

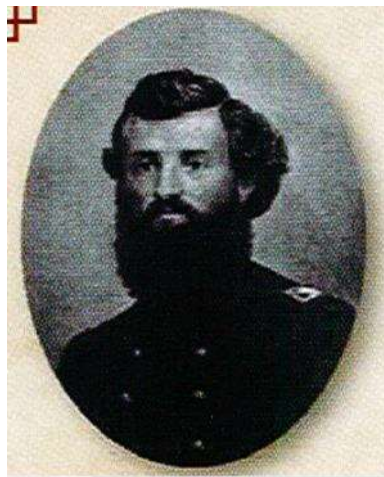
DO NOT OPEN THIS SACRED TEXT UNTIL ...

Y'ALL KNOW THE DRILL (PART OF THE FUN IS NOT KNOWING WHAT TO EXPECT)

OUR FIRST VIRTUAL SEDER

PRE-SEDER ASSIGNMENT – FAMILIARIZE YOURSELF WITH THESE SONGS:

Tinyurl.com/sederprep1, [sederprep2](http://Tinyurl.com/sederprep2), [sederprep3](http://Tinyurl.com/sederprep3), [sederprep4](http://Tinyurl.com/sederprep4), [sederprep5](http://Tinyurl.com/sederprep5), [sederprep6](http://Tinyurl.com/sederprep6)




Marcus M Spiegel, whose family founded the Spiegel Catalog, was a Union officer in the occupied Confederate city of Memphis. He was killed in action in 1864.

IF YOU'RE
PRINTING THIS
DOUBLE-SIDED:
STAPLES GO
ON RIGHT SIDE
→→→→→

DEAR OLD MARCUS COULDN'T HAVE IMAGINED IT

Seder at the OK Choral

Oklahoma!

A man and a woman are riding in a horse-drawn wagon. The man is wearing a cowboy hat and a suit, and the woman is wearing a blue dress and a hat. They are both smiling. The wagon has a white fringed canopy. In the background, there is a red barn and a white fence under a sunset sky.

We're goin' to a Seder!
I jus' cain't say No!

Gotta hurry!
Sundown is soon

WELCOME TO OUR SEDER

The first Jews to come to America sat down to a seder, much like we are doing, and sanctified their holiday by reciting Kiddush, practicing traditional rituals and telling an ancient story. Tonight, let's tell their story.¹



"The Kitmans in 12-B. Tell them Elijah is here for the Seder."

Magid I

מגיד ונו

In The Beginning ...

Our ancestors in Europe were slaves of economic oppression, religious persecution, restrictions on livelihoods and more. They were fleeing the long-lasting effects of the Inquisition.

THE FIRST WAVE: The first Jew to arrive in America might have been Elias Legarde, a French Sephardi who came on the HMS *Abigail* in 1621 as an indentured servant. Elias was hired to teach the colony how to grow grapes for wine. (Natch!) So let's have Kiddish in honor of Elias.²

Kadesh

קדש

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו, ונתן-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג המצות הזה. זמן חרותנו, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשפת מכל-העמים. ומוציא קדשך בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש ישראל והזמנים:
ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

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

ירחיץ

Our immediate ancestors were merchants, selling whatever they could get their hands on. It's not likely they were marketing fresh fruits and veggies – most of their early successes were dry goods stores – but we can imagine they might have helped some farmer along the way get his parsley to market. The salt water tonight represents the hardship of ocean voyages of those early settlers.

Karpas

כרפס

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

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

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

יחץ

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.

Haggadah and seder produced by Murray Spiegel, of 'Seders For You' (at time of writing: sedersforyou.tripod.com)
COVID-19/April 2020 edition

¹ All parodies in this seder are © Robyn Shoulson, and were written for this Seder.

The author expresses sincere gratitude to Phil Kruger for his magnificently expansive book collection.

² Elias's master was sent to the colony by the *Keeper of the Silk worms of King James I.*

This is the bread of affliction which our impoverished forefathers ate in the lands of Europe: Iberia, Russia, Poland, Austria-Hungary, Germany, Lithuania, Romania, Ukraine. Let all who are hungry come and eat. Let all who are needy come and celebrate Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may everyone, everywhere, be free.

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

Ma Nishtana

מַה נִּשְׁתַּנָּה

Why 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.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה:
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין שְׂאֵר יַרְקוֹת. הַלַּיְלָה הַזֶּה מְרוּרִי:
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אֲנִי מְטַבֵּילִין אֶצִּילֵנוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:
שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵּין. הַלַּיְלָה הַזֶּה בְּלֵנוּ מְסֻבֵּין:

Tonight we have a translation from the African nation of Togo. Last year, we heard Kwadzo Bedzra's story, as he continues to seek asylum in the US from political persecution in his home country. (He's currently working long hours in Long Island). Kwadzo's friend back in Togo, Folly Kossi Senah, speaks Tem.

Woérozi guè dani nya kalina k'nde na dani nya t'gana?

Dani nya bawoé n'ka, dōndō kpōnō, daniyan kna sikiri kpōnō guè dōndō.

Dani yan t'ganâ dōndō gnidi bawo n'ka, dani yan kna, gnidi gnèni guè dōndō.

Dani yan wa t'gana dōndō vouzè kirim limda, ba kouroumbi.

Dani yan kna dōm vouzi kirim limda nabolè.

Dani yna wa t'gana dé dī kirim dō dzô zizè ya'aa dō gourotè dā nouni t'nè nabourou rozi,
ama dani yna k'na dēm dīkirim dō nouni nassi lè t'nè na bourou rôzi.

Dani yna wa k'na, dēm dī kirim dédé da, ama'aa dani yna k'na, dēm dīkirim alina k'nde.

We recently obtained the very rare language, Ainu, Japan's indigenous lang with only 10 natives left.

ヘマンタ クス タナンチカル ウネノ ソモ アン オヤ アンチカル オピッタ トウラ?

タネ パクノ ケサンチカル キナ アルスイ カ ソモ ウオロ アオ コルカ、

タナンチカル アナクネ トウスイネ ウオロ アオ ルウエ? タネ パクノ ケサンチカル アイ ハメツ ヘム マツアー ヘム コルカ、

タナンチカル アナクネ パテク アイ ルウエ?

タネ パクノ ケサンチカル アイ ポロンノ キナ コルカ、

タナンチカル アナクネ マーロール ルウエ?

タネ パクノ ケサンチカル イペアン コル アオカ ワ ロクアン コルカ、

タナンチカル アナクネ アオピッタ アオソルシ ルウエ?

Hemanta kusu tanancikar uneno sono an oya ancikar opitta tura?

Tane pakno kesancikar kina arsuy ka sono woro a=o korka, tanancikar anakne tusuyne woro a=o ruwe?

Tane pakno kesancikar a=e hamecu hem macaa hem korka,

tanancikar anakne macaa patek a=e ruwe?

Tane pakno kesancikar a=e poronno kina korka,

tanancikar anakne maarooru ruwe?

Tane pakno kesancikar ipe=an kor aoka a=oosorusi wa rok=an korka,

tanancikar anakne aopitta a=oosorusi ruwe?

Translator Masaya Seshimo ended his translation with Zay Gezund (he's learning Yiddish too!).

Four Questions (Tune of *People Will Say We're In Love*)

We don't eat bread tonight
Eat bitter herbs instead
And now we scratch our heads.
People – we say this is strange.

We dip our veggies twice
We lean instead of sit
We can't make much sense of it
People – please say why this change?

We now commemorate
Shedding our toil and our chains.
So here's how we celebrate
Now here's to freedom regained!

Magid II

מגיד טו

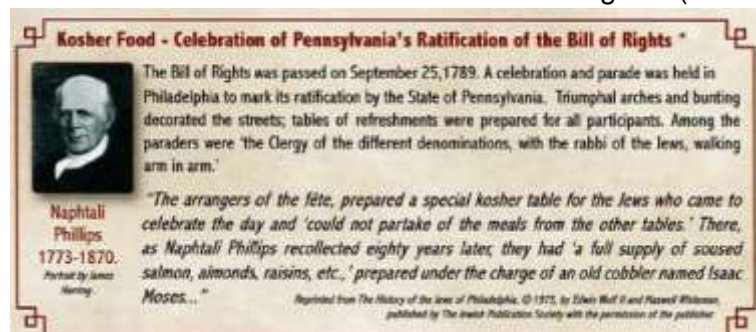
We continue with our story

THE FIRST WAVE CONTINUED: After the first Jew in 1621, by 1649 there were only four. One included Solomon Franco, a Sephardic rabbi from Holland who moved from New Amsterdam to Boston. Franco was a scholar and worked as the agent for a Dutch merchant.

When Portuguese forces in 1654 – still driven by the Inquisition – took Recife from the Dutch in Brazil, it was imperative for Jews wanting to leave Europe to find other new homes. Amsterdam's Jewish leadership sent Jacob Barsimson to determine if New Amsterdam might be appropriate. Jacob was followed by 23 Jews from Recife escaping the Portuguese. Finally, we had a minyan!³

NA: The Colonial Governor was none too happy with the influx; Peter Stuyvesant attempted to have them expelled. "These very repugnant, hateful enemies and blasphemers of the name of Christ should not allowed to infect and trouble this new colony." However, several influential Jews were directors of the Dutch West India Company, and interceded on behalf of the refugees. "These Jews may travel and trade and live and remain there as long as they are supported by their own nation. You, Peter, will now govern yourself accordingly." *[All say]* So there!!⁴

Of course, the first Jews in the New World had arrived in the prior century – fleeing the Inquisition, they landed in Mexico, Brazil, and other areas south of the US. For instance, in the 1580s Don Luis de Carvaja settled Spanish families on his land (site of northern Mexico/southern Texas). When some settlers were discovered secretly practicing Judaism, things ended very badly. The governor died in prison, his family was tortured, and several burned at an auto-de-fé. But tonight is (North) America's story, so we begin with 1621.



This first interval –1620s to around 1820 – is the Sephardic period. Mostly Spanish and Portuguese, they settled six cities in the east: New York, Newport, Philly, Richmond, Charleston and Savannah. The Sephardim were proud and aristocratic people, carrying the memory of the Iberia's Golden Age to more primitive America. They were purveyors and merchants, shippers and artisans, well-suited to build



the economy of agricultural America. This period is when the first US synagogue, Touro Synagogue in Newport was founded (1763), by Jews from Barbados. It was named for Isaac Touro, its first rabbi.

³ New Amsterdam's municipal court gave Barsimson a surprising dose of religious liberty. He'd been summoned as defendant on a Saturday; but the court decided "though defendant is absent, no default is entered against him as he was summoned on his Sabbath."

⁴ Grey text was not part of original Director's letter to Stuyvesant.

As we do tonight, those first settlers discussed the Four Sons, looking for parallels between themselves and the traditional archetypes of Wise, Wicked, etc. The Torah speaks of those four sons as a wise one, a wicked one, a simple one, and the child who cannot ask a question. However, the Torah does not speak of a child who cannot sing, so let's do it.

Four Sons (Tune of *All 'Er Nuthin*)

Four sons – some all, some nuthin'
Some know all, some nuthing at all.
The wise son loves to learn
He studies to discern
The Torah's laws, from big to small.

The evil son mocks:
"Your ritual sucks!
Superstition everyone knocks!"
Simple son just looks and says "Say what?"
But look out for the one who's not asking –
He's the one who must be taught.
And not just that one –
All our children must be taught!

Jacob went down to Egypt, compelled by the word of God; and sojourned there. A later Jacob went down to America, compelled by the dream of a better life; and sojourned *here*. Lots of the early settlers were named Jacob: Jacob Mayer, Jacob Davis, Jacob Kaufman, Jacob Marcus, Jacob Levy, Jacob Bloch, Jacob Solomon, Jacob Spiegelberg (not John Jacob Jingleheimer Schmidt) ... So many we won't have time to tell all their stories.

THE SECOND WAVE: From 1820 to around 1880, the number of Jews increased sharply, from 5,000 to more than a quarter of a million, most of them from Central Europe. This is the German period. The earlier Sephardim stayed in Eastern urban areas; it was German Jews who led the way across the continent, from the Deep South to too-numerous-to-count tiny outposts in the Midwest and the Pacific Coast.

Why did Germans, who had success as traders and artisans, search for new lives? Primarily the economics of the Industrial Revolution. Cheaper, machine-made goods were starting to undermine those made by Jewish artisans. And their customers and source of livelihood – central European peasants – were dislocated by the increased industrialization, and overpopulation was exacerbating their economic problems.

Filling packs, trunks and baskets with whatever salable items could be scraped together, they took to the roadways. Following routes of continental expansion by foot, water and rail, they made their way first to trading centers and then the hinterlands, in search of new markets. They hoped hard work and luck would let them save enough to buy a horse and wagon; they dreamt one day they could settle and open a store somewhere. That was a fantasy back in central Europe: Jews there were denied license to open a sedentary business.

Let's sample some state histories.

CO: Denver was founded in 1859 by merchants and prospectors rushing to mountain gold camps. Those first settlers included at least ten Jews who gathered on Rosh Hashanah for the first religious services in the city. Soon they organized Congregation Beth Elohim BaMidbor ("*the House of the Lord in the Wilderness*") which received a donation of ten lots from Denver for a synagogue. In the 1860s over 20 men formed the Hebrew Burial and Prayer Society, forerunner of a B'nai B'rith Lodge and Temple Emanuel. Like others in this second wave of immigration, most of Denver's Jews were merchants and professionals from Germany.

Colorado's boom town, Leadville, produced silver worth over \$82 million between 1879 and 1889.⁵ It supported 24,000 people, an opera house, 120 saloons, and 17 barber shops. There were 200 Jews in two congregations, a B'nai B'rith Lodge, 23 Jewish-owned dry goods stores, a 40-pupil Talmud Torah. The Purim Balls of the Hebrew Ladies' Benevolent Association were the highlight of the social season. The largest fortune ever amassed by a Jew in America began in Leadville, as did the nation's second largest department store chain.

⁵ Almost \$2 billion today

OR: Germans in Oregon show the typical pattern elsewhere: the peddler on the newest frontier accumulated enough money to establish a retail store, which then either expanded and specialized, or became a wholesale supplier for other retail outlets. An exceptional number of the merchant pioneers amassed much wealth in just a few years, even while starting with little or no capital.

The story of Louis Fleischer illustrates their hard work and persistence. Louis arrived in New York in 1842 when he was 15. He first went to Philly, where he was worked five years for a dealer in horses and cattle. In 1849, he went to Drakeville, Iowa and became a merchandizer. Three years later, he started across the Great Plains by ox team. He paused in northern Idaho where he ran a successful store at the Oro Fino mines. He took a stock of goods on the first steamboat to land in Lewiston, Idaho. After weary months of suffering on the ox team, Louis arrived in Albany, Oregon. At 36, he came to Portland, partnering with two Germans to buy a general merchandise house. Louis created Fleischner, Mayer & Co in partnership with Jacob Mayer (our first modern Jacob!), where the business grew rapidly. They were the largest dry goods wholesaler west of the Mississippi. In spite of a time of great distrust for public office, Louis was elected in 1870 by a large majority for Oregon State Treasurer, where he reorganized the entire state's financial system.

MT: The first Jewish immigrants arrived in Montana at Alder Gulch following its gold rush in the 1860's. They later moved to Helena, and organized the state's first Jewish community. Once the Last Chance Gulch Strike played out, Jewish residents moved to Butte, Montana's next big boomtown. Butte's Jews formally organized in the 1880s and supported three congregations: Reform, Conservative and Orthodox. The first mayor of Butte was Jewish (Henry Jacobs). However, it took some time for Jews to settle in Billings (currently 3 times the size of Butte). City records do mention a few Jewish merchants in 1884, but they apparently

MONTANA MATZOS – 1874

Dickey Lockey's Montana Steam Craker Company of Lower Main Street is engaged in the process of manufacturing Matzos, of Jewish unleavened bread, for the season of Passover, which occurs in April. Flour and water, minus salt, yeast or other ingredients, are only used in preparing this bread. The dough is rolled by machinery to the desired thickness and is then baked to brittleness in ovens specially designed for this particular article. The Jewish people throughout Montana are supplied with this bread from Lockey's bakery.
Helena Weekly Herald, Montana Territory, May 19, 1874.

traveled on – later residents remember no one who settled before 1900. For the next 50 years, the only organization was a small B'nai B'rith chapter, holding services only on the High Holidays. (Butte currently has only 30 Jews.)

WY: Wyoming's capital, Cheyenne, was established in 1867 by a group of men that included two Jews. (One of them, Simon Bamberger, became Utah's

governor.) The Union Pacific Railroad reached Wyoming one year later. The German Reform Jews who came were peddlers and merchants who dealt in clothing, liquor, cigars, and sundry items. They were readily accepted as fellow pioneers. By 1884, there were 11 Jewish-owned businesses. Ernestine Rose, a close friend of Susan B Anthony, rode up and down the territory on horseback and in stagecoaches, campaigning for full equality of women. Buffalo Bill said: "If a woman can do the same work that a man can do and do it just as well, she should have the same pay." Ernestine's mission was successful: Wyoming granted voting rights to women in 1869 – fully 9 years before it was proposed in the US Senate. Wyoming's Louisa Gardner Swain was the first woman in the world to vote in full equality with men. Wyoming is still nicknamed "The Equality State."

OK: The earliest Jews in Oklahoma were peddlers who traded with native tribes. Beauregard "Boggy" Johnson moved to Boggy Depot, the end of the stagecoach line; in 1865, he set up business trading with local Indians. Johnson later married a Chickasaw woman. A few other early Jewish peddlers in the Oklahoma Indian Territory also married Native American women since it was the only way for them to acquire property there.



The Sholem Alechemoil field outside Ardmore



By 1890 the population of Oklahoma Territory had about 100 Jews – the first High Holiday services were conducted in Oklahoma City, and Oklahoma's first Jewish congregation was established, in Ardmore, that year. At statehood, 17 years later, the population was 1000. A decade later, it quintupled and by the late 1920s doubled again, at over 7500.

Oklahoma's Jews primarily went to urban areas. Urbanization helped stabilize the community and preserve identity by providing the resources for Jewish life. Unlike many other Western regions, Oklahoma didn't attract many Jewish immigrants directly. Clearly oblivious to its musical theater possibilities, the early settlers resided elsewhere, often for long periods.

Unlike the early settlers, let's not miss those musical theater possibilities. Raise a glass to *Oklahoma!*:

Set in farm country of Claremore, Oklahoma Territory, *Oklahoma!* told the story of a farm girl, Laurey Williams, and her courtship by two rival suitors, the sinister and frightening farmhand Jud Fry and the cowboy who wins her, Curly McLain.

The musical boasts many firsts. **Read responsively:**

It's the first musical written by Rodgers and Hammerstein, the most successful songwriting partnership Broadway has ever seen.

It's (likely) the first Broadway musical about the Wild West

Oklahoma! had the first album featuring an original Broadway musical cast, and sold a million copies of the six double-sided 78s. The film's soundtrack was the first album to be certified "gold." (And has been continually in print for the past 65 years.)

Oklahoma! birthed the modern musical, with music, book, lyrics, dancing and staging being completely integrated – even the dance numbers moved the story ahead.

Oklahoma! received no theatrical awards – the Tony Awards weren't in existence in 1943. But it won the first Special Pulitzer Prize given in the arts category.

The title song became Oklahoma's official state song in 1953.

When the government voted to make '*Oklahoma!*' the state song, one of the Oklahoma legislators said, "How can two Jews from New York know anything about Oklahoma?"

During the early tryouts, a famous producer, Mike Todd, walked out after the first act and wisecracked, "No legs, No jokes, No chance."

Yet *Oklahoma!* was both a critical and popular success, unprecedented for the time. *Oklahoma!* broke box office records, running five years and nine months, a record that stood 18 years until *My Fair Lady*.

The show struck a nostalgic chord just when Americans needed it: we were suddenly at war with three fascist powers. *Oklahoma!* was about home, family, love, and the triumph of good over evil – precisely what we were fighting for. Americans longed for a brighter future, just like the early Jewish settlers who came looking for a better life and the promise of freedom.

With that, we return to our pioneers.

THE THIRD WAVE, I: The wave before 1880, from Central Europe, brought a quarter million Jews. The influx of Jews following the Germans was the largest: this third wave brought 2 1/2 million. They were spurred by pogroms, virulent anti-Semitism, extreme poverty and much more: We'll explore their story after the meal. For now, we'll dig deeper into stories of individuals who came to America before them.

Jewish cowboy Bert Weitzenhoffer, Lexington, OK (1913)



* Near Durango in southwestern Colorado, the colorful Sam Samuels, with his flowing mustache and large hat, looked like a stereotype western sheriff, shouted orders in Yiddish to his strapping sons. They ran cattle on the open range and built up a good reputation for breaking and training horses.⁶

* Portland OR: As the dry goods store Meier & Frank in Portland began to prosper, more help was needed and, like many Jewish merchants of the day, they brought relatives from the old country. In this case, they brought the Hirsches. Harold Hirsch recalled less fortunate members of the family were brought over "partly because of feelings of sympathy and love, and partly because they could get darn cheap labor that way." The work ethic was so strong that when Harold's father, Max Hirsch, asked to take a few days' vacation to accompany friends to Wilhoit Springs, the sharp response was "What do you want a vacation for? You just came!" This was after seven years working at the store.

⁶ *Memories of the Jewish Farmers*, Max Cowen

* Abe Meier was the early PR man; he stood at the front door as you walked in, greeted you by name, sent you to the proper salesperson. He knew your buying habits, your bargaining ability, or lack of it, fairly well. He and the salespeople had a code. After saying hello, he called to the back "Max! Mrs. Smith is here! Take her down the middle aisle and show her the wood stoves; she's interested in a new wood stove." The middle aisle meant "She's a sharp cookie; watch your buttons, kid, when you trade with her." If he said, "Take her down the left aisle," that meant she was a pushover. The guy who met the shoppers knew them well, and cued the salesperson, who usually was a member of the family. The front man was very valuable.

The Plagues of the Early Settlers:

Shootouts, Primitive Lodging, Poverty, Hunger, Fights with Indians, Remoteness and Isolation, Physical Attacks, Wars, Suffering on the Ox Team, and Rivalries between Jews of German and Eastern European Descent.

These Plagues the Holy One, blessed be He, brought upon the taskmasters in Egypt. Remember Egypt?

Ten Plagues עֶשֶׂר מַכּוֹת

Remove a drop of wine while reciting each plague.

1. Blood
2. Frogs
3. Vermin
4. Wild Animals
5. Cattle Disease
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the Firstborn

דָּם. צִפְרִיזָה. פְּנִים. עָרֹב. דְּבָר. שְׁחִין. בְּרָד. אֲרָבָה. תִּשָּׁד. מִפַּת בְּכוֹרוֹת:

A story from Biblical scholar, Professor Gary Rendsberg's first year in the classroom: He taught his students the viewpoint that the targets of the plagues were attacks on the Egyptian gods: Darkness belittled Ra the Sun god, turning the Nile to blood challenged the water god Hapi, the Egyptian goddess of fertility had the head of a frog, and so on. When the class tests were returned, one student showed he remembered the plagues were a tax on the Egyptian gods.

10 Plagues (Tune of I Caint say No)

<p>Pharaoh, why won't you let us go? We're in a terrible fix. Our backs are sore, our spirits low. And yet, you always say, "Nix!"</p> <p>For a while we were refined and cool. As Joseph's kin we had a lot of clout. Then a brand new Pharaoh came to rule, And we, who once were in, we now we're out!</p> <p>So we are pleading, "Let us go!" We now are taking a stand! Moses has promised us land Out there – beyond your command. So don't say "NO!"</p>	<p>Whatcha gonna do when your rivers turn bloody And frogs make you muddy, Whatcha gonna do?</p> <p>Whatcha gonna do when the vermin infest you And wild beasts distress you, Whatcha gonna do?</p> <p>S'posin' that we say that your cows will all drop, And your skin will erupt in pus! Whatcha gonna do when the hail comes down? Blame it on us??</p> <p>Next thing, the locusts will descend Darkness will cover your land, Your firstborn will die in the sand, Then maybe you'll understand! You can't say NO! (Just let us go!)</p>
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More stories of the individual pioneers.

TX: Jewish merchants in Waco, Texas had to adjust their religious practices to fit American customs and law. In 1879, the Jewish owner of the Palace Saloon decided to close his business on Shabbat and open it on Sunday, which was a violation of local blue laws. The owner saw this as a test case, arguing that observing his own religion's Sabbath should be sufficient. Other saloon owners complained when he made \$350 one Sunday (worth about \$8000 today), and the man was charged with violating local blue laws and

fined. Soon after, he closed his saloon on Sundays. Nearly all Jewish merchants were unable to survive if they closed on Saturdays, forcing them to alter their religious observance. But in other ways, they were well integrated with neighboring religions without giving up their own. Waco's Jews didn't restrict their charity to the Jewish community, often giving money to church building funds. Around 1900, the *American Israelite* reported "there is not a Christian church in the city or county" which Waco Jews did not help support financially.



* One of the most colorful and controversial figures in Waco was Gussie Oscar, who arrived in 1905 to play in the orchestra of the Majestic Theater. Gussie conducted an all-female orchestra and later toured the country as a piano player for singer May Irwin. She became the manager of the Waco Auditorium, challenging local laws and social mores with her programs.

She confronted local blue laws by showing movies on Sundays. She hosted a lecturer on birth control, who spoke to women during the day and men during the evening. She brought in stars like Will Rogers, Harry Houdini, and the Marx Brothers. During the roaring 1920s, she brought risqué plays with sexual innuendo. Irving Berlin's *Music Box Review* led to the arrest of 20 actresses and Gussie herself for indecency. This led to the closing of the theater, since acts no longer would come to Waco. Nevertheless, she stayed in show business, booking events at other theaters and other towns until her death.

* Another place, not much of a different time: "Jew Ida" was a turn-of-the-century madam in Butte, Montana. She not only cooked the state's best chicken soup but piously closed her brothel every Yom Kippur.⁷

* Another Texas story: Nathan Waldman said behind Kilgore's synagogue was a field where his Christian neighbor kept his horse pastured. The rabbi was dreadfully afraid of the horse, and the horse was not too fond of the rabbi either. One Friday evening, the rabbi took a shortcut across the pasture. The horse took offense and ran toward the rabbi. The rabbi ran toward the synagogue. The horse ran faster. The rabbi ran even faster, proving that when properly motivated, an Orthodox rabbi can outrun a Christian horse.

* Myer Levy was a Union soldier in an occupied Virginia town. He saw a little boy eating Matzah during Passover and asked him for a piece. The child ran inside and shouted "Mother! There's a damn Yankee Jew outside!" The mother emerged and, to Myer's relief, invited Levy to the family Seder.⁸

* Rabbinic conflict in Portland: A young Rabbi May was frustrated by congregants who were religiously unobservant. The zeal of business leaders was reserved for business, not religion. Yet they had strong views that spanned wanting to Americanize to staunchly defending tradition. The controversy raged in 1879, when four members charged the rabbi with a wild assortment of offenses, including "referring to the married women in the congregation as 'ladies of easy virtue', acting as a libertine during a visit to San Francisco, threatening to join the Unitarian Church if the current president was reelected," and so on.

A membership committee generally exonerated the rabbi, though they found he'd said "indiscreet things about the ignorance of the congregation." He was rehired, but bizarre events terminated an extraordinarily acrimonious tenure.

Rabbi May had a history of conflict with congregant Abraham Waldman. The rabbi started arguing with him in the middle of town. This time Waldman lost his temper and knocked the rabbi to the ground. May drew a pistol from beneath his coat, fired twice, but missed Waldman both times. Soon May had resigned, the congregation gave him a portion of his salary, and he left Portland.

* A story of a Rabbi's son: The father of Ehrich Weiss came to America in 1878, settled in Appleton, WI to become the Rabbi of a congregation of 15 German Jews. *[The rest of the story will be read by the leader]*

* Louis Albert's story: "I had only \$6.75 in my pocket when I came to Portland. I walked on Third and Madison Street and saw a fellow had a sign there which said, 'Wagon for Sale.' I asked him, 'Mr. Kaufman, I understand you have a wagon for sale?' He said, 'Ya, *ich hab.*' I said, 'How much do you want for it?' He said, 'What are you going to do with it?' I answered, 'I don't know.' He showed me the wagon, and I said,

⁷ Montana historian Julie Coleman

⁸ *The Jewish Confederates*, by Robert N Rosen



Louis Albert

'Alright, I'll buy it. I'll give you \$1 down and \$1 a week. Where can I get a horse?' He said, 'On Front and Montgomery.' I went and asked a fellow there if he had a horse for sale. He showed me a horse for \$15. I said, 'I'll give you \$1 down and \$1 a week.' He said, 'What are you going to do with this horse?' I answered, 'I don't know.' I made the deal; I gave him the dollar and he gave me the horse, a harness and a bag of oats. I led the horse to my wagon and hitched him up.

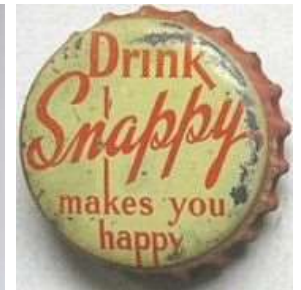
"I met a fellow who was in the cleaning and pressing business and asked him, 'If I get cleaning and pressing for you, will you do the work?' He said, 'Sure.' I didn't know any people, so I just walked up to a house on Fifth and Hall Street and rang the bell. A lady came to the door. I told her a story that I had a wife and thirteen kids, and asked if she would give me some cleaning and pressing. She brought down a bundle and called her

sister, Mrs. Hochfeld, next door. Mrs. Hochfeld gave me a bundle too. That first week I made \$40. I got acquainted with so many people, they all helped get business for me.

I was young, curly haired, and I told them all stories. They took a liking to me; that's the way I started in business. I then thought, 'If cleaning and pressing is so good, why shouldn't I solicit laundry too?' I got a contract with a laundry and picked up laundry, too. In 1913 I had the first Ford truck in Portland. Instead of getting laundry in South Portland for ten to fifteen cents a bundle, I started climbing to Portland Heights and got \$4 or \$5 a bundle. 6 years after I arrived I sold my laundry business for \$5,000."

"One time I saw a farmer while I was driving. 'Have you got anything for sale?' 'There's some wool from my sheep.' It was a big bundle. I didn't know what it was worth. He said, 'Give me \$5 for it.' I figured, what can I lose? I can only lose \$5. I gave him the \$5. I took the wool to Kahn Brothers and they gave me \$85 for the wool. As time goes by, you can learn a lot about buying and selling."

Louis later starts a soda-water business, inventing orange soda pop, and became known as the "Soda Pop King."



* Irving Falk, born in 1918, was a shy, frightened young man, fresh off his family's New Jersey farm, and the work he was doing took all his courage. Since he wanted the people he dealt with to take him seriously, when they asked how old he was, he told them he was twenty-one. That sounded like a sophisticated age to someone who was only eighteen, and it buoyed his courage. He was not certain they believed him, but nobody questioned him.

Irving had to be up before 3 am to help with the milk route. Milk deliveries would take about two hours, from 3 until 5 am. When his work was done, he went home to get ready to go to school. "We worked a twenty-four hour day. We were so busy I didn't even know I was working harder than other people." He was still 18 when he left NJ for Texas, where he started a scrap metal business that thrived during Texas's oil boom.

- * Then there's the story of a circuit-riding mohel, Dr. John Elsner, who from 1887 to 1905 travelled on horseback to perform circumcisions in Colorado, New Mexico, Wyoming and Nebraska.
- * Golda Meir lived in Denver for a time. After quarreling with her parents because she wanted to go to high school, at age 14 Goldie Mabovitch left Milwaukee in 1912 to join her sister Shana in Denver. Golda attended high school until she dropped out to work, first in a department store and later in a laundry. At nightly gatherings at her sister's home, she was introduced to Zionism, world affairs and her future husband, sign-painter Morris Meyerson (Moshe Meir). Golda returned home and finished high school and, in 1915 entered Normal School (later, the University of Wisconsin), where she married Meyerson, and emigrated to Israel in 1921. The rest is history.
- * Colorado's Brooklyn society, founded in 1979, holds a party every June for Brooklynites now living in Colorado. Proof of being a Brooklynite is required.
- * Dave Schonwald, a Hungarian immigrant, came to Oklahoma Territory before the turn of the 20th century. Starting as a penniless section hand on the Santa Fe Railroad, he eventually became president of both the Blackwell Oil and Gas Company and First National Bank in Blackwell. By 1922, the value of the oil from Oklahoma was higher than in any other state, and many Jews became wealthy via direct involvement in oil production. Schonwald ended up being a prominent Oklahoma City businessman and Jewish leader.

* In 1914, William Rubenstein opened a kosher butcher shop in Oklahoma City, which became a community gathering place on Saturday nights after Shabbat had ended. Jews from 150 miles away traveled to Rubenstein's store to buy kosher food for Passover.

* A Texas example of anti-Semitism. In the early 20th century, the KKK rose to prominence in Houston and the rest of Texas. The weekly Klan newspaper regularly attacked Jews as parasites only interested in extracting the community's wealth. "There are lots of good Jews in Houston and all around. You find them with tombstones over their heads." Despite the rhetoric, Jews were generally not targets of Klan violence, which usually focused on African Americans. During the Klan's brief era of influence, some Jewish-owned stores had their windows broken. The threat of the KKK, which helped elect Texas governors and US senators during the 1920s, helped to unify Houston's Jews to speak out against the racist, anti-immigrant organization. The rabbi called the Klan cowardly: "A true American will not hide behind a mask of any kind." The Jews boycotted businesses advertising in the paper, and within 4 years, the Klan lost local support and the newspaper went out of business.

* Lexington, Oklahoma: In 1885 Bert Weitzenhoffer and his wife came from a small town near Buda-Pest. After stopping in St. Louis they came directly to the Territory. It was wild and wooly those days. Everybody carried guns. There were shootings nearly every night..

Like other Mittel-European Jews heading West, he was secular. There wasn't any religion nearby. They would bring a rabbi for weddings, but that was it.

Bert had a small ranch, but in 1900, he and a German partner opened the Territory's first and biggest distillery and saloon. They turned out 70 gallons every day, supplying the area saloons and brothels. The only thing they ate was what they killed or bought. Bert's son said for dinner, his mother often went out back and cut a chicken's head off.

The two partners financed the bridge that brought patrons from the neighboring town across the river. They charged a nickel if you were walking, a dime on horseback, and a full two-bits if you were riding a bicycle – the premium to discourage bikes, which frightened the horses.

When it became a state, Oklahoma went dry, putting everybody out of business. Bert worked his way through high school, and eventually got involved in Oklahoma's oil boom. He started as a wildcatter riding the prairie with promise of gushers, and eventually became wealthy in the oil business.

Mary Rachovksy Kobey was an Orthodox Jew living in Central City, Colorado in the 1870s. For a time Mary had kosher meat shipped up the mountain from Denver, but because it usually arrived spoiled, she and her family became vegetarian.⁹

CA: During the California Gold rush, due to the great distance (120 miles) from San Francisco to Mokelumne Hill (near the current Eldorado National Forest), special holiday foods did not arrive as planned. "My father told me that Passover was observed whenever the Matzos arrived." However, Aaron Harris, who lived in Yosemite Park in the 1870s and 1880s, wanted to celebrate Passover at the proper time. His Matzos were always ordered the previous year from San Francisco so that they would arrive in time for Passover.¹⁰



* Two pioneers influenced clothes around the world. Amidst the gold rush to California, Loeb Strauss (who later changed his name to Levi) left his family's fledgling clothing business in New York and traveled to San Francisco in 1853. His dry goods store sold everything miners needed: clothes, tents and tools. He supplied heavy duty denim to tailors throughout the west, including a Reno tailor named Jacob Davis (originally Jacob Youphes). Jacob reinforced stress points with copper rivets to make durable work pants. When Jacob couldn't keep up with demand, he partnered with Strauss and obtained a patent with him. Those first blue jeans were so popular they were rationed during WWII. To save thread, Levi Strauss was forbidden from including the decorative arch on their pockets. (They were painted on instead.)



* Many Jewish merchants established strong ties with local tribes, often learning their languages. But Solomon Bibo's story is unique: He was the first white man to become an Indian Chief. Bibo came from a

⁹ *Pioneer Jews: A new life in the Far West*, by Harriet and Fred Rochlin

¹⁰ *Jews in the California Gold Rush*, Robt. E. Levinson

traditional family (his father was a cantor in Austria). Traveling to America with his brothers, he settled in Sante Fe in 1869. Bibo started trading with the local Acoma tribe, becoming so close to them he championed them in property disputes with the Federal government. He was fluent in Spanish and Queres, the native Indian language. He married an Acoma woman, who converting to Judaism. In 1885, the natives elected Bibo the tribe's Chief, a position recognized by the US government that he held four times.¹¹



As chief, Bibo introduced a number of reforms, modern agricultural methods, a school for Acoma children, a modern education system, including the installation of the first schoolteachers. Solomon Bibo, America's only known Jewish Indian chief, is buried with his Indian princess in the Jewish cemetery in Colma, California.

NV: The casinos of Las Vegas have strong Jewish connections. Meyer Lansky (originally Maier Suchowlansky) one of the most important figures in the development of organized crime in New York, partnering with "Bugsy" Siegel. His close association with "Lucky" Luciano propelled him to the top of mob leadership in America. He helped kick-start Las Vegas into the nation's vice capital. The city attracted the mob because casinos were an almost inexhaustible cash cow. It's said he's the inspiration for the Hyman Roth character in the second Godfather movie. Las Vegas Jewish gangsters achieved a modicum of civic respectability by later joining synagogues and funding schools. The day school at Temple Ner Tamid, for instance, was named for mobster Moe Dalitz.¹²

How many abundant favors has God performed for us!

Dayenu I

דיִנו

Sing traditional Dayenu

אֵלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּיִנו:

Ilu hotzi-hotzianu,

Hotzianu mi-Mitzrayim,

Hotzianu mi-Mitzrayim, Dayenu.

(no chorus)

אֵלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּיִנו:

Ilu natan, natan lanu,

Natan lanu et ha-Shabat,

Natan lanu et ha-Shabat, Dayenu.

(chorus)

אֵלוֹ נָתַן לָנוּ אֶת־חַתּוּמַת־הַתּוֹרָה, דִּיִנו:

Ilu natan, natan lanu,

Natan lanu et ha-Torah,

Natan lanu et ha-Torah, Dayenu.

(chorus)

אֵלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דִּיִנו:
 אֵלוֹ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דִּיִנו:
 אֵלוֹ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא חָרַג אֶת־בְּכוֹרֵיהֶם, דִּיִנו:
 אֵלוֹ חָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מִמּוֹנֵם, דִּיִנו:
 אֵלוֹ נָתַן לָנוּ אֶת־מִמּוֹנֵם, וְלֹא קָרַע לָנוּ אֶת־חֵזֵם, דִּיִנו:
 אֵלוֹ קָרַע לָנוּ אֶת־חֵזֵם, וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּתַרְבֵּה, דִּיִנו:
 אֵלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּתַרְבֵּה, וְלֹא שָׁקַע צְרִינוּ בְּתוֹכוֹ, דִּיִנו:
 אֵלוֹ שָׁקַע צְרִינוּ בְּתוֹכוֹ, וְלֹא סָפַק צְרָפְנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּיִנו:
 אֵלוֹ סָפַק צְרָפְנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הִאֲבִילָנוּ אֶת־חַמָּן, דִּיִנו:
 אֵלוֹ הִאֲבִילָנוּ אֶת־חַמָּן, וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּיִנו:
 אֵלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קָרַבְנוּ לִפְנֵי ה' סַיִי, דִּיִנו:
 אֵלוֹ קָרַבְנוּ לִפְנֵי ה' סַיִי, וְלֹא נָתַן לָנוּ אֶת־חַתּוּמַת־הַתּוֹרָה, דִּיִנו:
 אֵלוֹ נָתַן לָנוּ אֶת־חַתּוּמַת־הַתּוֹרָה, וְלֹא חָקְסָנוּ לְאַרְצֵי יִשְׂרָאֵל, דִּיִנו:
 אֵפוֹ חָקְסָנוּ לְאַרְצֵי יִשְׂרָאֵל, וְלֹא בָּנָה לָנוּ אֶת־בַּיִת הַמְּבֻרָח, דִּיִנו:

Exodus (Tune of Surrey With the Fringe on Top)

Come on, folks, you've just got to hurry.
 Pack your things 'cause we're gonna scurry.
 God will help – there's no need to worry,
 We'll be on our way.

Paint your doors with blood as a warning,
 Let the angel slay all those scorning
 Stay inside, be safe until morning
 When we're on our way.

The trip's a long one, and we'll walk all the way,
 But God has promised to guide us.
 In case the Egyptians resort to foul play,
 With fire and clouds He will hide us!

Dawn is here, and Egypt is waking.
 Pharaoh says, "Get Out! My heart's aching!"
 Mix your dough, don't worry 'bout baking –
 Sun will bake that dough!
 Now just hurry, better scurry,
 Pharaoh's letting us go!

¹¹ Some sources give his title as Governor of the Acoma Pueblo.

¹² Three of the major casinos currently have full-service kosher kitchens and catering departments. Ref: Barry Kling

Dayenu II

Had He brought us out of Europe, but not provided ranches, horses, cattle and saloons, — Dayenu!

Had He given us ranches and such, but not religious liberty and respect — Dayenu!

Had He given us religious liberty, but not kosher food for Passover — Dayenu!

Had He given us kosher food for Passover, but not decent business opportunities — Dayenu!

Had He given us business opportunities of laundering and tailoring to scrap metal and oil rigging and banking, but not salesmanship — Dayenu!

Had He given us skills to be successful in dry goods, department stores, wholesale and retail, but not the availability of political leadership — Dayenu!

Had He given us the responsibilities and respect that comes with political leadership, but not fearless Rabbis— Dayenu!

Had He given us fearless Rabbis that can outrun horses and win Main Street shootouts and moyels on horseback, but no professional entertainment — Dayenu!

Had He given us entertainment from Will Rogers to the Marx Bros, but not faithful Native Americans who trusted us — Dayenu!

Had He given us trusting Native Americans, but not the drive to make a living any way we could — Dayenu!

Had He given us business *seichel*, but not Gold Rushes with needy miners — 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 Europe, gave us ranches and horses and saloons, religious liberty, kosher food that sometimes didn't spoil, salesmanship, political leadership, fearless Rabbis, entertainers, trusting Native Americans, and business *seichel* admired around the world.

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

פֶּסַח The Paschal Lamb, which our ancestors ate during the existence of the Temple – for what reason was it eaten? Because the Omnipresent passed over the houses of our ancestors in Egypt: "Say it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel and smote the Egyptians; the people bowed and worshipped."



מַצָּה זֶה *Show the unleavened bread and say:* This Unleavened Bread, which we will soon eat, yes soon— what does it mean? It is because the King of Kings redeemed our fathers before their dough had time to ferment: "They baked the dough into unleavened cakes; for they were driven out without delay, nor had they provisions for their journey."

מְרוֹר זֶה *Show the bitter herbs and say:* This bitter herb, which we eat – what does it mean? The Egyptians cruelly enslaved of our ancestors: "They embittered their lives with hard bondage, and in all manner of labor in the field. Their labor was imposed with rigor."

בְּכָל־דּוֹר וְדוֹר In every generation each individual is to regard himself as though he personally had come out of Europe, as it is said: "You shall tell your children on that day: This is on account of what the Eternal did for me when I came out of Europe." It was not only our ancestors who the Holy One redeemed from poverty and oppression; we, too, were redeemed with them, as it is said: "He took us out to give us a bountiful harvest of opportunity, giving us a land with freedoms our ancestors could only dream of."

Raise the cup of wine and all say:

Therefore 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 mothers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption, from poverty to riches, from breaking and training horses to the largest department stores, art fellowships and philanthropic foundations. We will recite a new song before Him! Hallelujah!

Second Cup

כּוֹס שְׁנִי

Over the second cup of wine, recite:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

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 (about time!)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד 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, along with the CDC and Dr Fauci, concerning the washing of the hands.

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶד 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 יי אֱלֹהֵינוּ מְלֶכֶד 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.

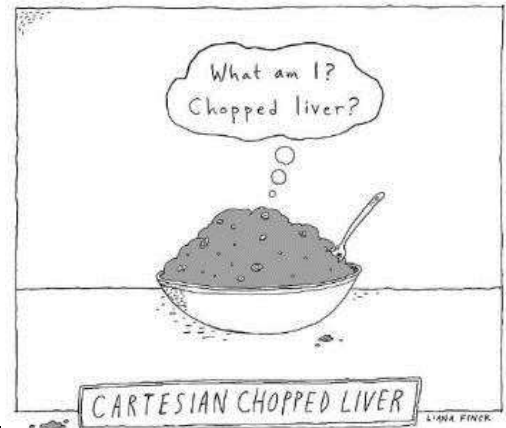
Hillel's Sandwich

זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל

Break the undermost

matzah and distribute with some bitter herbs and charoset, and say:

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



Shulchan Orech (Tune of Kansas City)

We've gotten to the climax of our Seder,
And by this time we've learned a thing or two.
'Cause up till now we've studied and we've prayed for
Some insight to the hist'ry we've lived through.
We counted out four questions, and we've looked into four sons,
And seen five Rabbis gathered at B'nai Brak.
We've only drunk two wines and we've dipped our veggies once.
Now we're hungry! (Look at the clock!)
(What next? Yeah what? What next?)
Everyone's up to date, and now we're ready.
We've earned our just reward, so feed us now!
Our appetites are eager and we're in a festive mood.
We've followed the conventions and we're ready for our food.
So, balabusta, bring it on! We don't want to seem rude!
We've gone about as fer as we can go!!
We've gone about as fer as we can go!!

Now a tune that's perfectly relevant to our age-old theme of immigrants yearning for freedom ...

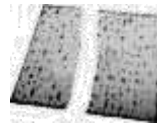
The Festive Meal **שְׁלֵחוּ עוֹרֵךְ**



Tzafon

צָפוֹן

Find the Afikomen. Eat the Afikomen.



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

[Exclude * paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

רזענו רזעה ישׂראל, המלך הטוב והמטיב לכל, שׁבֿכֿל יום ויום הוא מטיב, הוא מטיב הוא יטיב לנו. הוא גמלנו, הוא גמלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים, ולרחו המצלה ומצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחיים ושלום, וכל טוב, ומכל טוב לעולם אל יחסרנו:

הרחמן, הוא ימלוך עלינו לעולם ועד. הרחמן, הוא יתברך בשמים ובארץ. הרחמן, הוא ישׁפֿחֿ לדור דורים, ויתפאר בנו לעד ולנצח ונצחים, ויתחדר בנו לעד ולעולמי עולמים. *הרחמן, הוא יפרנסנו בכבוד. *הרחמן, הוא ישׁבֿור עלינו מעל צנארנו והוא יוליכנו קוממיות לארצנו.

*הרחמן, הוא ישלח לנו ברכה מרבה בפנית הנה, ועל שלחנו זה שׁאֲכֿלנו עלינו. *הרחמן, הוא ישלח לנו את אלחיו הנביא זכור לטוב, ויבשר לנו בשורות טובות וישועות ונחמות.

הרחמן, הוא יבכך את כל-המסויבין באן, אותנו ואת כל אשר לנו, כמו שׁונתֿרכו אבותינו, אברהם יצחק ויעקב בכל מפל כל. כן יברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

*במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי ויזדקח מאלחי ישׁענו, ונמצא חן וישׁכֿל טוב בעיני אלחים ואדם:

הרחמן, הוא ינחילנו יום שׁבֿלו טוב: Fest: *הרחמן, הוא יבך, את-מדינת ישׂראל, ראשית צמיחת גאלתנו:

*הרחמן, הוא יבך, את-אחינו בני ישׂראל הנתונים בצרת, ויוציאם מאפלה לאורה: *הרחמן, הוא יזכנו לימות המשיח ולחיי העולם הבא.

*מגדול וישועות מלכו, ועשה חסד למשיחו, לדוד ולזרעו עד עולם:

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

*ראו את יי קדשיו, כי אין מחסור ליראיו: כפירים רשו ורעבו, וזרשי יי לא יחסרו כל טוב: חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשׁביע לכל חי רצון: ברוך המקבֿר אשר יבטח בני, והנה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם:

יי עז לעמו יסו, יי ברכך את עמו בשלום:

שיר המעלות בשׁוב יי את שיבת ציון היינו כחלמים: אז ימלא שׁחוק פינו ולשונונו רנה אז אמרו בגוים הגדיל יי לעשות עם אלה הגדיל יי לעשות עמנו היינו שמחים: שׁובה יי את שׁבֿיתנו כאפיקים בנגב: הירעים בדמעה ברכה יקצרו הלוד ילדו ויבכה נשא מושׁד הנרע בא יבא ברכה נשא אלמתינו:

Leader: רבותי וברך;
Group: יחי שם יי מברך מעתה ועד עולם.
Lead: יחי שם יי מברך מעתה ועד עולם.
Lead: ברשות מרנו ורבונו ורבותי, וברך אלהינו שׁאֲכֿלנו משׁלו.
Group: ברוך אלהינו שׁאֲכֿלנו משׁלו ובטובו חיינו.
Lead: ברוך אלהינו שׁאֲכֿלנו משׁלו ובטובו חיינו.
Group: ברוך הוא וברוך שׁמו:

ברוך אתה יי, אלהינו מלך העולם, תנו את העולם בלו בטובו כמו בחסד ורחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. *הרחמן, הוא יבשר לנו בשורות טובות וישועות ונחמות.

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבת, ברית ותורה, חיים ומאן. ויתברך שׁמך בפי כל חי תמיד לעולם ועד. בפתוח ואכלת וישׁגית, וברכת את יי אלהינו על הארץ הטובה אשר נתנו לך. ברוך אתה יי, על הארץ ועל המזון:

*רחם נא יי אלהינו, על ישׂראל עמך, ועל ירושלים עירך, ועל ציון משׁכן כבודך, ועל מלכות בית דוד משיחך, ועל הפנית הגדול ומשׁדוש שׁנקרא שׁמך עלי. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, ומרחמנו, ומרחו לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תפריטנו יי אלהינו, לא לידי מתנת בשר נדם, ולא לידהנאנתם. כי אם לך המלאה, הפתיחה, חסדושה ורחמנה, שלא גבוש ולא נבלם לעולם ועד: *אלהינו ואלחי אבותינו, יעלה גבא ונגיע, וברכה, וישׁמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישׂראל לפניה, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הנה זכרנו יי אלהינו בו לטובה, ופקדונו בו לברכה. וחושיענו בו לחיים, ובדבר ישועה ורחמים, חוס ונחנו, ורחם עלינו וחושיענו, כי אליך עינינו, כי אל מלך חנו ורחום אתה:

ויגה ירושלים עיר חסדך במהרה בימינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב,

THIRD WAVE, II: From 1880 to 1924, over two and a half million East European Jews came to America, propelled by persecution and lack of economic opportunity. We'll recount their stories in a minute – first we have to welcome Elijah with some wine.

Pour wine for your 3rd cup:

Third Cup

כּוֹס שְׁלוֹשִׁית

Over the third cup of wine, say:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ 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.*

Everyone pours a little of their wine into the cup honoring the Prophet Elijah. As they do, everyone expresses a wish to be fulfilled in the coming year. The door is opened and Hallel continues.

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

We ask God to destroy all faithlessness and to punish all wicked and evil, readying the world for the Messiah:

Pour out Your wrath upon communities, states, nations and kingdoms that do not recognize Your Name. They have devoured our religion via blue laws, gun fights, discrimination, drive-by-shootings, house burnings, thrown bricks, boycotts, hatred and ignorance. Pour Your indignation on those who seek to destroy us, let Your wrath overtake them. Pursue them and destroy them from under the heavens of the Lord. Kick butt!

Hallel

הַלֵּל

Pour the fourth cup and recite Hallel.

לֹא לָנוּ יְיָ, לֹא לָנוּ כִּי לְשִׁמְךָ יְיָ כְּבוֹד, עַל חֲסִדְךָ עַל אֱמֻנָתְךָ. לָמָּה
לֹא מָרוּ הַגּוֹיִם, אֵיךָ נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשִׁמְךָ כָּל אֲשֶׁר חָפַץ
יְרַחֵם. יְדִיעָהּ וְלֹא יִמְשִׁיחַ, וְגִלְיָהֶם וְלֹא יִחַלְכּוּ, לֹא יִהְיוּ בְּגֵרוֹנִים.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיָג, עֲזָרָם
וּמִגִּנָּם חָסָא. בֵּית אֲחֵרֹן בְּטַחוּ בְּיָג, עֲזָרָם וּמִגִּנָּם חוּסָא. יְרָאֵי יְיָ בְּטַחוּ
בְּיָג, עֲזָרָם וּמִגִּנָּם חוּסָא:

(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.

יְיָ זָכְרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֲחֵרֹן. יְבָרֵךְ
יְרָאֵי יְיָ, חֲקֻטָּוִים עִם הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לְיָ, עֲשֵׂה שְׂמִימִים וְאֲרָץ: שְׂמִימִים לְיָ, וְהֲאֲרָץ
נִתֵּן לְבְנֵי אָדָם. לֹא חֲמוּתִים יִחַלְלוּ יְיָ, וְלֹא כָּל יְדֵי דִמְיָה. וְאֲנִיחֵנוּ
וְבָרֵךְ יְיָ, מִעַתָּה וְעַד עוֹלָם, הַלְלָהּ:

The Lord who has remembered us will bless; He will bless the house of Israel ... Hallelujah!
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. Hallelujah!

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

Give thanks to the Lord, for He is good;
His kindness endures forever. כִּי לְעוֹלָם חַסְדּוֹ:
 Give thanks to the God above gods, ... כִּי לְעוֹלָם חַסְדּוֹ:
 Give thanks to the Lord of lords, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who alone does great wonders, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who made the heavens with understanding, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who stretched the earth over the waters, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who made the great lights, כִּי לְעוֹלָם חַסְדּוֹ:
 The sun to reign by day, כִּי לְעוֹלָם חַסְדּוֹ:
 The moon and the stars to reign by night, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who smote Egypt in their firstborn, כִּי לְעוֹלָם חַסְדּוֹ:
 And took Israel out from among them, כִּי לְעוֹלָם חַסְדּוֹ:

With a strong hand and an outstretched arm, כִּי לְעוֹלָם חַסְדּוֹ:
 To him who parted the Red Sea, כִּי לְעוֹלָם חַסְדּוֹ:
 And caused Israel to pass through it, כִּי לְעוֹלָם חַסְדּוֹ:
 And threw Pharaoh and his host in the Red Sea, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who led His people through the wilderness, כִּי לְעוֹלָם חַסְדּוֹ:
 To Him who smote great kings, כִּי לְעוֹלָם חַסְדּוֹ:
 And slew mighty kings, כִּי לְעוֹלָם חַסְדּוֹ:
 Sihon, king of the Amorites, כִּי לְעוֹלָם חַסְדּוֹ:
 And Og, king of Bashan, כִּי לְעוֹלָם חַסְדּוֹ:
 And gave their land as an inheritance, כִּי לְעוֹלָם חַסְדּוֹ:
 An inheritance to Israel His servant, כִּי לְעוֹלָם חַסְדּוֹ:
 Who remembered us in our low state, כִּי לְעוֹלָם חַסְדּוֹ:
 And released us from our foes, כִּי לְעוֹלָם חַסְדּוֹ:
 Who gives food to all creatures, כִּי לְעוֹלָם חַסְדּוֹ:

THIRD WAVE, III: This huge wave of immigration, from 1880 to 1924, most likely includes the grandparents and great-grandparents of most of here tonight. Without their brave courage and sacrifice, it's difficult to tell what American Jewry would look like today. Even more certainly would have died in Europe in the Holocaust. *Do we have any stories of our grandparents – either from the Old Country or their early years here?*

Because the number of immigrants was so large, there was a backlash from the influx. For context, America's current foreign-born population is between 3-4%; due to immigration that started in the 1900s, the number had become 10%. The Immigration Act of 1924 placed huge restrictions on immigration; it was the most stringent U.S. immigration policy up to that time, basing entry on racial and national quotas. Those coming from Eastern Europe and Africa were most affected.

Fourth Cup **כּוֹס רְבִיעִית** *The blessing over wine is said and the fourth cup is drunk while reclining:*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם, בּוֹרֵא פְּרֵי הַתְּגָפּוֹן:

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

וְעַל הַתְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, שֶׁרָצִיתָ וְהַנְחַלְתָּ
 לְאַבוֹתֵינוּ, לְאֹכֹל מִפְּרִיָהּ וְלִשְׂבֹּעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל
 יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירָךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
 וְעַל מִזְבִּיחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַחֲרָה בְּיָמֵינוּ,
 וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָהּ וְנִשְׂבַּע מִטּוֹבָהּ,
 תְּבָרְכֵךָ עֲלֵינָהּ בְּקוֹדֶשׁ וּבְטַהֲרָהּ
 וְשִׂמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל,
 וְנוֹדֵה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַתְּגָפּוֹן.

Blessed 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**

The 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!

This year we are here, next year in the Promised Land. **Sing: L'Shana Haba'a, B'Yerushalayim ... Habnuya!**

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם:

L'Shana Haba'a, B'Yerushalayim (Tune of Oklahoma!)

Ye ROOO shalayim
May we sit together there next year.
May that year bring peace,
All war should cease
And all lives be filled with joy and cheer.

Ye ROO shalayim
Every night we'll sit 'neath fig and vine.
Christian, Muslim, Jew,
In friendship true,
And we'll toast alliance with some wine.

We know we belong in this land.
We can live side by side, hand in hand.
[repeat from here] And when we say, AH!
L'Shana Haba'ah
We're only saying:
Next year in Yerushalayim,
[repeat final time] Yerushalayim Habirah!

Everyone read together:

Our God and God of our Fathers, help us 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



THE FOURTH WAVE: Save Soviet Jewry and the era of the Refuseniks. Following American activism to free Jews in Russia, in 1988 nearly 19,000 Soviet Jews were granted permission to emigrate to the US. Some 40,000-60,000 came in the years spanning the end of the Soviet era (1991) and *Perestroika* through 1995.

This fourth wave from Russia now totals nearly 700,000 people. Many were noted scientists and engineers who suffered discrimination and



very poor job prospects at home; causing the famous "brain drain". Russian migrants have a higher rate of university education than both US natives and the foreign born.

Say on second night: **א**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 לוֹ נֶאֱחָה

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.

אָדיר בְּמְלוּכָתוֹ, בְּחֹר פְּתֻלָּתוֹ, גְּדוּדָיו אָמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַךְ לֵךְ, לֵךְ חֲמִמְלָכָה.
כִּי לוֹ נֶאֱחָה, כִּי לוֹ נֶאֱחָה.

דָּגוּל בְּמְלוּכָתוֹ, תְּדוּר פְּתֻלָּתוֹ, וְתִיקָיו אָמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַךְ לֵךְ, לֵךְ חֲמִמְלָכָה.
כִּי לוֹ נֶאֱחָה, כִּי לוֹ נֶאֱחָה.

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 העומר:
יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש במהרה בימנו 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

Poor Kid is Dead (Tune of Pore Jud is Dead)

Poor kid is dead, poor small kid is dead.
The one that father bought for two zuzim.
What got him was the cat
Then the dog came after that.
The troubles that ensued were rather grim.

[quasi-spoken] Then came the stick which fire burned real quick.
The water quenched the flame, ox slaked his thirst.
Then slaughter ends this tale
And it leaves a bloody trail –
Ox, angel, butcher, all of them seemed cursed.

Poor kid, poor kid.

Chad Gadya

חד גדיא, חד גדיא

**חד גדיא, חד גדיא
דזבין אפא בתרי זוגי, 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.

חַד גַּדְיָא חַד גַּדְיָא.

דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּה שׁוֹנֵרָא, וְאַתָּה לְגַדְיָא דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּה כְּלָפָא, וְנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַתָּה לְגַדְיָא דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּה חוּטְרָא, וְהַפָּה לְכַלְבָּא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַתָּה לְגַדְיָא דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּה טַרְיָא, וְשֵׁרָף לְחוּטְרָא, דְּהַפָּה לְכַלְבָּא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַתָּה לְגַדְיָא דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּה מַטְיָא, וְכַבָּה לְטַרְיָא, דְּשֵׁרָף לְחוּטְרָא, דְּהַפָּה לְכַלְבָּא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַתָּה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא.²

וְאַתָּה תּוֹרָא, וְשִׁתָּא לְמַטְיָא, דְּכַבָּה לְטַרְיָא, דְּשֵׁרָף לְחוּטְרָא, דְּהַפָּה לְכַלְבָּא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַתָּה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרְי זִינִי, חַד גַּדְיָא!!²

An extra surprise, a parody from Randi Spiegel that relates to our theme. *[Watch the screen]*

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, יְבֵנָה בֵּיתוֹ בְּקָרוֹב, בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחוּר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב, בְּמַחְרָה
בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוּא, נְתִיק הוּא, זָפַאי הוּא, חָסִיד הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טְהוּר הוּא, יָחִיד הוּא, כְּפִיר הוּא, לְמוֹד הוּא, מְלֻךְ הוּא, טַרְיָא הוּא,
סְגִיב הוּא, עָזוּז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוּשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, פִּקְיָן הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

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Pop media videos featuring songs from *Oklahoma!* (ask me for a 5-minute edited collage):

www.youtube.com/watch?v=cQ9g62YE1N4 – Muppet Show/Kermit directs *Oklahoma!*
www.youtube.com/watch?v=vBvI8Xsgswo – Muppet Show/Fozzi Bear in a Samurai *Oklahoma!*
www.youtube.com/watch?v=XXBc764h5-Q – 3rd Rock/Lithgow serenades using *Oklahoma!*
www.youtube.com/watch?v=FEMWlRM4aII – Fawlt Towers/Connie Booth sings *I Just Cain't Say No*

Appendix



More stories to choose from

Jim Levy, Jewish Gunslinger: Born in Ireland in 1842, Jim Levy's parents ventured to the New World, ending up in Nevada, where young Jim worked as a miner. In 1871, however, Jim discovered a new calling. Intervening in a street fight, he challenged a local brawler to a duel and won.

Jim soon gave up mining to become a professional gambler and gunslinger all over the West, living in Cheyenne, Deadwood, Leadville, Tombstone and Tucson. He was involved in – and survived – an estimated 16 shootouts. One night in 1882, Levy was drinking and gambling in the Fashion Saloon in Tucson and, unusual for the famous gunslinger, was unarmed. As he left the building in the early hours, a local rival ambushed him and shot Levy dead.

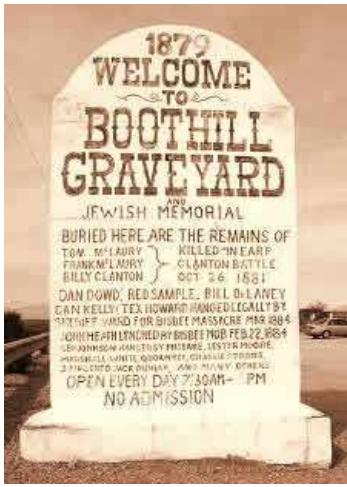
Newsies in Portland: Boris Geller said of his life in the 1910s: "We were all immigrants at the turn of the century. My father worked for five dollars a week. There were three to four hundred newsboys on the streets of Portland. For every quarter that came in, the boys could buy food for their parents. There were seven in our family and someone had to help. Meat was ten cents a pound in those days: if you had fifty cents, you could feed a family of six."



Sioux City, IO, circa 1900: "When we got ready for Passover we even washed the door knobs. We had a library with books in many languages. Erev Pesach my mother would make me go through every one of those books, shake them out, God forbid someone would be reading a book and a crumb would fall out. I was fifteen before I saw the end of a Seder because I was so dead tired by the time the first Seder came along."¹⁴

¹³ The author again expresses sincere gratitude to Phil Kruger for his magnificently expansive book collection

¹⁴ *Jewish Women in the Upper Midwest since 1855*, by Linda Mack Schloff



Tombstone, Arizona: The old graveyard in Tombstone was dubbed "Boot Hill" since so many of its inhabitants were gunslingers -- and were buried still wearing the boots they died in. A current guide offers a description of how those interred in Boot Hill died: many were shot, or hanged, or perished in the fights that marked many Wild West towns.

Tombstone was a rough silver-mining town, and some of its residents were Jewish. Enough Jews lived in the town to establish the Tombstone Hebrew Association in 1881. One of their first acts was to dedicate a corner of the municipal cemetery as a Jewish burial ground.

In 1982, a local historian invited a visiting Jewish economist, Israel Rubin, to tour the neglected Jewish burial area – along with local community leader Judge Lawrence Huerta, a Yaqui Indian from Tucson. Rubin recited Kaddish at the site, and Judge Huerta was so moved he resolved to restore Boot Hill's Jewish area. The Jewish section was rededicated in 1984. A plaque now proclaims the site "Dedicated to the Jewish Pioneers and Their Indian Friends" and contains a bowl of earth from Jerusalem, now resting among Arizona's earliest Jewish settlers.

REVOLT AGAINST MATZOTH PRICES

The Jewish Messenger, New York, June 6, 1884: The high prices charged last Passover by the matzoth bakers of San Francisco has induced a number of co-religionists to form an association for the purpose of selling matzoth at a reasonable price. This society is called the "People's Matzoth Association of San Francisco," and at a meeting recently held the following gentlemen were appointed to the committee: Aaron Levy, F. Henry, E. Belasco, S. Samuels, J. Hartman, D. Steinbach and H. Solomon. The society has funds to commence operations, the following amounts having been advanced: H. and S. Solomon, \$1500; Mr. Steinberg, \$150; C. Hess, \$150; A.M. Cohn, \$100.

PASSIONATE REFORMER AND ZIONIST

Rabbi Stephen Wise helped to create understanding between Portland's German and Eastern European Jewish communities. He had a profound impact in the six years he spent as a rabbi in Portland. His passion for justice and social reform involved him deeply with the problems of living and working conditions throughout the city. In addition, his leadership of the early Zionist movement, so unusual for a Reform rabbi, struck a strong, responsive chord among many Eastern European immigrants, for whom Zionism was already a basic aspiration. Born in 1874 in Budapest, he studied at City College, Columbia and Oxford universities. He was selected as rabbi of NYC's B'nai Jeshurun, at age nineteen. Six years later, Portland hired him at \$5,000 per year, a handsome sum. On his installation, he delivered a sermon that startled and enthralled the crowded synagogue: "I have but one condition," he said of his new ministry, "I ask it as my right. You will and must allow it. This pulpit must be free. This pulpit must be free." Wise would speak his mind on every issue of importance whether anyone, including the board, approved or not. His character and energy brought new vitality to the synagogue. Wise always characterized his years in Oregon as "the happiest years of my life."

Rabbi Wise supported the Council of Jewish Women and the female-led Consumer League in their fight to outlaw child labor, prevent the legalization of gambling and support women's suffrage. To do so, the pulpit truly had to be free, because Wise was sharply critical of Jews, as well as others in the city's business elite, who profited from gambling and prostitution.¹⁵

Reverend Dovid Lesk came to Fargo, North Dakota in 1896 serving as a *schochet* (ritual slaughterer, *ba'al tefila* (cantor) and *melamed* (school teacher). The Reverend's wife started a restaurant where they served kosher meals for the many traditional Jews traveling in and around Fargo.



Sabbath on the Prairie, Wilton, ND, circa 1900: Sylvia Kremen Rosenberg relates: "Picture in your mind a Friday. It is Erev Shabbos. The kitchen is filled with the aroma of chicken soup, carrot, zimmis [sic], gefilte fish and roast chicken. The chores are completed. My mother places a beautiful embroidered shawl over her head and lights the Sabbath candles, softly chanting the prayer. Father fills the wine glasses. Contentment and peace reign in the home. In the heart of each, there is love of God and thankfulness for his His blessings, and for the privilege of living in the Land of Freedom – America."¹⁶

¹⁵ The Steven Wise Free Synagogue is one of the most famous in New York, which Rabbi Wise established in 1907. Its principles were to be free and democratic in its organization; to be pewless and dueless. America's first ordained female rabbi served there starting in 1972. At one point in the early 20th century, there were 7 branches throughout the New York/New Jersey area.

¹⁶ *Jewish Women in the Upper Midwest since 1855*, by Linda Mack Schloff