



*A Haggadah
for our times,
for all times*

WELCOME TO OUR SEDER – *SEDER PACIFIC*

Intro

We should imbibe a little wine to fully appreciate the story. We sanctify that action by reciting the Kiddush.

Kadesh

קִדְּשׁ

בְּרִידָה אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

בְּרִידָה אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ, מִקְרָא קִדְּשׁ, זָכָר לַיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרִידָה אַתָּה יְיָ, מִקְדֹּשׁ יִשְׂרָאֵל וְחִזְמִינִים: בְּרִידָה אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ 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.*

Adapted from Passover Haggadah by Congregation B'nai Jeshurun

Passover is the springtime festival for Jews. We celebrate the bounty of the land (the 2nd night begins the counting of the Omer, the 49 days till the harvest festival of Shavuot). We celebrate our birth as a nation, which began when we left Egypt and received the Torah in the Sinai. We celebrate joyous freedom, nationhood, and the renewal each year of these themes. Pesach is the singular holiday that embodies how we also feel about Spring.

Yom Tov of Springtime

We scrub and clean till our backs get strong.
Waiting for the night we'll burst with song.
We hunt for chametz in every place
Till we get rid of, ever-y trace.

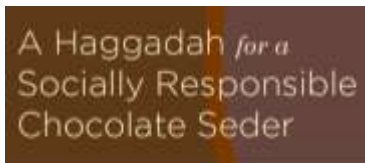
Yom Tov of Springtime, are you.
Chag of our freedom, are you.
Time to recite the miracles God
has wrought for our sakes.
Days for our feasting, are you.

(Tune of Younger Than Springtime)

Time to ask questions, are you.
Eating and drinking, dipping, recalling days as slaves.
And when at last, we sit along with friends,
And with our Seder welcome you, then
We welcome Springtime, with you,
Celebrate freedom, with you,
Gather together, praise God on high,
Pesach, with you.

The Haggadah has frequently been a vehicle to write about and discuss the issue of prejudice and racism. There are many such "social action/social justice" seders: black vs. white, beginning with Arthur Waskow's *Freedom Seder* (1969), which was written in response to the assassination of Martin Luther King, the week before Passover, and the subsequent DC riots. Others have expanded a focus to various feminist themes, LGBT rights, and so on.

I couldn't resist "and so on." There's a Haggadah on environment and nuclear disarmament, another about Righteous Gentiles, others on the Palestinian experience of the 1948 war, Israeli-Palestinian conflict resolution, the Reproductive Justice Haggadah, sexual assault and violence on college campuses, the Lesbian Feminist Seder for the Palestine solidarity movement, mass incarceration in America, the #BlackLivesMatter Haggadah, Civil Rights 50 Years After Selma, fighting modern-day slavery, more with activism around childhood hunger and nutrition. But my personal favorite is a get-your-hopes-up seder: the Haggadah for a Socially Responsible Chocolate Seder. But darn it, it's about slave labor in the cocoa industry.



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

.Washing the hands וְרַחַץ

Tonight's Haggadah – *Seder Pacific* – is believed to be the first to shine light on prejudice addressed by an American musical. Of course, prejudice and gang violence was central to the theme of *West Side Story* (1957), and Tevye in *Fiddler on the Roof* (1964) certainly shows prejudice by rejecting Chava because she intends to marry a non-Jew (not to mention the community being expelled from Anatevka by the Russians). But our *West Side Seder* and *Fiddler at the Seder* Haggadahs didn't discuss racism.

South Pacific (1949), with its theme of discrimination and intolerance, predates both of those plays by 10 to 15 years. But it's not the first popular musical to mention prejudice. That distinction belongs to *Showboat* (1927). Racial disparity and discrimination played a key roles and gave blacks an anthem about poverty and suffering. Maybe we'll focus on *Showboat* someday. But tonight, we feast on Navy rations while stuck on an unnamed island with the Marines in the South Pacific during WW II.

Karpas

כַּרְפָּס

Everyone partakes of parsley ... No! Something different this year, dips it, and says:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

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

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

South Pacific tells the story of two couples and how their love is affected by both war and their own racial prejudice. So the year is 1943, in the middle of World War II, and the Navy has established a few bases in the Solomon Islands – they are prepping for invasions in the region of the Central Pacific and New Guinea. The two love-struck couples are Nellie and Emile, and Lieutenant Cable and Liat. Nellie is a spunky Navy nurse from the South; she's fallen in love with Emile, a French plantation owner who lives on the island with his two children that he raised with his late Polynesian wife. Lt. Cable has fallen for Liat, a pretty island native.

Both of the Americans eventually find themselves in a struggle, trying to cope with their own cultural prejudices, which conflict with their feelings of love. The characters, setting and stories are based on James Michener's fictionalized accounts of his experiences in the region, He had been assigned the task of writing the history of the Navy in the Pacific. The nineteen stories in *Tales of the South Pacific* won Michener the Pulitzer Prize. Michener's fiction often differed wildly from reality. As an example, Bali Ha'i – the mythical, magical island the sailors aspire to – was actually an unpleasant village that Michener later described as containing "scrawny residents and a single pig." There is also a connection between Michener's stories and the Hebrew numerology called *gematria*.¹

South Pacific's racial theme provoked controversy, especially in the South. Two Georgia state lawmakers were repulsed after seeing it, and wrote "We in the South are a proud and progressive people. Half-breeds cannot be proud." Internationally too, the show touched raw nerves; South Africa outlawed the show when it first came out. But the writers stood their ground against all attacks. When the show reached a segregated theatre in Wilmington, Delaware, Rodgers and Hammerstein threatened to cancel the performances there unless seating was integrated. Their threat worked, because it was integrated for their performances there.

It's important to recognize how long it is taking the US to undo segregation. The African-American historian Kitty Oliver recalled that the Beatles' performance in Jacksonville, FL (1964) was her first experience with an unsegregated audience. (This, too, was due to the requirement of the performers.) Current events show the still-persistent echos of segregation, more than 50 years later.

The song "You've got to be taught" is one of the most searing musical indictments ever constructed against prejudice, hatred and intolerance. Emile is a French plantation owner and love interest to Nellie, a Navy nurse from Little Rock. Nellie is shocked and repulsed when she discovers Emile's children had a Polynesian

¹ In *gematria*, two words are linked if the numerical value of their letters is the same. The Kabbalists thought the Torah's secrets were revealed via *gematria*. The Hebrew word for "go down" (into Egypt) is *redu*. Its numerical value is 210, the number of years the Israelites were enslaved. Michener's stories are thematically linked in pairs: the first and last stories are reflective, the second and eighteenth involve battle, the third and seventeenth are devoted to preparation for battle, and so on. This is reminiscent of the advanced *gematria* trick of "at-bash." (In at-bash, the letters of the Hebrew alphabet are paired in a mirror fashion – first to last, second to second to last, etc.) The whole world – or at least the whole literary world – is interconnected.

mother. Emile can't understand her feelings, and asks the Marine Lieutenant Joe Cable why. Cable explains prejudice is not ingrained, but must be learned from one's family and environment. That he knows this firsthand will be shown later in the play:

You've Got to Be Taught

You've got to be taught
To hate and fear,
You've got to be taught
From year to year,
It's got to be drummed
In your dear little ear
You've got to be carefully taught.

You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a different shade,
You've got to be carefully taught.

You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate,
You've got to be carefully taught!
You've got to be carefully taught.

A Boston critic strongly recommended the song's removal, because there was much bigotry in Boston. The director replied that was the best reason for leaving it alone. Because of the song, touring companies had difficulty getting bookings in the deep South. One of the Georgia legislators said "a song justifying interracial marriage was implicitly a threat to the American way of life." The writers defended their creation strongly. Even several New York reviewers expressed discomfort with the song. They stubbornly replied that the number represented why they had wanted to do this play, and even if it meant the failure of the production, it was going to stay in.

To be successful, the topic of prejudice must be muted in a play, especially, a musical. You have to use a spoonful of sugar to make the medicine go down. (Oops, wrong musical!) The most memorable song appears when the Seabees lament they're not allowed to date the available women, who are commissioned officers: "There is Nothing Like a Dame."

Tonight is a near anniversary: The date of South Pacific's first performance was 4 days ago, April 7th. The show was lauded for its music (Best Musical, Score, and Libretto), acting (it's the only play to win all four Acting categories) and Direction. (Only two other productions have ever won all of the "big six" awards.) And while we're talking about awards, a comment by Bob Hope about the Oscars is oddly relevant.

Break middle matzah



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.

Reader: The middle matzah is broken into two pieces. The larger half is wrapped in a napkin, as a symbol of unleavened dough, to be hidden and then eaten as the Afikoman at the end of the meal. Whoever finds the Afikoman may claim a reward because the meal cannot be ritually completed without the Afikoman. The smaller half is replaced on the Seder plate to be shared later. Among people everywhere, sharing of bread forms a bond of fellowship.

Next reader: Over time, this custom accrued multiple meanings. Some believe it represents the parting of the sea; others, the breaking apart of slavery's shackles. It could also remind us of the two great events in our ancestors' quest for freedom: the escape from physical bondage in Egypt and the receiving of the Ten Commandments in Sinai.

Next: Whatever meaning we ascribe to this ritual breaking, one thing is clear – as long as the rights of others are violated, none of us can be truly whole. - The Bronfman Haggadah

Continue sequencing readers: Now back to South Pacific. A theme of love and romance during war? How could this *possibly* be relevant to a seder? Was there love between the slaves and Egyptians? Blasphemy! Midrash says the Israelites were A People Apart, and they were to be commended for not changing their names, dress, language ... But let's look into this more closely.

The Talmud says: Rav Huna in the name of Bar Qappara [says]:

"It was on four counts that the Israelites were redeemed from Egypt: because they did not change their names, because they did not change their language, because they did not gossip, because they did not go

beyond the bounds of sexual decency... Because they did not gossip, for it is written, 'Speak into the ears of the people [this refers to asking neighboring Egyptians for their jewels and silver]. Now you find that this matter had been set in trust with them for twelve months, but not a single one of them turned out to have revealed the secret, and not a single one of them squealed on his fellow Jews.'

Because this single secret that wasn't revealed, the Rabbis conclude the Israelites never gossiped. That's being pretty generous, but all right.

"Because they did not go beyond the bounds of sexual decency: You may find evidence that was the case, for there was only a single woman who actually did so, and Scripture explicitly identified her: 'And the name of his mother was Shulamit, daughter of Dibri, of the tribe of Dan.' So she was the only one who bore a child to an Egyptian man."

OK, so it happened. Even between the slaves and taskmasters. Once? The Bible only writes about one child, but perhaps it was actually more than once.

Everywhere, across time, people have reached across barriers to express love to each other. But a lighthearted musical, comedy, about war? Well, sure. In our own lifetimes, shows about war have been leavened (so to speak!) by comedy. There's M.A.S.H. (the Korean war), Hogan's Heros (WW II), ... What else?

GROUP ACTIVITY: Name every show that is a comedy that takes place within the context of war. When Murray comes back, read them to him.

Leader: What is the helpful spirit of our people?

Reader: To do good and not evil. To do justly, love mercy, and walk humbly with God. To let the oppressed go free. To break every yoke. To give food to the hungry. To shelter the homeless. To clothe the naked; to hide not from the needy.

Reader: The prophetic spirit today demands an end to discrimination—God created everyone in His image. The spirit today demands an end to war—God gives life, and only God may take life. The spirit today demands an end to poverty for the earth is the Lord's. He gave its productive yield to all His children.

Together: The helping spirit today demands an end to ignorance.
The spirit today demands an end to fear.
The spirit today demands an end to despair.
The spirit today demands an end to tyranny.

Ha Lachma הָא לַחְמָא

This is the bread of affliction which our fathers ate in the land of Egypt. 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 we be free men.

In the explanation of the Haggadah by Rabbi Ovadiah, *Commentary for the Common Man*, [translated by the remarkable Rabbi Mark Greenspan] he writes the following: When faced with the invitation – 'whoever is in need let him come and eat' – the great sage Raba said "All these *mitzvot* I could myself fulfill except the last one, because there are so many poor people in Machuza." [Mozambique?] Do any of us know so many poor folks that we would be overwhelmed by this offer? Let us be mindful that while we do not know many needy people in our community, they exist, they are there; let us all pledge to do better helping the needy this coming year.

Rabbi Soloveitchik points out the Ha Lachma contains two very different invitations. The first is for food. The second, *kol kitzrikh* ("Let those who are needy come celebrate"), is directed to the unfortunate, those who are lonely. They may be people dispossessed by their country, even though they helped build it. "Pesach night is a time of sharing; if the sense of solidary, responsibility, unity and readiness to share and to participate is not demonstrated, the whole Seder becomes meaningless."

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

Ma Nishtana

מה נשתנה

In South Pacific, the song *Dites Moi* is sung at the beginning of the show by Emile's two young Tonkinese daughters. It appears to be a simple-minded song of children: "Tell me why life is beautiful? Tell me why life is happy? Tell me why: Is it because you love me?" But at the end of the show, after Nellie overcomes her prejudice about the children, the song is used to show her love for the children and Emile. Tonight, however, we use the song to ask our own timeless questions of a different nature. Tell me why ...

Mah Nishtanah Tune of *Dites Moi*

Dites moi, pourquoi?
We eat just Matzah.
Dites moi, pourquoi
And just Maror.
Dites moi, pourquoi?
These are my questions.
Est-ce que, parce que
We were slaves?

Dites moi, pourquoi?
We dip our greens twice.
Dites moi, pourquoi
We lean, not sit.
Dites moi, pourquoi?
These are my questions.
Est-ce que, parce que
We are free?

Our Talmud insists on our asking questions, which free people can and must do. This makes Judaism different from other monotheistic religions, as we are expected to doubt. - The Bronfman Haggadah

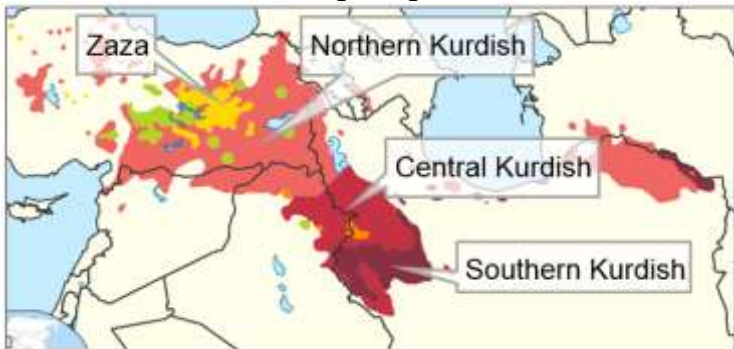
The Traditional Four Questions; and our new additions/editions:

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.

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

These peoples and their languages were already endangered before this plague descended upon them. We remember them during tonight's seder.



By Arnold Platon - Own work, based on map by Le Monde Diplomatique (2007), CC BY-SA 3.0, commons.wikimedia.org/w/index.php?curid=33046491

- Behdini (Northern Kurdish/Southwestern Kurmanji):

Bo çî evşeve ji şevê dî ya cuda ye?

بو چی ئەفشەفە ژ شەفیت دی جودا یه؟

- Kurmanji (Northern Kurdish):

Çima îşev ji şevên din cihê ye?

چما ئیسهف ژ شهفین دن جهی یه؟

- Sorani (Central Kurdish):

Leber çî emşew le şewekanî dîke ciyawaz e?

لهبەر چی ئەمسهو له شهو دکانی دیکه جیاوازه؟

- Zaza (most linguists say the language is separate from Northern Kurdish):

Çi rê emšo şewandê bînan pêrin ra cîa yo?

- Aymara, indigenous language from Peru


• Judeo-Greek, barely-surviving language of Iaonnina, Greece – in 2017, there were only 34 individuals left in the community. Certainly the most endangered Jewish language we've collected; certainly one of the most endangered Jewish languages.

Τι διαφερ' τουτ' η νυχτα απ' ολεσ τσ' αλλισ νυχτισ?

• Gen/Mina, language of the West African country Togo. Kwadzo is a political refugee: he received death threats for helping the opposition party in his home country, Togo. He left his wife and child while seeking asylum, and has been on the run from the government for 12 years. While at a refugee camp in Benin, the Togo government sent a spy who burned his tent down. He travelled to Benin, Nigeria, Brazil, then through 8 countries in 2 months to the US (first LA and then NJ), as his interview application slowly makes its way through the bureaucracy.

Nuka nutsie egbe be zan to vovo na zan kpoteawo?

Gad Elbaz's *Ma Nishtana* song

Magid 

We now relate our story.

We were Servicemen in the War, west of the Solomon Islands, but Admiral Charles Nimitz, our Supreme Allied Commander, took us out of there with an outstretched arm and on mighty B29's. Had not Nimitz taken our fathers out of the Pacific Ocean Theatre, then we, our children and grandchildren would still be enslaved on the plantations and fields of Bali Ha'i. Even if we all were wise, perceptive, experienced, and learned in the Libretto, it would still be our duty to tell the Story. The more one talks about the Show, the more praise he deserves.

In South Pacific, the song *Happy Talk* refers to the idle chatter between Liat and Lt Cable, which Bloody Mary hopes will lead them to fall in love. Who's Bloody Mary? And who's Liat? Bloody Mary is the only civilian woman on the Island, a sassy Tonkinese vendor of grass skirts. She wants a better life for her daughter Liat, and sees that Cable has been eyeing Liat. "Talk about things you'd like to do. You've got to have a dream. If you don't have a dream, how you gonna have a dream come true?" There's a strong analogy here for our own People's discussions, hopes and dreams.

Happy Talk

We will talk – Hagaddah means to talk!

Talk about things we have to do.

We talk about our dreams,

We talk of Pharaoh's schemes –

How he thought to rid himself of Jews.

Talk of how we sit, feasting as free men,

Bringing friends and family to dine.

Talk of days as slaves, and how we were then,

Now we toast deliverance with wine!

We will talk – Hagaddah means to talk!

Talk about things we have to do.

We talk about our dreams,

We talk of Pharaoh's schemes –

How he thought to rid himself of Jews.

Talk of all the plagues, talk of all the signs,

How God showed His power and His love.

Talk of Temple rites, dipping greens in brine,

Then Hallel to praise our God above!

We will talk – Hagaddah means to talk!

Talk about things we have to do.

We talk about our dreams,

We talk of Pharaoh's schemes –

How he thought to rid himself of Jews.

How he thought to rid himself of Jews.

Bloody Mary's hopes for Liat do not come to pass. Lt Cable tells her his family's prejudice will not permit him to marry Liat. Bloody Mary is furious and drags her daughter away. In our own story, Pharaoh's schemes do not come to pass either.

What amazing parallels! As though ordained by God. *What!? Was Richard Rodgers Jewish? Well, Yes! But Hammerstein was raised Episcopalian!* Ah, but Hammerstein is a Jewish name – his father was Jewish. *So, the one who has the Episcopalian name – Richard Charles Rodgers – is Jewish, and the one with the Jewish name – Hammerstein – wasn't?* Nu, what else is new?

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in the south Pacific. They spent the whole night discussing the plans for the invasions further north until their personnel came and said to them: "Rabbis, it is time for the morning Roll Call."

Four Sons

אַרְבָּעָה בָּנִים

Blessed be God who hath given the celebrated Torah to His beloved people, Israel. Blessed be Rodgers and Hammerstein, who hath given celebrated shows to their beloved stage, Broadway.

The Torah speaks of four sons; a wise one, a wicked one, a simple one, and one who is not able to ask a question. South Pacific speaks of the innocence of children (Ngana and Jerome), but also of families discomfited by the "other" – in other words, xenophobia. Nellie can't imagine raising Polynesian kids and Joe Cable knows his family wouldn't tolerate his marriage to a Tonkinese gal. (When Bloody Mary is first introduced in the movie, one Marine says "Who's she?" Another responds "Ah, nobody. She's Tonkinese.") Tonight, we use R&H's song about prejudice "You've got to be taught" to expand the ancient sages' advice for teaching each type of child.

Four Sons Tune of *You've Got to be Taught*

They've got to be taught,
Four sons are they.
They've got to be taught,
From day to day.
Each has to be reached
In a different way
They've got to be carefully taught.

The fourth son just doesn't know how to ask.
Explaining to him is our precious task.
Together we teach them all of our past.
They've got to be carefully taught.
They've got to be carefully taught.


The wise son will ask the laws' details,
The evil son – he just rails and rails,
The simple son – he needs a simple tale,
They've got to be carefully taught.

Jacob went down to Egypt, compelled by the word of God; and sojourned there. There he became a great and mighty nation, a distinct people in Egypt. The Egyptians suspected us of evil, and they said: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country." And they afflicted us: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as store-cities for Pharaoh." They imposed back-breaking labor upon the people of Israel. "We cried to the Eternal, the God of our fathers; the Eternal heard our voice, saw our affliction, our sorrow, and our oppression."

It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God. The Lord heard our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, Isaac and Jacob." And saw our affliction, as it is written: "God saw the children of Israel and God knew." Our toil refers to the drowning of the sons, as it is written: "Every son that is born was cast into the river, but every daughter was permitted to live." Our oppression means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them."

"The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great awe, miraculous signs and wonders." Each time Moses and Aaron approached Pharaoh, "Let us go three days' journey into the wilderness, that we may provide sacrifice to the Lord, our God." And each time, Moses foretold a new plague that would befall Egypt if Pharaoh again said No. Each plague was more terrible than the previous one. During each plague Pharaoh called upon Moses and said: "Entreat the Lord that He remove the plague from me and my people; and I will let the people go, that they may sacrifice to the Lord."

But after each plague was stopped by the Lord, Our God, Pharaoh again refused to Let Our People Go. Finally, for the tenth plague God told Moses, "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord."

We interrupt the plagues with a song, sung by Pharaoh. 

As one spills three drops of wine, say:

"Blood, fire, and columns of smoke."

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. Frog^s
3. Vermin
4. Wild ANiM_aIS
5. Cattle Disease
6. Boils
7. Ha_i
8. Locusts
9. Darkness
10. Death of the Firstborn

דָּם. צִפְרֻדָּעַ. פְּנִים. עָרוֹב. דְּבָר. שְׁחִין. בְּרָד. אֲרָבָה. חֲשָׁד. מִפַּת בְּכוֹרוֹת:

Rabbi Judah formed the initials thus:

דֶּצִ"ךְ עֲדָשׁ בְּאֲחָב
 "DETSACH, ADASH BEACHAB."

Honoring the Bene Israel, we wash the goblet and refill it, and also immediately wash our hands, the second of four times. This makes perfect sense – we've just touched the wine – but in the Haggadah of no other community is washing hands mentioned four times.

Wash the goblet, wash your hands, refill the goblet.

The word Shalom doesn't mean peace, the root of the word, its *shoresh*, is whole.

Shalom comes from the root *Shalem* -- meaning complete.

When you greet someone in Hebrew you say *Mah Shlomkha* -- meaning are you whole? The answer is *B'seder* -- all is in order, or all is whole. – Personal communication with Rabbi Steve Wernick

Ha-Rav Avraham Yitzchak Kook, in Olat HaRe'iah, writes about the mosaic of Shalom:

"There are those who mistakenly think that world peace can only come when there is a unity of opinions and character traits. Therefore, when scholars and students of Torah disagree, and develop multiple approaches and methods, they think that they are causing strife and opposing shalom. [This is] not so, because true shalom is impossible without appreciating the value of pluralism that is intrinsic in shalom ... Indeed, [each] element of truth contributes to the mosaic of shalom and therein lies the true light of Torah."

We all must embrace deep and authentic pluralism, one that honors tradition as understood through multiple and diverse Jewish lenses, while creating space for new and emerging perspectives on life and learning. In this way, our ancient texts and traditions are passed on to all and transformed by all. This is what we are attempting to do tonight, and must strive to do every day of our life.

The song *Honey Bun* is part of a Thanksgiving show that the soldiers and nurses put on to boost their spirits. It's reminiscent of the USO shows that began in 1941. (At their high point of 1944, USO was putting on 700 shows a day.) The lyrics of *Honey Bun* ("A hundred and one pounds of fun, that's my little Honey Bun ... I'm speakin' of my sweetie pie, only sixty inches high") are somewhat reminiscent of *Has Anybody Seen My Gal?* ("Five foot two, eyes of blue").

10 Plagues

We're working and slaving here for Pharaoh,
Our labors are something to deplore.
As we struggle with our loads and our wheelbarrows,
We are sore! Please no more! Help us Lord!

The plagues have begun!
Number one:
Make a bloody river run.
Pharaoh's punishments begin tonight.

Tzfardeah – frogs,
Polliwogs.
Teeming out of all the bogs.
The Egyptians will recoil in fright.

Tune of *Honey Bun*

Then Kinnim – that's the vermin.
Wild beasts will make you turn in.
Then cows will drop,
Your skin erupt
"Stop!" you'll be yearnin'!

Then hail will shower,
Locusts devour,
Darkness like the midnight hour.

Then He'll bring the final one –
Death to every first-born son,
And you're all done!
Believe us Pharaoh!

You'll be sorry that you didn't cut and run
You'll learn with sorrow!
Ramses! You are damned, see?
Our God's Number One!

Now we have another musical interlude, provided by the dialog between Pharaoh and Moses.



How many abundant favors has God performed for us! (Persian custom coming up.)

Dayenu

דיִננוּ

Sing the traditional Dayenu, with Persian "seasonings"

<p>אלו חוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בְּהֵם שְׁפָטִים, דִּיננוּ: אֵלֹהֵינוּ עָשָׂה בְּהֵם שְׁפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דִּיננוּ: אֵלֹהֵינוּ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא חָרַג אֶת־בְּכוֹרֵיהֶם, דִּיננוּ: אֵלֹהֵינוּ חָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מִמוֹנֵם, דִּיננוּ: אֵלֹהֵינוּ נָתַן לָנוּ אֶת־מִמוֹנֵם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דִּיננוּ: אֵלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דִּיננוּ: אֵלֹהֵינוּ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְלֹא שָׁקַע צָרְיָנוּ בְּתוֹכוֹ, דִּיננוּ: אֵלֹהֵינוּ שָׁקַע צָרְיָנוּ בְּתוֹכוֹ, וְלֹא סִפַּק צָרְיָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, דִּיננוּ:</p>	<p>אלו נתן לנו את־השַׁבָּת, דִּיננוּ Ilu natan, natan lanu, Natan lanu et ha-Shabat, Natan lanu et ha-Shabat, Dayenu. (chorus) אלו נתן לנו את־חַתוּרָה, דִּיננוּ: Ilu natan, natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayenu. (chorus)</p>
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Sing the non-traditional Dayenu

Dayenu

Tune of *There Is Nothing Like a Dame*

We all labored in the sand,
But we dreamed of being free.
We built pyramids for Pharaoh,
Prayed that God would hear our plea.
He sent Moses here to save us,
But he's moving much too slow!
Now we demand – Just Let Us Go!

All we wanted was to leave,
Get our gear and let us flee,
But He punished the Egyptians,
And then drowned them in the sea.
Then He led us through on dry land –
Which we thought He couldn't do.
What can we say, but Dayenu!

We'll no longer be still and mute for
The God who did these things we root for!

Fed us manna from the sky –
Thanks God – Dayenu!
Gave the Torah at Sinai –
We are grateful God – Dayenu!

Guided us across the sand –
Thanks God – Dayenu!
Led us to our Promised Land –
We are grateful God – Dayenu!

For all these things we did see and did hear,
We know we must give praise and revere,
Our vengeful*, merciful, great, omnipotent GOD!

* This is exactly how Dayenu starts: with God's vengeance against the Egyptians. He is vengeful AND merciful.

Reader: Most people don't connect Passover to the holiday of Shavuot. First, it's seven weeks away, and second, the great majority of Jews consider Shavuot a less important holiday. Yet, receiving the Ten Commandments (which Shavuot celebrates) is perhaps the most defining characteristic of the Jewish people. Edgar Bronfman, in his recent, celebrated Haggadah, continued his narrative of the Maggid all the way to Mt Sinai and Moses receiving the Ten Commandments.

Reader: He explains his inclusion this way: "Without the gift of the Law, the liberation from Egypt would have quickly descended into anarchy. If the Passover story [would have] survived at all, it would be little more than a footnote in history." - The Bronfman Haggadah

The Dayenu lists 14 events that we, the Jewish people, must give thanks for. The number is the same as the 14 steps to the ancient Holy Temple in Jerusalem that elevates us from the profane to the profound, the Holy of Holies. Receiving the Law, the Torah, at Mt Sinai, is placed one step below in importance as being brought to Israel.

Dayenu

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!

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.

Rabbi Gamliel said whoever does not mention these four things on Passover has not fulfilled his duty: the sacrifice of Pesach, the unleavened bread, the bitter herbs and the desert sand.

פֶּסַח The Paschal Lamb, which our ancestors ate during the existence of the Temple – for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is said: "You shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians and spared our houses, and the people bowed themselves and worshipped."



מַצָּה זֶה *Show the unleavened bread and say:* This Unleavened Bread, which we now eat, what does it mean? It is because the King of Kings, the Holy one, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

מָרֹר זֶה *Show the bitter herbs and say:* This bitter herb, which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "They embittered their lives with hard bondage, in mortar and brick, in all manner of labor in the field. All labor was imposed upon them with rigor."

חֹל מִדְּבַר זֶה *Show the desert sand and say:* This desert sand, what does it represent? It shows the memories of the footprints of our travels, as it is written: "The Israelites and their descendants traveled to all lands, from Egypt and Arabia to Germany, Poland, Ukraine, Lithuania, and even to Long Beach Island."

Pesach, Matzah, Maror

Tune of Some Enchanted Evening

On this Seder evening,
You will eat some strange things,
You will have to eat them
Rabban Gamliel says.
The first – Paschal lamb,
The second Matzah,
Then Maror. We ask—
What are these three things for?

In the Beit Hamikdash,
Where the lamb was slaughtered,
We ate it with family
Upon the Seder night.
Today as we mourn
Our Temple's sad fate,
We point to the Z'roa
On our Seder plate.

Matzah – a poor bread, bread that doesn't rise.
Maror – is bitter, just as were our lives.

On this Seder evening, as we mention three things,
We remember these things
Rabban Gamliel says.
And year after year, again and again,
We hope to remember the way we were then.

Each year on Pesach, we recite these things.
Each year on Pesach, we recite these things.

Some Enchanted Evening is where Emile reveals that he fell in love with Nellie the first time he saw her at the officer's club. Little could Rodgers and Hammerstein anticipated that the song would be sung by Muppets. Or used in a seder!

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."



Feel like we're leaving!

Raise the cup of wine and 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 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. We will recite a new song before Him! Halleluyah!

Lower cup temporarily while singing:

God on High

Tune of *Bali Ha'i*

You thought you'd run to a small oasis
Set in the middle of a sea of sand.
He found you out in that small oasis
Now you must heed your God's command.

Your own people bleed, your own people cry
You are their leader, just go, don't ask why.

God on high may call you
Any night, any day,
From the bush, you heard Him call you:
"Come away, come away."

God on high will free them
And now Pharaoh will pay
Hear His words, now you must heed them
Start your journey today.

God on high heard their voices,
Crying in slavery.
You must go, that's what your choice is
Set them free, set them free.

Say goodbye, Heed their cry, Don't be shy,
You're the guy, You know why.

Second Cup

פֹּסֵם שְׁנִי

Over the second cup of wine, recite:

בְּרִידָה אֲתָה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

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

Before we get to the seder's symbolic foods, we sing a song about our foods at the seder.

Soup and Turkey .. Tune of *Supercalifragilisticexpialidocious*

by Phil Trechak © 2006

Soup and turkey all the same since I was a first grader
Bitter herbs on matzoh I'd be scared to serve
Darth Vader
Derma slices that your stomach calls the Terminator
These are just some things you'll find at
our Passover Seder
Um diddle diddle diddle, um diddle I
(Grapefruit squirted in my eye)
I knew I disliked Passover since I was just a lad
The kiddie table's where I sat til I's a college grad
But then one day an idea lit the light bulb in my head
We'd write some funny songs complaining
"Who took all the bread?!"

Soup and turkey all the same since I was a first grader
Bitter herbs on matzoh I'd be scared to serve
Darth Vader
How is it we eat this meal and STILL thank
our creator?
These are just some things you'll find at
our Passover Seder
Um diddle diddle diddle um diddle I
(Who invented Matzoh Brei?)
So when the need for bread comes up there's no need
for dismay
A mouthful of chopped liver drives your appetite away
Just pour another heaping cup of maneschewitz wine,
Before you know it, you'll be drinking from
Elijah's stein. Oh ...

Soup and turkey all the same since I was a 1st grader
 Bitter herbs on matzoh I'd be scared to serve
 Darth Vader
 I've been told gefilte fish is really alligator,
 These are just some things you'll find at
 our Passover Seder
 Um diddle diddle diddle um diddle I
 (Why is all the food so dry?)
 The history of Passover is really quite a tale
 That matzoh was originally substituted Braille
 When Moses crossed the desert screaming
 Let my people go
 The rumor was that Egypt had just dropped their HMO
 Soup and turkey all the same since I was a first grader
 Bitter herbs on matzoh I'd be scared to serve
 Darth Vader

Goofing on this holiday, does that make me a traitor?
 These are just some things you'll find at
 our Passover Seder
 Um diddle diddle diddle um diddle I
 (8 days of this, tell me why?)
 Um diddle diddle diddle um diddle I
 (Yeast is gone? Call CSI)
 So next time when the calendar says Passover is here
 And your poor mind is focused on a bagel
 with a shmeer
 Just think of how much joy this song has brought
 to you instead
 And later on you'll realize that it's stuck inside
 your head. Oh ...
 Soup and turkey all the same since I was a first grader
 Bitter herbs on matzoh I'd be scared to serve
 Darth Vader
 Better take your Zantac now or you'll pay for it later
 These are just some things you'll find at
 our Passover Seder

Rachzah רחצה *Wash the hands for the meal*

בָּרוּךְ 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:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
 בָּרוּךְ 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:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

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 Law: "With unleavened bread and bitter herbs shall they eat it."

[Some anecdotes]

The Festive Meal עוֹרֵד שְׁלַחַן

Search for the Afikoman Find and eat it

Tzafon צִפּוֹן



Pour the third cup, wet your fingers, and recite Shir Hama'alot and Birkat Hamazon.

[Exclude * paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלפנינו, אדונינו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל, המלך הטוב, והמטיב לכל, שבכל יום ויום הוא הטוב, הוא מטיב, הוא יטיב לנו. הוא גמלנו, הוא גמלנו, הוא גמלנו לעד לחן ולחסד ולרחמים, ולגןח הצלה והצלה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחסד ושלוש, וכל טוב, ומכל טוב לעולם אל יחסרנו.

Leader:

Group:

Lead:

Lead:

Group:

Lead:

Group:

הרחמן, הוא ימלוך עלינו לעולם ועד. הרחמן, הוא יתברך בשמים ובארץ. הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח ונצח, ויתחדר בנו לעד ולעולמי עולמים. הרחמן, הוא יפרנסנו בכבוד. הרחמן, הוא ישבור עולנו מעל צוארנו והוא יוליכנו קוזממיות לארצנו. הרחמן, הוא ישלח לנו ברכה מרבה בבית חצו, ועל שלחנו זה שאכלנו עלינו. הרחמן, הוא ישלח לנו את אלהינו הנביא זכור לטוב, ויבשר לנו בשורות טובות וישועות ונחמות.

הרחמן, הוא יברך את כל המסויבין באו, At communal meals: אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מכל כל. כן יברך אותנו כלנו יחד. בברכה שלמה, וטאמר אמן:

במרום ולמדו עליהם ועלינו זכות, שתתא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאתה ישענו, ונמצא חן ושגל טוב בעיני אלהים ואדם:

הרחמן, הוא יחילנו יום שפלו טוב: Fest: הרחמן, הוא יברך, את-מדעת ישראל, ראשית צמיחת גאלתנו:

הרחמן, הוא יברך, את-אחינו בני ישראל חנותנים בצרה, ויוציאם מאפלה לאורח:

הרחמן, הוא יצבנו לימות המשיח ויחיי העולם הבא. מגדול ישועות מלכו, ועשה חסד למשיחו, לדוד ולזרעו עד עולם:

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

יראו את יי קדשיו, כי אין מחסור ליראיו:

כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב: חזו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשביע לכל חי רצון: ברוך הגבר אשר יבטח בני, ומיה יי מבטחו: גער המימי גם זקנתי ולא נאיתי צדיק נעזב, וזרעו מבקש לחם:

יי עו לעמו יתן, יי יברך את עמו בשלום:

שיר המעלות בשוב יי את שיבת ציון היינו פחלמים: אז ימלא שחוק פינו ולשוננו רנה אז לאמר בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שמחים: שובה יי את שביבתנו פאפיקים פנגב: הירעים בדמעה ברנה יקצרו: הלוח זלך וכלה נשא משה חציע בא יבא ברנה נשא אלמתינו:

רבתי נברך:

יחי שם יי מברך מעתה ועד עולם.

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ברשות מרנו ורבונו ורבתי, נברך אלהינו שאכלנו משלו.

ברוך אלהינו שאכלנו משלו ובטובו היינו.

ברוך אלהינו שאכלנו משלו ובטובו היינו.

ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם, חן את העולם פלו בטובו בחן בחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל 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 ותורת, חיים ומאון. יתברך שמו בפי כל חי תמיד לעולם ועד. פפתוב: ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל חבית הגדול ומקדוש שנקרא שמו עלינו. אלהינו, אבינו, רענו, וזננו, פרנסנו, וכלכלנו, ומרויחנו, ומרוח לנו יי אלהינו מחנה מכל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לדי מתנת בשר נדם, ולא לדיחילונאתם. כי אם לךד המלאה, הפתוחה, חקדושה ורחבה, שלא נבוש ולא נכלם לעולם ועד:

[If Seder is on Shabbat, appropriate paragraph goes here]

Festivals:

אלהינו ואלהי אבותינו, יעלה ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ורחמים, לחיים ולשלום ביום חג המצות חצו. זכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו, כי אלקי עינינו, כי אל מלך חנון ורחום אתה:

ובנה ירושלים עיר חקדש במחנה גמינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן.

The seder is divided into two parts, as is the recitation of Hallel. The first half is dedicated to the past, to the historical memory of the redemption from Egypt. The second half looks forward to the future and ends with the wish "Next Year in Jerusalem." Hope inspires the singing from now until the completion of the Seder.

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

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

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

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.

Elijah sparked a movement and created a legend that would inspire people for generations to come. He fought to preserve the worship of One God at a time when many Israelites were forsaking Judaism and worshipping other gods.

Before he died, Elijah declared that he would return each generation in the guise of a poor or oppressed person, coming to peoples' doors to see how he would be treated. By the treatment offered this poor person, the hidden Elijah would know whether our population had reached a level of humanity capable of the Messianic age.

We ask God to destroy all godlessness and to punish the wicked and evildoers, thereby making the world ready for the Messiah:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call up Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy from beneath the heavens of the Lord. (In other words, kick butt!)

Leader: I've always been uncomfortable with that paragraph. However, a Holocaust historian provides this context: "I picture the beleaguered Jews, particularly in Europe, for whom Passover, with its proximity to Easter, was a dangerous time. I imagine Jews who spent much of the year fearful that the non-Jewish world might violently turn on them. They knew they would have little recourse to protect themselves.

Reader: "Suddenly for one short paragraph, they opened the door of their homes, and publicly told the world what they wished for those who had done them evil. For one brief moment, they could let their desire for justice be heard publicly. They did not cower in fear. They did not ask ... to ... pour out their *own* wrath. They [only] asked God to render judgement and to punish ... nations that failed to adhere to ethical standards. For one brief, shining moment, the Jew stood tall ... [asking] God for Justice. And then .. the door was shut, the Jew sat down, the seder continued, and all returned as it had been and would remain for too many years."

- Excerpts of Deborah Lipstadt (US Holocaust Museum consultant and historian, who was sued for libel by Holocaust denier David Irving)

We now sing Eliyahu Hanavi:

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

Hallel הַלֵּל *Pour the fourth cup and recite Hallel.*

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ יְיָ כְּבוֹד, עַל חֲסִדֶיךָ עַל אֲמִתְּךָ. לְמַח
אָמְרוּ הַגּוֹיִם, אֲיֵה נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשִׁמְךָ כָּל אֲשֶׁר חָפֵץ
יְרִיחוּ. וְדִיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יַחֲלֹכוּ, לֹא יִהְיוּ בְּגֵרוֹנִים.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיָי, עֲזָרָם
וּמַגִּנָּם הוּא. בֵּית אֲחֵרֹן בְּטַחוּ בְּיָי, עֲזָרָם וּמַגִּנָּם הוּא. יְרָאֵי יְיָ בְּטַחוּ
בְּיָי, עֲזָרָם וּמַגִּנָּם 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.

?? זָכְרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אֲחֵרֵי. יְבָרֵךְ
 יְרָאֵי יְיָ, חֲקֻטָּיִם עִם חַגְדָּלִים. יִסֹּף יְיָ עַלְיְכֶם, עַלְיְכֶם וְעַל בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם יְיָ, עֲשֵׂה שְׂמִימִים וְאַרְצֵי. תִּשְׂמִימִים לְיְיָ, וְהִאֲרֵץ
 וְתַן לִבְנֵי אָדָם. לֹא תִמְתָּם יְהִלְלוּ יְיָ, וְלֹא כֹל יִרְדֵי דוֹמָת. וְאַחֲרָיו
 יְבָרֵךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, חֲלָלָהּ:

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

Reb Nachman of Bratslav used to explain that repentance (*teshuvah*) represents three types of "turning":
 Turning in to one's self, turning out to others, and turning "up" to God. Singing songs of praise involves all
 three types of relationship. They can be thought of as concentric circles: the inner circle represents one's self,
 the personal enjoyment of the song; the second represents one's relationship with other people as we sing;
 and the outermost represents one's relationship with God. - *Noam Zion*

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

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. (*Don't drink it yet!*)

וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֲרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, שֶׁרָצִיתָ וְהִנְחַלְתָּ
 לְאַבֹּתֵינוּ, לְאֹכֹל מִפְּרִיָּהּ וּלְשִׁבְעַת מְטוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל
 יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
 וְעַל מִזְבִּיחְךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ,
 וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מְטוֹבָהּ,
 וְיִבְרַךְךָ עַלְיָהּ בְּקוֹדֶשׁ וּבְטַהֲרָה
 וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכֹל,
 וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.

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 drink!)*

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:

A member of our synagogue community, who died last year, Al Stoloff, ended every one of his seders with the following prayer. I honor his memory by ending our own seder with it.

Everyone read together:

Our God and God of our Fathers, help us to live by our faith.

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

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

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

Ki Lo Naeh **כִּי לֹא נֵאָח**

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.

אֲדִיר בְּמַלְכוּתָהּ, בְּחַוֵּר פְּהִלָּתָהּ, גְּדֻדָיו לֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ?? חַמְמַלְכָּה.
 כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

דְּגוּל בְּמַלְכוּתָהּ, הַדּוֹר פְּהִלָּתָהּ, וְתִיקֵינוּ לֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ?? חַמְמַלְכָּה.
 כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

Say on second night: **This is the first day of the Omer** **הַיּוֹם יוֹם אֶחָד לְעוֹמֵר**

בְּרִינָה אֶתְּחֵהּ ??, אֶלְהִינֵנוּ מְלֵךְ הַעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָנְנוּ עַל סְפִירַת הָעֵמֶר:
 יְחִי רְצוֹן מְלַפְנֶיךָ ?? אֶלְהִינֵנוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַחְרָה בְּיָמֵינוּ וְתִן חֶלְקֵנוּ בְּתוֹרַתְךָ:

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

חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא שׁוֹנְיָא, וְאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא.
וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹנְיָא, דְּאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא.
וְאַתָּא חוּטְרָא, וְחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְיָא, דְּאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא.
וְאַתָּא נוּרָא, וְשָׂרְף לְחוּטְרָא, דְּחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְיָא, דְּאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא.
וְאַתָּא מַמָּא, וְכַבֵּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְיָא, דְּאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא.
וְאַתָּא תּוּרָא, וְשָׂתָא לְמַמָּא, דְּכַבֵּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְיָא, דְּאַכְלָה לְגַדְיָא, דְּזַבְּיֵן אַבָּא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

Echad Mi Yodea אֶחָד מִי יוֹדֵעַ?

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).

Adir Hu

אָדִיר הוּא

אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.
בָּחוּר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.
הַדוּר הוּא, נֹתִיק הוּא, זָפְאֵי הוּא, חָסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.
טָהוֹר הוּא, יְחִיד הוּא, כְּפִיר הוּא, לְמוֹד הוּא, מְלָךְ הוּא, נוּרָא הוּא, סְגִיב הוּא, עֲזָז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.
קְדוּשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

YOU KNOW THE DRILL:

DON'T TURN

OVER UNTIL

MOSES SAYS

YOU'RE READY

