who has remembered us will bless; He will bless the house of Israel ... Halleluyah! How can I repay the Lord for all His kind acts toward me? I will raise the cup of salvations, and call upon the name of the Lord. Halleluyah!

Give thanks to the Lord, all you nations; praise Him, all you peoples!

Give thanks to the Lord, for He is good; <i>His kindness endures forever.</i> .....	כי לעולם חסדו:	And took Israel out from among them, With a strong hand and an outstretched arm,	כי לעולם חסדו:
Give thanks to the God above gods, ...	כי לעולם חסדו:	To him who parted the Red Sea, And caused Israel to pass through it,	כי לעולם חסדו:
Give thanks to the Lord of lords, .....	כי לעולם חסדו:	And threw Pharaoh and his host in the Red Sea,	כי לעולם חסדו:
To Him who alone does great wonders,	כי לעולם חסדו:	To Him who led His people through the wilderness,	כי לעולם חסדו:
To Him who made the heavens with understanding,	כי לעולם חסדו:	To Him who smote great kings, And slew mighty kings,	כי לעולם חסדו:
To Him who stretched the earth over the waters,	כי לעולם חסדו:	Sihon, king of the Amorites, And Og, king of Bashan,	כי לעולם חסדו:
To Him who made the great lights, The sun to reign by day, The moon and the stars to reign by night,	כי לעולם חסדו:	And gave their land as an inheritance, An inheritance to Israel His servant, Who remembered us in our low state, And released us from our foes, Who gives food to all creatures,	כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו:
To Him who smote Egypt in their firstborn,	כי לעולם חסדו:		

Fourth Cup פוס רביעית The blessing over wine is said and the fourth cup is drunk while reclining:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. (Don't drink it yet!)

ועל תנובת השדה, ועל ארץ חמדה טובה ורחבה, שראית והחלת לאבותינו, לאכול מפריה ולשפוע מטובה. רחם נא יי אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מזבחתך ועל היכלך. ובנה ירושלים עיר הקודש במקרה בנינו, ונעלנו לתוכה, ושמחנו בבנינה ונאכל מפריה ונשפוע מטובה, ונברך עליה בקדשה וקדושה ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן.

**B**lessed are You, Lord our God, King of the Universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on your altar and your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity; and grant us happiness on this Feast of Matzot; For Thou, O Lord, are good and beneficent to all, and we thank You for the land and the fruit of the vine. *(OK, now the fourth cup is drunk.)*

Nirtzah                      נִרְצָה

**T**he Seder now concludes according to Halacha, complete in all laws and ordinances. Just as we were privileged to celebrate it tonight, so may we be granted to perform it again. Oh Lord, who dwells in the heights above, establish us as a countless people once again, speedily guide Israel as a redeemed people, to the land of Zion with song.

**NEXT YEAR IN JERUSALEM!**    *Bring migrants, immigrants and refugees in via El Al paper airplanes*

**T**his year we are here, next year in the Promised Land. *Sing: L'Shana Haba'a, B'Yerushalayim ... Habnuya!*

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

*Everyone read together:*

**O**ur God and God of our Fathers, help us to live by our faith.

Where there is hatred, may we bring love,  
Where there is pain, may we bring healing,  
Where there is darkness, may we bring light,  
Where there is despair, may we bring hope,  
Where there is discord, may we bring peace.  
Make this a better world, and begin with us.

[Al Stoloff]

*Say on second night:*    **A**nd You Shall Say: It is the Pesach Sacrifice.

*A list of events that happened during Passover usually follows this, the text of which you can find in a traditional Haggadah.*

Ki Lo Naeh                      כִּי לֹא נֵאָה

Powerful in kingship, truly chosen, His troops sing to Him: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are His due. Famous in kingship, truly glorious, His faithful sing to Him: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are His due.

אָדִיר בְּמַלְכוּתוֹ, בְּחֹר פְּהִלָּתוֹ, גְּדוּדָיו לֹא מָרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִם לֵךְ, לֵךְ ?! חַמְדְּמַלְכוּתוֹ.  
כִּי לֹא נֵאָה, כִּי לֹא נֵאָה.

דָּגוּל בְּמַלְכוּתוֹ, הַדוּר פְּהִלָּתוֹ, וְתִיקָיו לֹא מָרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִם לֵךְ, לֵךְ ?! חַמְדְּמַלְכוּתוֹ.  
כִּי לֹא נֵאָה, כִּי לֹא נֵאָה.

Say on second night:

This is the first day of the Omer **היום יום אחד לעומר**

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצננו על ספירת העמר:  
יהי רצון מלפניך יי אלהינו ואלהי אבותינו שישנה בית המקדש במהרה בימינו ותן חלקנו בתורתך:

May it be your will, O Eternal, our God, and the God of our ancestors, speedily rebuild your temple in our days, and grant us our share in your Law.

**E**nding songs! YAY!

**Chad Gadya**

**חד גדיא, חד גדיא**

**חד גדיא, חד גדיא  
דזבין אבא בתרי זויג, חד גדיא, חד גדיא.**

**Leader and chorus version** *Select volunteers for each animal sound*

One little goat "Ma Ma"  
That my Abba bought "Thanks Dad"  
With two Gold coins, Chad Gadya, Chad Gadya.

And then there came a cat "Meow"  
That ate the little goat "Ma Ma"  
That my Abba bought "Thanks Dad"  
With two Gold coins, Chad Gadya, Chad Gadya.



And then there came a dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came some water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came an ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then came the Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came our God ("Yay!"); Who killed Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

חד גִּדְּיָא, חד גִּדְּיָא, חד גִּדְּיָא.  
 דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא, חד גִּדְּיָא.  
 וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגַדְּיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא, חד גִּדְּיָא.  
 וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוּנְרָא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא, חד גִּדְּיָא.  
 וְאַתָּא חוּטְרָא, וְחִפְּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא, חד גִּדְּיָא.  
 וְאַתָּא נִרְאָא, וְשָׂרְף לְחוּטְרָא, דְּחִפְּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא.  
 וְאַתָּא מִשָּׂא, וְכַבְּה לְנִרְאָא, דְּשָׂרְף לְחוּטְרָא, דְּחִפְּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חד גִּדְּיָא !!<sup>2</sup>

*Echad Mi Yodea* was written as a polemic against the Christian world. You Christians say there are three gods? No, there's just one! You say there is one father? Nope, there were three! And even: You say conception happens immaculately? Nope, it takes nine months! Although originally written with 12 verses, a thirteenth was later added to serve as further polemic – in Christianity, thirteen may be an unlucky number (consider the number of attendants at the last supper) but in Judaism, thirteen is especially lucky (Bar Mitzvah, the attributes of God, etc).

## Echad Mi Yodea אֶחָד מִי יוֹדֵעַ?

(Find words in traditional Haggadah)

Adir Hu

## אָדִיר הוּא

אָדִיר הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב.  
 אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 בַּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב, בְּמַחְרָה  
 בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 הַדוּר הוּא, נְתִיק הוּא, זָפְאֵי הוּא, חֲסִיד הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב,  
 בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 טְהוֹר הוּא, יְחִיד הוּא, כְּפִיר הוּא, לָמוּד הוּא, מְלֶכֶךְ הוּא, נוֹרָא הוּא,  
 סְגִיב הוּא, עֲזִיז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב,  
 בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּפִקִּי הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב,  
 בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.



## APPENDIX – Original unabridged texts

### Symbols off the Seder Plate as told to Frederick Kaimann

Ever since I was a child one of the biggest puzzles of seder, other than why the seder leader hid the afikomen in the same place every year, was why only some of the food on the table was described in the serious, mythopoetic high tones reserved for mostly things we didn't eat. Ever have roasted egg at Passover? Or lamb? So what about the other stuff served? What about the things brought out of the kitchen in larger quantities, the soup, the meat, the dessert? I asked these questions to my religious school teachers. They dismissed me as silly. I asked family members who replied with a simple "That's what we've always done" non-answer. Finally, I asked my uncle, a rabbi. This is what he said. "Ah, you have discovered one of the great mysteries of the seder, my wise nephew. Even some of the grandest masters of Rabbinic law have overlooked this obvious question embedded in our ancient tradition. Just asking this question starts to unlock the hidden meaning of the seder. You are still a young boy, so I will answer you in a way that you can understand. As you grow up, you will find greater meanings and contradictions in these answers. Here is what you want to know."

#### For Starters

The greatest non-explicit symbol of the seder, of course, is the matzah ball in chicken soup. The shape of the matzah ball represents the sphere of the world; the unity of the divine purpose is its singular outside surface; and the light texture is His word's lofty ideals. A dense and small matzah ball means God's message is simple yet filling. Flavorful chicken soup means God's message can be boiled down. Thin soup means the pursuit of meaning takes time that rushing forestalls.

#### What of the herring?

Bordering the great oceans of wisdom are infinite beaches of insight where each grain of sand represents an aspect of the Most High. Sometimes washing up on that bed of wonder are the lowly herring which contribute their flesh to the Divine purpose. Mustard herring cuts through the sinuses of confusion to reach the ultimate truth. Creamed herring is the mother's milk of nurturing over the salty way of experience. Chopped liver represents the ultimate sacrifice paid by Egypt's first born. Everyone knows the story of the tenth plague. The kiddie version is that the Angel of Death visited each Egyptian house, somehow killing the first born therein with a nasty look, kind of like an unhappy Avon Lady. Did you ever notice that no one ever said how the killings were done? Most people don't teach their children the truth, that the Angle of Death torn open the chest cavities of those doomed Egyptians and ripped the pulsing liver right out of their living bodies.

Of course we commemorate this violence with cow's or chicken's liver now but retain the memory of this blood bath by sopping up the liver on a piece of absorbent matzah.

#### The Main Course

The meaning of the brisket is clear. It starts in a state of toughness like the difficulty of understanding the divine's every aspect. A tough problem, through study, prayer and acts of loving kindness can be transformed into an edible, sliceable dish. Baking the brisket once will only yield the first level of its meaning. A second exposure to the fires of truth will reveal a deeper purpose and higher grasp of the divine. Catsup, the red elixir of repentance, adds a clarity of flavor. And onion soup mix contributes the zip passion needed to jump the gaps of doubt. Some people substitute turkey for the meat. A dry turkey represents a desert journey that leads to fulfillment. A moist one means the Land of Milk and Honey is already here, one need only open one's eyes to realize it. The tzimmes is beyond my comprehension. But I do know this: when the highest of the high rabbinic masters, the Bal Shem Tov himself, was asked about tzimmes, he stole a glance at his wife through the kitchen door. Lowering her wooden spoon ever so slightly, she narrowed her eyes a fraction and glanced back at the stove. The Besht nodded submissively twice, didn't say a single word on the subject and entered deep meditation until dinner was served.

Now, we come to the roasted potatoes. My dear nephew, that one is easy. Just look into the word itself. This food is, literally, the toes of God. The origin of the word goes back 500 years to medieval Quechua, the tongue of Andean Petu where the potato was first harnessed into agriculture centuries before. Spanish conquistador Francisco Pizarro, who broke into the Incan heartland in 1532, found the cultivation of the potato common. He adopted it to Spanish tastes by roasting it with butter, declaring, "I suck at the toes of the divine and expect to be rewarded thusly." God, of course, does not have a foot fetish, and gave the Conquistador a swift kick in the face, at the hands of his former business partner's son, Diego Almagro on June 26, 1541. Bleeding from multiple sword wounds, Pizarro painted a cross on the floor in his own blood and perished. Back in Seville, the seat of the colonial empire, the court physician to Spanish King Charles I recognized the value of the potato samples brought back by the Spanish galleons weighed down by the Incan gold and silver. This physician, a closeted Jew who hid his religion in order to survive, grew the first potato plants in Europe and propagated the species via the Jewish underground throughout Europe.

His contacts in Amsterdam spread the potato to Russia. His associates in Venice planted potatoes in the Balkans, the Black sea coast and up the Danube, Don and Dnieper River systems. But it was the physician's brother in England who took the potato to Ireland where it enjoyed its most celebrated status. A descendent of that brother, by the way, was Rabbi Yitzhak HaLevi Herzon, chief rabbi of Ireland 1919-1937, then Palestine/Israel from 1937-1959. His son was Chaim Herzon, the sixth president of Israel.

The final symbol to describe is that which undergirds the whole seder experience. I am talking, of course, about the table cloth. Whether of poly-blend or 100% cotton or even fine linen sealed under a clear plastic sheet, the table cloth supports it all. It is hearty like Divine teaching and resilient like Divine love. As it is written, "And on that day, you shall tell your children of slavery in the land of Egypt. And you shall tip your cup four times though one person shall tip a fifth, whereupon a great flood will overtake the table cloth.

#### **More details about immigration:**

In 2016, 1.49 million foreign-born individuals moved to the United States, a 7% increase from the 1.38 million coming in 2015. India was the leading country of origin, with 175,100 arriving in 2016, followed by 160,200 from China/Hong Kong, 150,400 from Mexico, 54,700 from Cuba, and 46,600 from the Philippines. India and China surpassed Mexico in 2013 as the top origin countries for recent arrivals. Among the top countries of recent immigrants, many more Cuban born arrived in 2016 (54,700) compared to 2015 (31,500)—an increase of 74%. In contrast, Canadian arrivals dropped 19%: 38,400 in 2016, versus 47,300 in 2015.

Source for numbers of illegal immigrants: [pewresearch.org/fact-tank/2018/11/28/5-facts-about-illegal-immigration-in-the-u-s](http://pewresearch.org/fact-tank/2018/11/28/5-facts-about-illegal-immigration-in-the-u-s)

And no amount of blotting nor washing nor seltzer will overcome the stain. And it shall be with you for all time."

Of one symbol you did not ask, desserts. Since you did not ask about the desserts, you distance yourself from the divine rewards. You could have said, now tell me uncle, about everything served at seder, from the first smell when walking in the door to the last morsel of sponge cake, macaroon or meringue.

But you did not say that. By not including desserts, you deny yourself the full experience of the seder. You fall asleep before the best part. For that you will have to live the life of a Jew, always seeking and never finding. It is as if no one found the afikomen year after year. It was just put aside and aside until one day every wall on every floor of the house was plastered with afikomen. And that would be an abomination. Because no one has afikomen wall paper. Don't be silly. If there is anything that you have learned, it must be that.