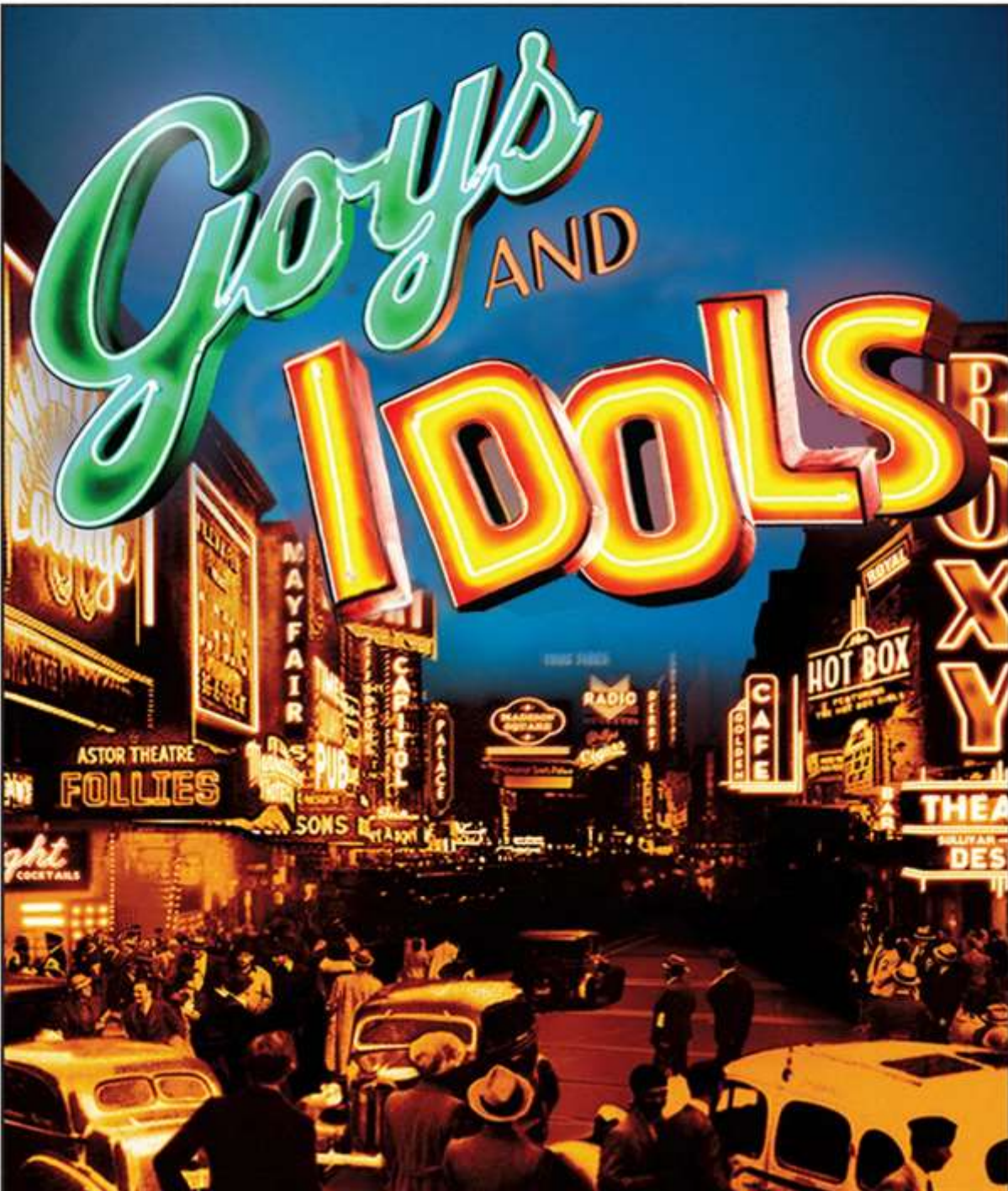


# PLAYBILL

RAMBAM THEATRE



# WELCOME TO OUR SEDER

Tonight we celebrate Goys and Idols, no, Guys and Dolls, one of the most beloved musicals from Broadway's Golden Age. It was one of the first musicals about Broadway – not theatre, but post-Depression life on the street. It has a plot more complex than a Talmudic tractate, so nu ... perfect?? One gambler is just one step ahead of the law, always on the lookout for locations for his next floating crap game. Another gambler can't refuse odds on any bet. The first gambler needs money to rent space for the game, thinking he'll get it by betting the second he can't date a prude who works at a Salvation-army-like Mission. Our first guy is forever engaged to a showgirl, the Christian mission is in danger of being closed down, the Mission girl gets drunk in Havana, the gamblers break into the mission to play craps, the first guy avoids his elopement by running a new game in the sewers, when all the gamblers lose bets and go to a revival meeting where the guy with the best voice invents a dream sequence ... I told ya none of it makes sense. What makes the play sparkle is the music. We'll put some flesh on this turkey later, but first we should imbibe a little wine to fully appreciate the story. We sanctify that action by reciting the Kiddush.

Kadesh

קִדְּשׁ

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן;  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם  
חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ, מִקְרָא קִדְּשׁ, זְכָר לַיְצִיאַת מִצְרָיִם.  
כִּי בָנוּ בְּחִרְתָּ וְאוֹתְנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קִדְּשָׁתָּ בְּשִׂמְחָה  
וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ יִשְׂרָאֵל וְחַזְמִינִים:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזְמַן 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.*

Washing the hands וְרַחַץ

The play and film is based on two stories by famed short-story writer Damon Runyon. Damon wrote hundreds of short stories – he was originally a sports columnist for Hearst publications, finding the eccentric and unusual on the baseball field and boxing matches. One story that led to Guys and Dolls was *The Idyll of Miss Sarah Brown*. Our first encounter with Idols.

Twenty of his stories became films. Most are humorous and sentimental tales of gamblers, hustlers, actors, and gangsters. Many have colorful names like Benny Southstreet, Big Jule, Harry the Horse, Good Time Charley, Dave the Dude, Liver Lips Louie and The Seldom Seen Kid. The title of his stories is often name of the principal character. In Damon's story *Tobias the Terrible*, Tobias speaks of love: "If I have all the tears that are shed on Broadway by guys in love, I will have enough salt water to start an opposition ocean to the Atlantic and Pacific, with enough left over to run the Great Salt Lake out of business."

And tears and salt water leads us to ...

Karpas

כַּרְפָּס

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי 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

יִחַץ

*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.*

*[All parodies in this Seder are copyright ©2022-2023 Robyn Shoulson, and were written for this Seder]*

This is the bread of addiction which our fore-gamblers sought in the land of New Amsterdam. Let all who are desperate, come and try your luck. Let all who are greedy, come and lubricate your hangover. No no, let all who are speedy, come and refrigerate your Leftovers. I mean, let all who are needy, come and celebrate Passover.

At present we are here in the sewers, avoiding the Law; next year may we be in the perfect craps location. At present we are slaves to the con; next year may we be free to win.

Time to put flesh on the turkey. The music for the play was written by Frank Loesser, a music genius who was called the most versatile of all Broadway composers. He had five Broadway musicals – including *Most Happy Fella* and *How To Succeed In Business Without Really Trying*, in addition to *Guys and Idols*. Each had a unique sound and style. He wrote lyrics for over 60 films and over 700 songs. (Did he ever sleep?) Apparently, just barely. One article said he had so much nervous energy that he slept only four hours each night, working the rest of the time.

The actor who played that first gambler "always on the lookout for locations for his next floating crap game" on Broadway was Sam Levene. Sam (born Scholem Lewin) was the son of a cantor and fluent in Yiddish. Several of his roles capitalized on his streetwise manner, which Loesser felt was ideal for the tough-guy gambler Nathan Detroit, the lead in *Guys and Dolls*. In a 5-decade career, Sam played 39 Broadway productions at 29 different theaters (1,600 times in one of them). Yet his Orthodox father never stepped into a theater and never saw Sam perform.

However, Sam couldn't sing. (That's OK: his cantor father couldn't act!) So when the film was made 5 years later, Levene lost the role of Nathan Detroit to Frank Sinatra. It was a very controversial choice. The film director wanted Levene, saying the role was "written for Sam, who was divine in it." Although Sam was tone-deaf, his performance was "charming in its ineptitude." Frank Loesser felt Sinatra played the part like a dapper Italian swinger, and hated how Sinatra turned the rumpled Nathan Detroit into a smoothie. When Loesser died 14 years later, he'd kept his promise to never watch the film where Sinatra played Nathan. At the time, Stephen Sondheim was a film reviewer and panned Sinatra's "lackadaisical performance": his "careless attempt at characterization has none of the sob in the voice and ulcer in the stomach that the part requires," which Sam did so well on stage. "Sinatra sings on pitch, but colorlessly; Levene sang off pitch, but acted while he sang."

Why did Sinatra get the part? Because producer Samuel Goldwyn wanted him, saying "You can't have a Jew playing a Jew, it wouldn't work on screen." And now generations have seen Sinatra's depiction of Nathan Detroit. However, Nathan has had several other interpreters: he's been played by Walter Matthau, Alan King, and, in the role that made him a star, Nathan Lane.

Why is this musical different from all other musicals?

In other plays, the guy gets the gal;  
in this play, the Gal gets the Guy. (Though it takes years.)

In all other films, ethnics play their own ethnicities;  
in this film, a Jew can't play a Jew.

On all other nights, Nathan always finds a place for the crap game;  
Tonight, when the police are on his back, he can't find one.

In most musicals, the composer and lyricist show early promise;  
in this play, not so much.

(Loesser hated his father's refined tastes in music, and took up the harmonica. Further, he was expelled from Townsend Harris High School, and after one year was expelled from the City College of New York for failing every subject except English and gym.) OK, OK, he did show promise: his father, a full-time piano teacher, never taught his son, yet Frank could play any tune he heard by ear ... when he was four years old!)

Hark now to our questions about the seder's symbolism, cast into the melody written by the adult prodigy.

Ask Me Why (Tune of *If I were a Bell*)



Ask me why is this meal  
So unlike other dinners we meet in.  
Well sir, all I can say is:  
Just matzah, no chametz is eaten.  
  
And our veggies are not just sweet,  
Simply carrots and greens or french fries,  
Some are bitter, and some have some heat,  
Some can even bring tears to our eyes!  
  
Ask again why our dips  
Are not salsa or green guacamole.

Yet we're dipping now twice,  
Once charoset, then salt water — holy?  
  
And we're all leaning back  
And we're all, eating like Kings.  
What's the answer, my friends,  
Doing ...  
Just  
Once  
Yearly  
Things!

Now the traditional questions that have been asked for at least 900 years.

*The second cup of wine is poured and the youngest in each family asks The Four Questions:*

Ma Nishtana **מה נשתנה**

The Traditional Four Questions; and our new additions/editions:

**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.



מה נשתנה הלילה הזה מכל הלילות?  
שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה בלע מצה:  
שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה מרוה:  
שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים:  
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה בלגנו מסבין:

Magid **מגיד**

**W**e now relate the story. Come and hear the story of our people, the story we relive on Seder night.

We were slaves to the crapshooters in New York's underworld, but Lt. Brannigan tried to take us out of there with the mighty hand and outstretched arm of the laws of New York State. General Cartwright, the leader of the Save-a-Soul Mission, tried to bring us sinners from evil to redemption. Had the writers and producers not taken the principals out of the underworld, then we, our children and grandchildren would still be enslaved.

Even if we all were wise, perceptive, experienced, and well-versed in the rules of craps, blackjack, baccarat and European Roulette, it would still be our duty to read from Hoyle's book of *Card Game Rules*. The more one discusses Frank Loesser, the more praise he deserves.

Let's return and retrieve those Guys who don't know where tonight's game is going to be located. Next year in Jerusalem? Hardly. Not for these wiseguy.

The character of Nathan Detroit organizes the best floating crap game in NYC. But the only location he can find requires a \$1000 deposit, cash that Nathan doesn't have. The high-stakes gambler Sky Masterson is in town, and Nathan schemes to find a bet that he can't lose – to take a prude from the Christian mission on a date. Sky accepts and goes to the Mission. Failing to charm Sister Sarah Brown, in exchange for the date, he offers to bring "one dozen genuine sinners" to the next revival. Sarah is forced to accept when, due to the lack of interest in their tough part of town, the leader of the Mission threatens to shut down the New York Mission. To get his sinners to go the Mission, Sky bets the entire seedy group – if he loses his next roll, he'll pay them all \$1000, and if he wins, all they have to do is show up at the next revival meeting. Is *Luck a Lady* for Sky? Well, the next scene has the gamblers at the Mission. What do you think?

Now the Dolls part. Both Nathan and Sky have love interests. Adelaide, a leading nightclub entertainer, has been engaged to Nathan for 14 years (and has written her mother they've been married for 12 years with 5 children). Time and time again, he agrees to marry her or elope, only to run a crap game somewhere. Adelaide's best song reads from a medical book explaining her long-running cold may be due to Nathan's refusal to marry.

Meanwhile, Sky takes Sarah to Havana, where she kisses him (perhaps enabled by the rum in her drink). After getting the gamblers to the Mission, Sky returns the money to Nathan, claiming he lost the bet. Sarah realizes that Sky cares for her. All characters celebrate as Broadway is closed for the double wedding of Sky and Sarah, Nathan and Adelaide.

It happened one evening that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the craps table inside the Mission. They spent the whole night watching the dice roll until their students came and said to them: "Rabbis, what are you doing here!?"

## .Four Sons אַרְבֵּעַ בְּנִים

**B**lessed be God who has given Hoyle's book to His people; blessed be He. The Good Book speaks of four sons; a wisecracking one, a wicked one (just *one?!),* a simple-minded one, and one who is not able yet to throw the dice.

What says the Wise(cracking) one? He asks: "What are these testimonies, statutes, and judgments which the City of NY has commanded us?" Then you shall instruct him in the laws of making book, that once the crap shooter throws the dice, no additional wagers ought to be set on the table.

What says the wicked one? He asks: "What does place bets mean to you?" By the word "you," it is clear he does not include himself, and thus has withdrawn himself from the game. So tell him bluntly: "This is done because of what Nathan did for me when I arrived to the game." For me and not for him; for had he been there, he would not have been thought worthy to join the pool.

What says the simple one? He asks: "What is this?" You shall tell him, "Working with a mighty hand, the loaded dice did provide for the needy gambler." Then you shall instruct him in the laws of fielding bets for good wagers, that the best strategy is to bet table minimums at Don't Pass and Don't Come, then reach your desired total wager by laying the odds.

As for the one who is too young to be a shooter, you must keep his interest until the minimum entry age, as it is said: "You shall tell your son on that day, this all will be yours, if the cops and the missionaries and hidden rum drinks and smoke-filled back rooms don't get to you first."

Come let us hear now Adelaide's lament, where she complains about Nathan never marrying her, which has been recast (so to speak) for our purposes.

### Four Sons Lament (Tune of *Adelaide's Lament*)



The average Yeshiva bochur  
Pious and reverent,  
Ponders the laws and tractates of this day.  
Spends all his time in learning,  
Praying with great intent,  
And still he questions just what these laws say.

In other words,  
As he ponders all day on the meanings  
of all these words ...  
A person, just needs to be heard.

He can pore over volumes and concentrate  
Over the tractates long,  
And he still can have questions of just what to do,  
Of what's right or wrong,  
It remains up to us to support him  
So that he'll stay strong –  
This person, should always be heard.

4

And then there's his vagrant brother,  
Bent on the joys of life  
Wondering what can be the use of prayer.  
Spending all day in the barroom  
Blithely avoiding strife  
Living his life without a single care.

In other words,  
Even though, in his way, he is prodigal and dissolute,  
This person, we must learn to recruit.

He can fritter away all the time that he has  
On empty pursuits,  
He can challenge our practice and mock all our laws  
Say they're vain disputes,  
Still we have to be there to engage him,  
Though he won't give a hoot!  
This person, we must learn to recruit.

And furthermore.  
There are two other guys  
Who are never concerned with their fate,  
It's these two, that we must educate.

One just looks all around at the stuff that we do  
With a puzzled grin,  
One might like to know more, but he hasn't a clue  
Just where to begin,  
So we take them to school so they'll learn  
about mitzvos  
And not to sin.  
Yes, these two, we must educate.

We'll win!  
We'll bring all four in.  
Yes, the wise son,  
And the bad son,  
And the two sons who need to be taught,  
When we demonstrate we're a community,  
We're not leaving anyone out!  
We'll show them –  
Yes, that's what we're all, a- bout!

**Read responsively:**

**J**acob went down to Egypt, compelled by the word of God; and sojourned there. Considerably later, Nathan went down to 8th Avenue, compelled by the love of craps, in search of a secret location for his next game.

Let's leave Nathan (and Jacob) for a few moments. Damon Runyan, the writer who created Nathan and Sky, wrote in a distinctive and well-loved style. In his honor, a block located in NYC, Hell's Kitchen near the Theater District, is named Runyon's Way.

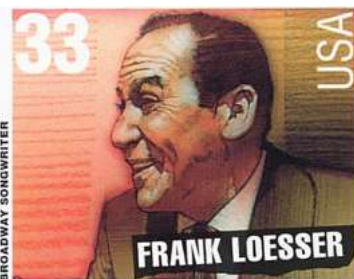


He was born in Manhattan, so of course he'd write love letters to NYC and Broadway. Manhattan, KS. But we're not in Kansas anymore. That was another seder.



When Runyan died in December of 1946, his ashes were scattered from a DC-3 airplane over Broadway by Eddie Rickenbacker. It was an infringement of the law,

but widely approved.



Frank Loesser, who wrote the show's music and lyrics, was educated in the vein of European composers by his parents, secular German Jews (his father taught piano full time). Much of his childhood was spent writing his own music and, as noted earlier, playing the harmonica. But after the sudden death of his father when Frank was 16, he was forced to support his family, working at a variety of jobs (from process server and ad salesman to press representative and cartoonist). He continued composing songs throughout this time: his first credited song was when he was 21, and at age 24 had two hit songs, one of which was recorded by Benny Goodman.

In his mid-20s, he performed at a nightclub. The contacts he made there led to his first Broadway musical (he was 26). This lasted only four nights. His other early collaborations fared no better and led to his description that his early days were a rendezvous with failure.

But he soon found work at Paramount in Hollywood. Before he was 30, he had written songs for several movies. He created several popular songs (such as "Heart and Soul" with Hoagy Carmichael), recorded by many notables: Marlene Dietrich, Peggy Lee, Dorothy Lamour, Bette Davis, Gene Autry, Glenn Miller, Fats Waller, even Olive Oyl (in a Popeye cartoon).<sup>1</sup> One pre-war song ("I've got spurs that) Jingle Jangle Jingle" was voted one of the Top 100 Western songs of all time. Of one song ("I Don't Want to Walk Without You"), Irving Berlin said it was the greatest song he wished he'd written.

During WWII, he continued writing for films and singles after enlisting in the Army's air division. Egypt didn't have an air division – but the one the Israelites had would have vanquished it. While in the Army, Loesser created the popular song "Praise the Lord and Pass the Ammunition." He wrote several songs at the request of the armed forces. (Imagine if Moses had commissioned a musical to keep the spirits up of the Israelites while in Egypt?) These included "What Do You Do in the Infantry?" "The Ballad of Rodger Young" and

<sup>1</sup> And much later, Paul McCartney (singing "On a Slow Boat to China")

"They're Either Too Young or Too Old" (about all the best guys being in the Army, and about what's left here at home, "the pickings are poor").

Later songs were "Baby, It's Cold Outside" (which the Israelites could say of their desert wanderings); "Wonderful Copenhagen" (redeemed ex-slaves could dream, couldn't they?); and "Inchworm" (given how fast they were advancing toward the Promised Land, they might have felt an inchworm would beat them out).

Loesser received many awards and accolades. He earned his only Tony with "Guys and Dolls" (Best Musical), but he was nominated two more times for "Most Happy Fella" and "How to Succeed." "Baby, It's Cold Outside" received an Academy Award, with four other songs being nominated. His Grammy was for "How to Succeed." Bob Fosse called *Guys and Dolls* "the greatest American musical of all time." When Loesser was asked why he didn't write more shows (who would ask that? — 60 films, 700 songs!), he replied "I don't write slowly. It's just that I throw out fast."

Meanwhile, our Israelite ancestors are suffering beneath the heat of the Egyptian sun, the cruelty of the Pharaoh's taskmasters, and worst labor laws this side of Pithom. Moses, from his room in the palace, hears the crying out of his people, and appeals to Pharaoh to Let My People Go. And because tonight we're at this seder, his petition is in the form of a song.

Let Israel Go! (Tune of *Take Back Your Mink*) [sung by Moses]



We came down to Egypt  
Two cent'ries ago,  
And we had many prosperous years.  
Then this new Pharaoh came  
And set down new rules  
That promoted enslavement and fear  
And last night as God then called me,  
This message came through loud and clear,  
And I'm telling you, Pharaoh to hear!!

Let Israel Go!  
Set them all free!  
You soon will know  
The cost denying this plea!

Our God is strong,  
Our God is right,  
Just play along  
So he won't show you his might!

You thought that each repressive act that you made  
Would be proof, and proclaim your esteem.  
But now I tell you we are all unafraid  
'Cause God's foiling all of your schemes!

So, let Israel go,  
Don't keep them enslaved,  
And then maybe Egypt and you will be saved.

And not too much later, Moses tells the Israelites that God will get them free because He has heard their cries. This is the first example of God answering our prayers. Listen (*and sing!*) now as we observe the interchange between God and his favorite Children.

A Dialog between The Children of Israel and God (Tune of *Sue Me*)



(Israel:)  
You promised us this, you promised us that,  
You promised us everything under the sun,  
We are sick and we're tired of breaking our backs  
As we wilt before Pharaoh's decrees.

When we think of the way we've slaved!  
And we think of the work we gave!  
It's just freedom we crave!

(God:)  
So here's Moses to free you  
See you  
I guarantee you  
I love you!

Heard you holler in fear now,  
[I'm] here now

Don't you see it's clear now  
I love you!

(Israel:)  
The best years of our lives we spent them toiling,  
building bricks!

(God:)  
Alright already  
I've just been so busy

Alright already  
It's true  
So nu

I'll see you,  
Free you,  
I guarantee you  
I LOVE YOU!!!

The Egyptians were dealt a horrific blow though God's will. How would our intrepid high-rollers be struck if they were the target of Divine Providence? What signs and wonders would our actors have seen while they tread the boards?

**T**hese are the plagues which the Holy Writer, blessed be Frank, brought upon the Players in Gotham City:

Police putting on the heat, disrupting your crap game  
Never having enough cash to rent space  
Losing the roll  
Losing the next roll  
And losing the next roll  
Your longtime fiancée making up children to save face  
Waiting forever to hook your man, who can't choose between love and craps  
Psychosomatic conditions due to constant marriage refusals  
Getting drunk in Havana  
Having your play selected for a Pulitzer, but having the Trustees of Columbia University veto it  
because your writer was a communist sympathizer (yes, this really happened)  
Losing the role of someone Jewish in the film because you *are* Jewish

Since we're talking about plagues, of course, it's time for another song!

Extraordinary Plagues Today (Tune of *Marry the Man Today*)



Although we issued our warning fair,  
Our lesson we have learned –  
You can't get through to Pharaoh,  
He's destined to get burned.

We said his people would suffer,  
With plagues and torture dire.  
But he just wouldn't listen!  
He's playing now with fire!

He simply took a gamble  
He got no guarantee  
Now look what he has to face  
To his disgrace!  
Now he'll see!

**Blood** was the first of ten.  
**Frogs** followed right along.  
Then **Lice** harassed all men.  
**Wild Beasts** came in a throng.

**Pestilence** outbreak next,  
Was that enough of sorrow?  
Think that you've just been hexed?  
Just wait until — Tomorrow!

**Boils** came to do him harm.  
Fire and ice in **Hail**.

**Locusts** began to swarm.  
**Darkness** came like a veil.

Haven't you had enough?  
Sick of these plagues of sorrow?  
Next will be really rough!  
We'll kill your sons,  
Your firstborn sons  
Your cherished ones ...  
**TOMORROW!**

Meanwhile back to our main story. We haven't forgotten that the Israelites have been crying out to Adonai, the God of our ancestors. He heard our voice and saw our affliction, our toil and our oppression. Through his prophet Moses, warning Pharaoh that if he didn't Let My People Go, He would inflict unspeakable harm and hardship on the people of Egypt.

With each plague, Pharaoh initially agreed to let the slaves depart, but changed his mind. How often have each of us wanted to do good, only to be overtaken by the evil influences of indifference, greed, and selfishness. We can all reflect how we would have acted in his place: as a supreme leader, divinely destined yet fearful of his vast store of slaves.



We now remember the plagues that struck ancient Egypt, the most cinematic episodes in the entire Torah.

Ten Plagues

עֶשֶׂר מַכּוֹת

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. Ha\_i
- 8. Locusts
- 9. Darkness
- 10. Death of the Firstborn

דָּם. צִפְרֻדֵּי. כְּנִים. עָרוּב. דְּבָר. שְׁחִין. בְּרָד. אֲרָבָה. חֲשָׁן. 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



From the *original* Maxwelll House Haggadah

Read responsively

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.

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

"Blood, fire, and columns of smoke."

How many abundant favors has God performed for us!

Dayenu

דַּיְנוּ

Sing traditional Dayenu

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בְּהֵם שְׁפָטִים, דַּיְנוּ:  
 אֱלוֹ עָשָׂה בְּהֵם שְׁפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דַּיְנוּ:  
 אֱלוֹ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דַּיְנוּ:  
 אֱלוֹ הָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מַמוֹנֵם, דַּיְנוּ:  
 אֱלוֹ נָתַן לָנוּ אֶת־מַמוֹנֵם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיְנוּ:  
 אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּה, דַּיְנוּ:  
 אֱלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֻרְבָּה, וְלֹא שָׁקַע צָרְנוֹ בְּתוֹכוֹ, דַּיְנוּ:  
 אֱלוֹ שָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְלֹא סָפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיְנוּ:  
 אֱלוֹ סָפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ אֶת־חַמֶּן, דַּיְנוּ:  
 אֱלוֹ הֶאֱכִילָנוּ אֶת־חַמֶּן, וְלֹא נָתַן לָנוּ אֶת־חֻשְׁבֵּת, דַּיְנוּ:  
 אֱלוֹ נָתַן לָנוּ אֶת־חֻשְׁבֵּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דַּיְנוּ:  
 אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־חַתּוּמֵי הַתּוֹרָה, דַּיְנוּ:  
 אֱלוֹ נָתַן לָנוּ אֶת־חַתּוּמֵי הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ:  
 אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בַּיִת תְּפִיחֵיהָ, דַּיְנוּ:

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ:  
 Ilu hotzi-hotzianu,  
 Hotzianu mi-Mitzrayim,  
 Hotzianu mi-Mitzrayim, Dayenu.  
 אֱלוֹ נָתַן לָנוּ אֶת־חֻשְׁבֵּת, דַּיְנוּ:  
 Ilu natan, natan lanu,  
 Natan lanu et ha-Shabat,  
 Natan lanu et ha-Shabat, Dayenu.  
 (chorus)  
 אֱלוֹ נָתַן לָנוּ אֶת־חַתּוּמֵי הַתּוֹרָה, דַּיְנוּ:  
 Ilu natan, natan lanu,  
 Natan lanu et ha-Torah,  
 Natan lanu et ha-Torah, Dayenu.  
 (chorus)

**Dayenu Madness** *Read as fast as possible*

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough—Dayenu!

Had He executed judgments against the Egyptians, and not their gods — Dayenu!

Had He executed judgments against their gods and not put to death their firstborn — Dayenu!

Had He put to death their firstborn, and not given us their riches — Dayenu!

Had He given us their riches, and not split the Sea for us — Dayenu!

Had He split the Sea for us, and not led us through it on dry land, — Dayenu!

Had He led us through it on dry land, and not sunk our foes in it — Dayenu!

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years — Dayenu!

Had He satisfied our needs in the desert for forty years, and not fed us the manna — Dayenu!

Had He fed us the manna, and not given us the Sabbath — Dayenu!

Had He given us the Sabbath, and not brought us to Mount Sinai — Dayenu!

Had He brought us to Mount Sinai, and not given us the Torah, — Dayenu!

Had He given us the Torah, and not brought us into Israel — Dayenu!

Had He brought us into Israel, and not built the Temple for us — Dayenu!

**All together:** How much more so, then, should we be grateful to God for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

Returning now to our play, we sing one of its most famous songs.

*Luck Be Dayenu Tonight (Tune of Luck be a Lady Tonight)*



So many gifts You gave!  
There is no room for doubt.  
And yet, we wonder – do we deserve this,  
And what could You leave out?

From Egypt we were led,  
You judged our captors bold,  
You showed Your might by killing their first-borns  
And giving us their gold.

We'll sing to You Dayenu,  
And list Your wondrous ways.  
So listen now as we declare Your praise.

We say Dayenu tonight.  
Listing the scope of Your might.  
God, You have always been our guardian  
and our savior.  
We'll say Dayenu tonight

You split for us the Red Sea,  
Drowning our foes as we flee,  
You gave us Manna in the desert as we wandered,  
For all these things we thank Thee.

And then you graced us with the Sabbath,  
'Cause we were weak, and we were scared.  
The Torah was Your next gift – the rules to behave,  
All this shows us just how much You cared.

So now, as we sit here tonight,  
Reflecting on all of Your might,  
You led us to Israel, and we built Your holy Temple,  
We say, Dayenu,  
Yes God, Dayenu!  
We say Dayenu  
Tonight!!!

**R**abbi Gamliel used to say that whoever does not mention the following three things on Passover has not fulfilled his duty: the sacrifice of Pesach, the unleavened bread, and the bitter herbs.

Whereas, Rebbe Natan used to say that whoever does not bring the following three things shall personally pass over the location of the game: the racing sheet, a wallet full of un-laundered bread, and their crooked dice.

**פֶּסַח** The Racing Tip Sheet, which our ancestors consulted during the existence of the Temple – for what reason was it used? Because the Omnipresent, blessed be He, passed over the horses of our ancestors in Egypt, as it is said: "You shall say, it is that which was provided unto the Lord, who spared the horses of the children of Israel in Egypt, when he smote Egyptians and paralyzed their thoroughbred horses at the Sea of Reeds, and the people bowed themselves and worshipped the words of the sacred parchment tip sheet."

**מַצָּה זֶה** *Show the unlaundered bread and say:* This Unlaundered Bread, which we now wave around, what does it mean? It is because the King of Kings, the Holy one, revealed Himself to our fathers and redeemed them and gave them enough dough to foment a game, as it is written: "They received the dough which they had brought out of Egypt hidden inside their unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provisions for their recreation."



**מְרוֹר זֶה** *Show the loaded dice and say:* These Crooked Dice, which we roll, what does it represent? They are used by the evil high-rollers who embittered the lives of our less dishonest gamblers, as it is written: "They embittered their lives with hard odds, in ivory and bone, and in all manner of castings on the floor. All their throws were imposed upon them with rigor."



*Fugue for Seder Symbols (Tune of Fugue for Tinhorns<sup>2</sup>)*

I've got the shank bone here  
Its meaning's pretty clear:  
The Temple sacrifices of yesteryear.

There's three  
These three  
We have to recite these three,  
To learn how we came to be  
All free, all free. *[Repeat chorus]*

And here's the matzah, guys,  
Our bread just didn't rise  
Before the time that we had to mobilize.

There's three  
These three  
We have to recite these three,

To learn how we came to be  
All free, all free.

The bitter herbs are next,  
And we were truly vexed  
By so much heavy work that could break our necks!

There's three  
These three  
We have to recite these three,  
To learn how we came to be  
All free, all free.

Shank bone's one...  
Matza's two...  
Herbs are three...  
All at our Se-der here!!

**בְּכָל-דּוֹר וָדוֹר** In every generation each individual is bound to regard himself as though he personally had come out of Egypt, as it is said: "You shall tell your son on that day: This is on account of what the Eternal did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is said: "He took us out from there in order to bring us in, that He might give us the land which He had sworn to our ancestors."

*Fill the second cup. 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 the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom,

<sup>2</sup> A tinhorn is defined as a person pretending to have money, influence, or ability, a term often used to describe gamblers

out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

As the Israelites flee from Egypt, they approached the Red Sea. They see Pharaoh's army in the distance, they see the great waters ahead. In spite of experiencing the miracles of the plagues, they despair because they think they're trapped. To encourage his people, Moses goes to the proscenium and sings:

Sit Down – We're Crossing! (Tune of *Rockin' the Boat*)



I dreamed last night  
That I saw a bush was burning,  
And by some chance  
It was not being consumed!

And as I watched  
I heard someone whisper to me,  
And His message was not  
What I assumed!

'Cause He said to me -  
You must go!  
My sons require My aid!  
He said to me -  
Face Pharaoh!  
And tell him you're unafraid!

For My people will be redeemed soon!  
And Egypt will know that they've been betrayed!  
Be brave,  
They're slaves!  
He must behave!  
His evil will now be repaid!

We dreamed last night  
That an angel came from heaven,  
Or, could it be?  
Was it actually our Lord?

And as we watched we heard  
Voices crying "Save Me!"  
That's the moment we all looked heavenward.

And we said to ourselves --  
It's here!  
Redeemed by our Lord of Hosts!

We said to ourselves --  
Let's cheer!  
It's real! No longer just boasts!

And the devil will drag them under,  
As the Red Sea drowns them – they'll never float!  
It's clear, it's here, it's time to cheer,  
We're crossing now – with no boat!

The plot of *Guys and Dolls* centers around a revival meeting, so it's not coincidental the show had seven revivals in New York, eight runs in London, including two all-black productions. Our own seder has had several dozen revivals. And of course, the seder is a ceremony where we "revive" our memories and lessons of the past. So let's revive ourselves now with ...

Second Cup כּוֹס שְׁנִי

*Over the second cup of wine, recite:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Rachzah רְחִצָּה *Wash the hands for the meal*

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

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:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

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 זכר למקדש כהליל** 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."



Oldest Established Seder

Tune of *The Oldest Established (Permanent Floating Crap Game)*

The Pesach hotels want three grand,  
And we ain't got three grand on hand!  
There's a Seder at our JCC  
But the crowd there is too much for me!

We could go to your sister – it's not too far,  
But too many kids there make me wanna shout!  
And things being the way they are—  
Going to your mother this year is out!!

So the Spiegel house must be the spot,  
The best Seder around's what they've got!

Well, it's good old reliable Spiegels!  
And we gather here every spring.  
When we look for a Seder  
That's clever and new,  
We don't have to look far, cause we just turn to you!

Yes, the good old reliable Spiegels!  
And it's wonderful to be here!  
It's our oldest established, permanent, yummy  
Seder every year!

Where's the riddles?  
Where's the meal?  
(Gotta have a meal or else it's no deal!)

It's our oldest, established, fabulous, super Seder  
every year!

Now we eat (all together now) ...

**The Festive Meal שלחן עורף**

Tzafon

צפון



Find the Afikomen. Eat the Afikomen.



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

[Exclude \* paragraphs for shorter prayer]

בִּרְכַת הַמִּזוֹן

(Read rightmost column first)

שיר המעלות בשוב יי את שיבת ציון היינו פחלמים: אז ומלא שחוק פינו ולשונו רנה אז לאמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שמחים: שובה יי את שבייתנו באפיקים בנגב: הארעים בדםעה ברנה יקצרו: הלוח ילך ובכח נשא משה הצרע בא גבא ברנה נשא אלמתי:

הנחמן, הוא ומלוד עלינו לעולם ועד. הנחמן, הוא ותברך בשמים ובארץ. הנחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחנו זה שאכלנו עליו. הנחמן, הוא ישלח לנו את אלהינו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

- Leader: רבותי וברך!
- Group: יהי שם יי מברך מעתה ועד עולם.
- Leader: יהי שם יי מברך מעתה ועד עולם.
- Leader: ברשות חתכה, וברך אלהינו שאכלנו משלו.
- Group: ברך אלהינו שאכלנו משלו ובטובו היינו.
- Leader: ברך אלהינו שאכלנו משלו ובטובו היינו.
- Group: ברך הוא וברך שמו:

\* הנחמן, הוא יברך את כל המקובלין פאן, For communal meals: אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מפל כל. כן וברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמון: במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאלהי ישענו, ונמצא חן ושקל טוב בעיני אלהים ואדם:

ברך אלהי יי, אלהינו מלך העולם, חן את העולם בלו בטובו בחר בחסד וברחמים הוא נתן להם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרינס לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברך אלהי יי, חן את הכל:

Shabbat: הנחמן, הוא ינח ילנו יום שפלו שבת ומנוחה לחיי העולמים:

Festivals: הנחמן, הוא ינחילנו יום שפלו טוב: עשה שלום במרומינו, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמון:

Melody פתוב: ואכלת ושבעת, וברכת את יי אלהיך על הארץ מטבה אשר נתן לך. ברך אלהי יי, על הארץ ועל המזון:

\* יראו את יי קדשיו, כי אין מחסור ליראיו: כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב: חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשביע לכל חי רצון: ברך הגבר אשר יבטח ביי, והזה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש להם:

ובנה ירושלים עיר הקדש במהרה ביינו. ברך אלהי יי, בונה ברמיו ירושלים. אמון.

יי עז לעמו יתן, יי וברך את עמו בשלום:

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

[Exclude \* paragraphs for shorter prayer]

בְּרַכַּת הַמִּזוֹן

(Read rightmost column first)

\* הנרמז, הוא יברך את כל המסובין פאן, איתנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מכל כל.

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.

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

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: הנרמז, הוא ינחילנו יום שפלו שבת ומנוחא לחיי העולמים:

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

Festivals: הנרמז, הוא ינחילנו יום שפלו טוב: May God grant us the day that will be entirely good.

עשה שלום במרומי, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמן:

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.

\* יראו את יי קדשיו, כי אין מחסור ליראיו: כפירים רשו ורעבו, וזרשי יי לא יחסרו כל טוב: חזו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי, ונהגה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נגעב, וזרעו מבקש לחם:

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.

יי עז לעמו יתן, יי יברך את עמו בשלום:

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

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא שחוק פינו ולשוננו רנה אז לאמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שמים: שובה יי את שביטנו כפאפיקים בנגב: הארעים בדמעה ברנה יקצרו: הלוד גלוד ויבכו נשא מושך החרע בא יבא ברנה נשא אלהמתי:

[Psalm 126]

Leader: רבותי נברך!

Let us praise God!

Group: יהי שם יי מברך מעתה ועד עולם.

Leader: יהי שם יי מברך מעתה ועד עולם.

Praised be the name of God, now and forever.

Leader: ברשות החברה, נברך אלהינו שאכלנו משלו.

Praised be our God, of whose abundance we have eaten.

Group: ברוך אלהינו שאכלנו משלו ובטובו היינו.

Leader: ברוך אלהינו שאכלנו משלו ובטובו היינו.

Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

Group: ברוך הוא וברוך שמו:

Praised be the Eternal God.

ברוך אתה יי, אלהינו מלך העולם, חן את העולם פלו בטובו בחו בהסוד וברחמים הוא נתן לחם לכל בשר פי לעולם חסדו.

ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, פי הוא אל זן ומפרנס לכל ומטיב לכל,

ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, חן את הכל: 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.

פתיבו: ואכלת ושבעת, וברכת את יי אלהיך:

על הארץ הטובה אשר נתן לך. ברוך אתה יי,

על הארץ ועל המזון:

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.

ובנה ירושלים עיר הקודש במהרה בקמינו.

ברוך אתה יי, בונה ברחמי ירושלים. אמן.

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

הנרמז, הוא ימלוד עלינו לעולם ועד.

הנרמז, הוא יתברך בשמים ובארץ.

הנרמז, הוא ישלח לנו ברכה מרבה בבית הזה,

ועל שלחנו זה שאכלנו עליו.

הנרמז, הוא ישלח לנו את אלהי חנניא זכור לטוב,

ויבשר לנו בשורות טובות ישועות ונחמות.

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.

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

[Exclude paragraphs for shorter prayer]

בִּרְכַת הַמְזוֹן

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלפני,
אדירנו בוראנו, גואלנו, יוצרנו, קדושונו קדוש יעקב,
רוענו רועה 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 המלה והמלכה ברכה וישועה,
נחמה, פרנסה וכלכלה, ורחמים, וחסד ושלוה,
וכל טוב, ומכל טוב לעולם אל יחסרנו.

הרחמן, הוא ימלוך עלינו לעולם ועד.
הרחמן, הוא יתברך בשמים ובארץ.
הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו
לעד ולנצח וצחים, ויתחדר בנו לעד ולעולמי עולמים.
\* הרחמן, הוא יפרנסנו בלבד.
\* הרחמן, הוא ישבור עלנו מעל צנאנו
והוא יוליכנו קוממיות לארצנו.
\* הרחמן, הוא ישלח לנו ברכה מרבה בבית חנה,
ועל שלחנו זה שאכלנו עליו.
\* הרחמן, הוא ישלח לנו את אלהינו הנביא זכור לטוב,
ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן, הוא יברך את כל המסויבין פאן,
אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו,
אברהם יצחק ויעקב: בכל מכל כל.
בו יברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

\* במרום ולמוד עליהם ועלינו זכות, שתחא למשמרת שלום,
ונשא ברכה מאת יי וצדקה מאתמי ישענו, ונמצא חן ושכל
טוב בעיני אלהים ואדם:

הרחמן, הוא ינחילנו יום שפלו טוב: Fest
\* הרחמן, הוא יברך, את-מדינת ישראל,
ראשית צמיחת האלטה:

\* הרחמן, הוא יברך, את-אחינו בני ישראל
המתונים בצרה, ויוציאם מאפלה לאורה:

\* הרחמן, הוא יצבנו לימות המשיח וילחי העולם הבא.
\* מגדול ישועות מלפני, ועשה חסד למשיחו,
לדוד ולזרעו עד עולם:
עשה שלום במרומי, הוא יעשה שלום,
עלינו ועל כל ישראל, ואמרו אמן:

\* יראו את יי קדשו, פי אין מחסור ליראיו:
כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:
חודו ליי פי טוב, פי לעולם חסדו: פותח את ידו,
ומשביע לכל חי רצון: ברוך המברך אשר יבטח ביי,
והיה יי מבטחו: נער 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 פחלמים: אז יפלא
שחוק פינו ולשונו רנה אז אמרו בגוים הגדיל יי לעשות עם
אלה: הגדיל יי לעשות עמנו היינו שמחים: שובה יי את שביטנו
פאפיקים בנגב: חרעים בדמעה ברוח יקצרו: חלוף ילד ויבכה
נשא משד הנרע בא גבא ברנה נשא אלמתינו:

רבותי נברך!
יהי שם יי מברך מעתה ועד עולם.
יהי שם יי מברך מעתה ועד עולם.
ברשות מרנו ורבונו ורבותי, נברך אלהינו שאכלנו משלו.
ברוך אלהינו שאכלנו משלו ובטובו חיינו.
ברוך אלהינו שאכלנו משלו ובטובו חיינו.
ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם, חן את העולם פלו בטובו
בחן בחסד וברחמים הוא נותן לחם לכל בשר פי לעולם חסדו.
ובטובו הגדול תמיד לא תסר לנו, ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול, פי הוא אל זן ומפרנס לכל ומטיב לכל,
ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, חן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה
ורחבה, ברית ותורה, חיים ומאון. יתברך שמך בפי כל חי
תמיד לעולם ועד. בכתוב: ואכלת ושבעת, וברכת את יי אלהינו
על הארץ מטובה 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 הבית הגדול
ומקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו,
וכלכלנו, ומחיתנו, ומחוננו לנו יי אלהינו ממנה מכל צרותינו,
ונא, אל תצריכנו יי אלהינו, לא לדי מתנת בשר ודם,
ולא לדיחלנאדם. פי אם לךד ממלאת, מפתוחה,
מקדושה ומרחבה, 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 וזכוננו 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 חת. זכרנו יי אלהינו בו לטובה.
ויפקדנו בו לברכה. והושיענו בו לחיים, ויבדבר ישועה ורחמים,
חוס וחסנו, ורחם עלינו והושיענו, פי אלקד ענינו,
פי אל מלך חנון ורחום אתה:

ובנה ירושלים עיר מקדש בממנה ביינו.
ברוך אתה יי, בונה ברמיו ירושלים. אמן.



**P**assover ritual includes the tangible reenactment of the story, through use of symbolic foods, actions and other means, to allow us to experience the degradations of slavery and the exhilaration of freedom. Only those who have experienced oppression can truly appreciate the value of liberty. A message that bears repeating in our own country, as many of us no longer appreciate how precious freedom is. - *Uncle Eli's Haggadah*

**W**e now wrap up with miscellaneous tidbits regarding our main topic, along with the traditional seder. To enjoy them further we need to partake of our third cup.

**Third Cup** כּוֹס שְׁלִישִׁית *Over the third cup of wine, say:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ 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. The door is opened for the Prophet Elijah and Hallel continues.*

We ask God to destroy all godlessness and to punish the wicked and evil, thereby making the world ready for the Messiah. A traditional reading has us calling upon God to Pour wrath upon nations that do not acknowledge Adonai's power. They shall be destroyed from the face of the earth by the Lord's indignation. While a nice thought, evidence so far is light that such a reckoning will take place. Instead tonight, while our doors open for Elijah and all good spirits, be they Manischewitz or more refined, we call out to God to give us *protezione* and *giustizia*:

**D**irect Your wrath, O God, upon evil and persecution. Protect Your people, Israel, from those who would destroy them. May the spirit of Elijah, who enters our home at this hour, enter the hearts of all men. May he inspire them to love You, and may he fill them with the desire to build a good world, one in which justice and freedom shall be the inheritance of all.

At this point, we have focused more on the Guys than the Dolls. A casual reading shows Adelaide as rather one-dimensional. "I want my Guy, and when he keeps running away, all I can do is pine away, and suffer the psychosomatic effects of frustration." The Mission gal Sister Sarah is more guarded, won't be seduced, but has a firm grasp on her goals. The women in the play actually have a surprising degree of agency. These heroines arrive at their domestic bliss on their own terms. They are both independent women, who own their respective careers, embrace change, and stand their ground to get what they want.

The cast for the original Broadway production had a difficult trial run. They had a 41-performance tryout in Philly prior to opening on Broadway: each of the 41 preview performances was different. [That's a lot, but not a record. "SpiderMan: Turn Off the Dark," had 180 preview performances.]

During the tryouts, Loesser suggested reprising some songs in the second act. The director said "If you reprise the songs, I'll reprise the jokes." Obviously the director had the right idea: the production opened to unanimously positive reviews, and won five Tony awards, including Best Musical. It later received two Outstanding Musical awards for its various revivals.

Both Frank Loesser and his brother Arthur had great musical talent and skill. Arthur was Head of the Piano Department at the Cleveland Institute of Music, wrote several books on music, and gave numerous concerts and recitals. His lectures were known for their wit. In a famous quote, Arthur called his brother Frank "the Loesser of two evils."

We now seamlessly transition back to Eliyahu, obviously a Prophet who stays away from all evil. In the Talmud, Elijah would visit rabbis to help solve particularly difficult legal problems. When confronted with reconciling impossibly conflicting laws or rituals, the rabbis would set aside any decision "until Elijah comes." Elijah is important to Jews, Christians, Moslems, Druze and Bahai faiths. According to traditional Judaism, only two humans went to heaven while still alive (Enoch and Elijah) – Midrash expands this list to 8 people, including Pharaoh's daughter.



Anagni Cathedral c.1250

*Everyone read together:*

**O**ur God and God of our Fathers, help us to live by our faith. **14**

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

Eliyahu heralds the Messiah, which will begin the era of peace, love, perfect contentment, that we all yearn for. He might even arrive while we sing, so let's sing with gusto!

Eliyahu Hanavi, Eliyahu ha-Tishbi;  
 Eliyahu, Eliyahu, Eliyahu ha-Giladi.  
 Beem-hei-rah, V'yamaynu,  
 Yavo ei-leinu.  
 / Eem moshiaich, ben David /

Hallel

הַלֵּל

*Pour the fourth cup and recite Hallel.*

לא לָנוּ יי לא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדֶּךָ עַל אֲמִתְּךָ. לְמַח  
 לֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם. וְאֵלֹהֵינוּ בְּשִׁמִּים כֹּל אֲשֶׁר חָפֵץ  
 יַרְיחוּנוּ. יְדִיעֵהם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יַחֲלִיכוּ, לֹא יִהְיוּ בְּגִרוֹנִים.  
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַן בְּהֵם: יִשְׁרָאֵל בְּטַח בְּיָי, עֲזָרָם  
 וּמִגְנָם הוּא. בֵּית אֲחֵרֹן בְּטַחוּ בְּיָי, עֲזָרָם וּמִגְנָם הוּא. יִרְאִי יי בְּטַחוּ  
 בְּיָי, עֲזָרָם וּמִגְנָם הוּא:

(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.

יְי זְכַרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֲחֵרֹן. יְבָרֵךְ  
 יִרְאִי יי, חֲקִטִים עִם הַגְּדִלִים. יִסֹּף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
 בְּרִיכִים אַתֶּם לְיָי, עֲשֵׂה שְׂמִים וְאֶרֶץ. הַשְׂמִים שְׂמִים לְיָי, וְהָאֶרֶץ  
 נָתַן לְבְנֵי אָדָם. לֹא חֲמַתִּים יַחֲלִיכוּ יָהּ, וְלֹא כָּל יְדֵי דַמְתָּ וְאֲנַחְנוּ  
 נְבָרֵךְ יָהּ, מִעַתָּה וְעַד עוֹלָם, הַלְלֵמֶה:

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 salvation, 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>	כִּי לְעוֹלָם חֲסִדוֹ:	And took Israel out from among them, With a strong hand and an outstretched arm,	כִּי לְעוֹלָם חֲסִדוֹ:
Give thanks to the God above gods, ...	כִּי לְעוֹלָם חֲסִדוֹ:	To Him who parted the Red Sea, And caused Israel to pass through it,	כִּי לְעוֹלָם חֲסִדוֹ:
Give thanks to the Lord of lords, .....	כִּי לְעוֹלָם חֲסִדוֹ:	And threw Pharaoh and his host in the Red Sea,	כִּי לְעוֹלָם חֲסִדוֹ:
To Him who alone does great wonders,	כִּי לְעוֹלָם חֲסִדוֹ:	To Him who led His people through the wilderness,	כִּי לְעוֹלָם חֲסִדוֹ:
To Him who made the heavens with understanding,	כִּי לְעוֹלָם חֲסִדוֹ:	To Him who smote great kings, And slew mighty kings,	כִּי לְעוֹלָם חֲסִדוֹ:
To Him who stretched the earth over the waters,	כִּי לְעוֹלָם חֲסִדוֹ:	Sihon, king of the Amorites, And Og, king of Bashan,	כִּי לְעוֹלָם חֲסִדוֹ:
To Him who made the great lights, The sun to reign by day, The moon and the stars to reign by night,	כִּי לְעוֹלָם חֲסִדוֹ:	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,	כִּי לְעוֹלָם חֲסִדוֹ:
To Him who smote Egypt in their firstborn,	כִּי לְעוֹלָם חֲסִדוֹ:	Who gives food to all creatures,	כִּי לְעוֹלָם חֲסִדוֹ:

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

**B**lessed 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 והנחלת  
לאבותינו, לאכול מפרה ולשבוע מטובה. רחם נא יי אלהינו על  
ישראל עמך, ועל ירושלים עירך, ועל ציון משכן קבודך,  
ועל מזבחה ועל חילך. ובנה ירושלים עיר הקודש במהרה במינינו,  
והעלנו לתוכה, ושמחנו בבנינה ונאכל מפרה ונשבוע מטובה,  
ויברךך עליה בקדשה וברכה  
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; we thank You for the land and the fruit of the vine. (*OK, now the fourth cup is drunk.*)

Nirtzah

נרצה

**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!**

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

לשנה הבאה בירושלים:

**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

כי לו נאה

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.

אדיר במלוכה, בחר בך, גדודיו אמרו לו:  
לך ולך, לך פי לך, לך אף לך, לך יי הממלכה.  
כי לו נאה, כי לו נאה.

דגול במלוכה, חדור בך, ותיקו אמרו לו:  
לך ולך, לך פי לך, לך אף לך, לך יי הממלכה.  
כי לו נאה, כי לו נאה.

*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 וצונו על ספירת העמר:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה 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.

# Ending songs!

## Chad Gadya

## חד גדיא, חד גדיא, חד גדיא

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

### Leader and chorus version

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 גדיא, חד גדיא.  
דזבין אבא בתרי זויג, חד גדיא, חד גדיא.  
ואתא שווגרא, ואכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא, חד גדיא.  
ואתא כלבא, ונשד לשווגרא, דאכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא, חד גדיא.  
ואתא חוטררא, ונחפה לכלבא, דנשד לשווגרא, דאכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא, חד גדיא.  
ואתא נוגרא, ושרף לחוטררא, דנחפה לכלבא, דנשד לשווגרא, דאכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא, חד גדיא.  
ואתא מנא, וכבה לנוגרא, דשרף לחוטררא, דנחפה לכלבא, דנשד לשווגרא, דאכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא.  
ואתא תורא, ושתא למנא, דכבה לנוגרא, דשרף לחוטררא, דנחפה לכלבא, דנשד לשווגרא, דאכלה לגדיא, דזבין אבא בתרי זויג, חד גדיא !!<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

### אֲדִיר הוּא

אֶחָד מִי יוֹדֵעַ בְּקִרְבֵּנוּ. אֶל בְּנֵהוּ, בְּנֵהוּ בִּיתְדָה בְּקִרְבֵּנוּ.  
בְּחֹר הוּא, גְּדוֹל הוּא, יְגוּל הוּא, יְבֻנָּה בִּיתְדָה בְּקִרְבֵּנוּ, בְּמַחְרָה  
בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְבֵּנוּ. אֶל בְּנֵהוּ, אֶל בְּנֵהוּ בִּיתְדָה בְּקִרְבֵּנוּ.  
קְדוֹר הוּא, נְתִיק הוּא, זָכָאי הוּא, חֲסִיד הוּא, יְבֻנָּה בִּיתְדָה בְּקִרְבֵּנוּ,  
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְבֵּנוּ. אֶל בְּנֵהוּ, אֶל בְּנֵהוּ בִּיתְדָה בְּקִרְבֵּנוּ.  
טְהוֹר הוּא, יְחִיד הוּא, כְּפִיר הוּא, לְמוֹד הוּא, מְלֻךְ הוּא, נוֹרָא הוּא,  
סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יְבֻנָּה בִּיתְדָה בְּקִרְבֵּנוּ,  
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְבֵּנוּ. אֶל בְּנֵהוּ, אֶל בְּנֵהוּ בִּיתְדָה בְּקִרְבֵּנוּ.  
קְדוֹשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תְּפִיקָה הוּא, יְבֻנָּה בִּיתְדָה בְּקִרְבֵּנוּ,  
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְבֵּנוּ. אֶל בְּנֵהוּ, אֶל בְּנֵהוּ בִּיתְדָה בְּקִרְבֵּנוּ.