

PASSOVER! — The Musical

A Dickensian Seder for a new “twist” on an old story

Our story begins in a work-house in the 1850’s. 1850 BCE, that is ... (Well, Exodus was several hundred years later, but let’s not quibble.)



The place: the poorhouses of dusty London.

No, the place is the slavehouses of dusty Egypt.



Boys orphaned from their families labor unceasingly, converting hay to bricks.



Boys orphaned from their families labor unceasingly on a treadmill, grinding flour.



Before we continue with the story of Oliver, our “Twisted” Seder, we will call out the steps of the Seder, in an age-old traditional melody.

Kadesh Urchatz (Tune of “Where is love” from *Oliver*)

Kadesh Ur’chatz
Karpas Yachatz
Maggid Rachtza
Motzi Matza

*Sing, sing!
Even if you don’t know
the melody yet, you will.
Sing!*

Maror Korech
Shulchan Orech
Tzafun Barech
Hallel Nirtza

That’s the order clear,
That’s the seder here tonight.

[All *Oliver!* parodies in this Seder are copyright © 2009 Robyn Shoulson, and were written for this Seder]

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

Kadesh קדש

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הנגף:
ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו,
ותתן-לנו יי אלהינו באהבה מוצדים לשמחה, חגים וזמנים לששון את-יום חג חרותנו,
מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים.
ומוצדי קדשך בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש ישראל וחסמנים:
ברוך אתה יי, אלהינו מלך העולם, שחתנו וקיימנו והגיענו לזמן הזה:

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

Washing the hands וְרַחַץ

Karpas כַּרְפָּס

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

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

Blessed art Thou, Lord our God, King of the Universe, Creator of the fruits of the earth.

Break the middle matzah יִתַּץ

Ha Lachma הָא לַחְמָא

This is the gruel which the orphaned sons ate in Dickens' London. Let all who are hungry, come and eat, and ask for more, each according to his wants. Let all who are needy come and celebrate Passover. At present we are here, enslaved to our own personal Fagin; next year may we all be freed.



Ha Lachma (Tune of "Consider yourself" from *Oliver*)

Consider yourself at home.

Consider yourself one of the family.

You don't have enough to eat?

Come in, we're gonna give you a treat!

*Sing, sing! Even if you don't know
the melody yet, you will. Sing!*

Consider yourself well in.

Come, pull up a chair, join the festivities.

There's plenty of food to spare,

We're glad to offer to you a share.

It was in Egypt where we all slaved and we toiled

And we sit here now – free men!

And though we live today still upon foreign soil,

Next Year in Jerusalem!!

Consider yourself our mate!

We don't wanna have no fuss.

Our invitation's issued, and we clearly state:

Consider yourself – one of us!!

Ma Nishtana

מָה נִשְׁתַּנָּה

Why is this story different from all other stories?

The hero usually eats well in other stories; but tonight, he only gets gruel.

All kinds of movies get Academy Awards; but this is the only G-rated movie to win Best Picture.

Most stories have no dipping; in this story, your pockets may be dipped into more than once.

We usually eat popcorn when at the movies, but not tonight.

This movie is the only one to be the topic of our seders.

The Traditional Four Questions; and our new additions/editions: Ugaritic, Luxembourgish, Tlingit and Hehe:

Tzamin
 L'années de l'anné d'heure de l'anné
 L'anné de l'anné de l'anné de l'anné

Why is this night not like every night?
 On all nights we eat all kinds of bread, on the night we eat bread that does not rise.
 On all nights we eat all kinds of the produce of the field, on the night we eat bitter produce.
 On all nights we do not eat the bread we always eat, on this night we eat Matzah.
 On all other nights we eat many meats, on the night we eat only one meat.
 Tonight however we do not dip when we dine, and this is because of the bitter herbs.

Translator: Christopher Clarys, adapted and translated from the original text of the Haggadah, by the Ugaritic Language Institute, Beer Sheva, Israel.

Luxembourgish: 440,000 speakers
 Waat mecht dest nuecht aanecht vun all di aner nuechten?
 Di aner nuechten, zappen mer eisen Brout mol net eng keier;
 mee dest nuecht zappen mer et zwee mol.
 Di aner nuechten, iessen mer entweder Chametz
 (Broud met Hief gebaakt) oder Matza (Broud ouni Hief);
 mee dest nuecht nemmen Matza.
 Translator: Fabien Malouin, in Luxembourg

Tlingit: 845 speakers (Alaska)
 Wáasá yá xáanaa tlél tatgé xáana yáx utí.
 Why this evening not tomorrow like it will be.
 What is different this evening that was not like last evening?
 Ldaqát xáanaa sakwnéin tooxáa nooch; yáa xáanaa ku.aa,
 máatsa gaxtooḵáa.
 Every evening we eat bread; but this evening we will eat Maḵtsa.
 Ldaqát xáanaa yáa kayaaní tooxáa nooch;
 yáa xáanaa ku.aa, si.áax'u kayaaní gaxtooḵáa.
 Every evening we eat leaves (spices); this evening however
 we eat sour leaves.
 Translator: Ethel Daasdiyaa Joseph, Elder of Sitka's Tlingit tribe

Hehe: 750,000 speakers (Tanzania)
 Pede ndawuli ikilo iki pede kuliwungi na kilo cha ifilo ifingi?
 Ifilo mbefili pakilo twatwilya libumange;
 neng'uni tukulya silihate visasanfu.
 Ifilo mbefili pakilo twatwilya ififyala na ndela ze ziwana mbezeli;
 ikilo cha neng'uni twilya ifivyale na zindela ngali.
 Translator: Antery C. Mswete, in Dar Es Salaam

The Four Questions (Tune of "I'd do anything" from *Oliver*)

Why, on Seder night
 Are things just not quite right? *Sing along! Yes, you!*
 The changes are just slight
 This night.
 It seems the things we always do
 Are just a bit askew
 And they don't quite ring true
 Tonight.
 Every night we eat lots of bread,
 But tonight it's Matzah instead.
 And the vegetables we are fed
 Now are bitter herbs – (which) we all dread!

We're not used to dip when we dine.
 Now we dip two times - once in brine.
 Every night we sit up just fine,
 But tonight we all ... have to recline!

Why, on Seder night
 Are things just not quite right?
 The changes are just slight
 This night.
 It seems the things we always do
 Are just a bit askew
 So tell me why we do,
 So much new - Tonight?

Why, on Seder night
 Are things just not quite right? *Keep singing!*
 The changes are just slight
 This night.
 It seems the things we always do
 Are just a bit askew
 And they don't quite ring true
 Tonight.

And now, a truly special surprise:
 An absolutely out-of-this world version
 of the Ma Nishtana.



We now tell the story, the Magid. Along with little Oliver, we were once slaves unto Fagin the all-powerful Pharaoh. Even though he is of halting speech, Oliver dares to challenge the taskmaster to ask for more food. He arouses the ire of the taskmaster and is then shackled and sold into bondage to an undertaker. Oliver escapes from this Site of Death, but on his way to Midian, he is caught by the evil influence of the criminal Fagin, who teaches his orphaned boys to be expert pick-pockets to steal money and jewels for his own personal gain.



But the Lord our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Fagin. Even if we all were wise, and perceptive, experienced, and well-versed in Talmudic discussion of movie remakes, it would still be our duty to tell the story. The more one talks and retells the story – and this is one important difference with Hollywood – the more praise he deserves.

It happened that several Rabbis, many with unpronounceable names, thusly – Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon – were reclining at the seder table in B'nei Brak. They spent the whole night watching the movie and discussing the parallels to ancient Egypt until their students came and said to them: "Rabbis, it is time for the morning Shema."

B'nei Brak (Tune of "Oom pah pah" from *Oliver*)

Sitting in B'nei Brak
Five Rabbis of that epoch
Reviewed the Egypt story again and again.
None thought of retiring.
(Some say they were conspiring)
Until their students entered and said to the men:

Look Rabbis, our Teachers –
Brightening skies!
See Rabbis, look now – the
Sun will soon rise.
All night you dialogued and theorized, it's
Time to say *Kriyat Sh'ma*.

Four Sons

אַרְבָּעָה בָּנִים

Blessed be God who frees the oppressed orphans; blessed be He. Dickens speaks of four sons who were enslaved by the Pharaoh Fagin.

What says the Wise son? He asks: "What are these instructions, directives, commandments and judgments which Fagin has demanded of us?" Then you shall instruct him in the laws of the Poor Law reforms, teaching him that after the gruel, no dessert ought to be set on the table.

What says the wicked son? He asks: "What does this servitude mean to you?" By the word "you" it is clear he does not include himself, and thus has withdrawn himself from the community. So tell him bluntly: "This is done, because of what the Eternal will do for me when I am freed from Fagin's grasp." For *me* and not for *him*; for at the end of the movie, he will not have been thought worthy to be redeemed.

What says the simple son? He asks: "Hey, what's happenin'?" Tell him, "When the Lord our Eternal saw our suffering in the House of Bondage, the Mighty Hand of the Eternal gave Fagin's rear end such a spanking as has never been seen."

As for the boy who is unable to ask a question, you must begin the narration, as it is said: "You shall tell the boy who hath not a word to speak, to persevere and trust in the Lord, for the future may hold for him a Speaking Role."

4 Sons (Tune of "Be back soon" from *Oliver*)

Chorus: At our Seder sit four sons,
Each one wonders what he's seeing.
They're different, and so we
Answer each, differently.

There are wise and evil sons,
There are simple ones, agreeing,
And one who is just mum.
That's these four sons.

Verse: The wise son asks:
What are these tasks
That you do so devoutly?
He wants to know,
A blow by blow,
Of what it's all about, see?
We give the Seder details
Through the Afikomon.

And that's what we do
When answering to
Four different sons.
(Chorus)

The evil son,
He just makes fun
Of all our old traditions.
Because he scoffs
And waves us off,
He gets this admonition:
If you had been in Egypt,
We'd leave you there and run!

And that's what we do
When answering to
Four different sons.
(Chorus)

The simple boy
Is kind of coy –
"What's all this stuff?
I'll ask 'em."
The son who's just
Oblivious,
A question overtakes 'im!
We tell them both this story –
The wonders God has done.

And that's what we do
When answering to
Four different sons.
(Chorus)

(Twice): And that's what we do
When answering to
Four different sons.

Little Oliver went down to Fagin's lair, compelled by word of the Artful Dodger; and sojourned there. We are taught that he did not go down to settle there, but only to sojourn, as it is written: "And they said to Fagin the Pharaoh: 'We have come to sojourn in your house; for thy servants have no money for your pockets, nor jewelry for your vaults and strongboxes; for our poverty is severe. Now, we beseech thee, let your servants dwell in the House of Fagin and vouchsafe our future.' "

The Faginities suspected us of wrongdoing, as it is written: "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 go our hopes for an Academy Award."

And afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the orphans stole riches for Fagin the Pharaoh."

He imposed hard labor upon us, as it is written: "He imposed back-breaking labor upon the orphaned of Israel."

"We cried to 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." We're discussing Egypt now, while leading up to the plagues, because, well, there were no Biblical plagues in *Oliver Twist*. 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 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:

Listen to "Reviewing the situation" from *Oliver* – sung by his Honor, The Pharaoh 

But after each plague was stopped by the Lord, Our God, Pharaoh again refused to Let Our People Go.

Ten Plagues

עֶשֶׂר מַכּוֹת

Remove a drop of wine while reciting each plague

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

- 1. Blood
- 2. FrogS
- 3. Vermin
- 4. WiLd ANiMaIS
- 5. Cattle Disease
- 6. Boils
- 7. H_ai
- 8. Locusts
- 9. Darkness
- 10. Death of the Firstborn

Rabbi Judah formed the initials thus:

D'tzach, Adash, B'achab



10 Plagues (Tune of "Bill Sikes/My Name" from *Oliver*)

First, Blood – but that just annoyed them.
 Then, the, Frogs, He did deploy them,
 Vermin, almost did destroy them –
 All because Phar-aoh, said – NO!!

Then, came, hail that fell like rain,
 Ice and fire – giant drops.
 Then, the, locusts ate the grain,
 Finishing off all, the crops.

Wild, beasts, roamed the fields and hillsides,
 Then, the, cattle weakened and died,
 Boils, e-rupted on men's sore hides,
 All because Phar-aoh, said – NO!!

Dark-ness, kept men from their brothers,
 Then, the, plague that topped all others –
 Killed, the, firstborn of all mothers!
 Just because Pharaoh, said – NO!! <screams>
 Let them go! Let them go! Let them go! —
 YES GO!!

Dayenu **דַּיְנוּ** Sing traditional Dayenu

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דַּיְנוּ:
 אלו עשה בהם שפטים, ולא עשה באלהיהם, דַּיְנוּ:
 אלו עשה באלהיהם, ולא הרג את־בכוריהם, דַּיְנוּ:
 אלו הרג את־בכוריהם, ולא נתן לנו את־ממונם, דַּיְנוּ:
 אלו נתן לנו את־ממונם, ולא קרע לנו את־הים, דַּיְנוּ:
 אלו קרע לנו את־הים, ולא העבירנו בתוכו בַּחֲרָבָה, דַּיְנוּ:
 אלו העבירנו בתוכו בַּחֲרָבָה, ולא שקע צרנו בתוכו, דַּיְנוּ:
 אלו שקע צרנו בתוכו, ולא ספק צרכנו בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיְנוּ:
 אלו ספק צרכנו בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, ולא האכילנו את־חַמּוֹן, דַּיְנוּ:
 אלו האכילנו את־חַמּוֹן, ולא נתן לנו את־חַשְׁבַּת, דַּיְנוּ:
 אלו נתן לנו את־חַשְׁבַּת, ולא קרבנו לפני חר סיני, דַּיְנוּ:
 אלו קרבנו לפני חר סיני, ולא נתן לנו את־חַתוּרָה, דַּיְנוּ:
 אלו נתן לנו את־חַתוּרָה, ולא הכניסנו לַאֲרָץ יִשְׂרָאֵל, דַּיְנוּ:
 אלו הכניסנו לַאֲרָץ יִשְׂרָאֵל, ולא בנה לנו את־בַּיִת הַבְּחִירָה, דַּיְנוּ:

אלו הוציאנו ממצרים, דַּיְנוּ:
 Ilu hotzi- hotzianu,
 Hotzianu mi-Mitzrayim,
 Hotzianu mi-Mitzrayim, Dayenu.
 אלו נתן לנו את־חַשְׁבַּת, דַּיְנוּ:
 Ilu natan, natan lanu,
 Natan lanu et ha-Shabat,
 Natan lanu et ha-Shabat, Dayenu.
 אלו נתן לנו את־חַתוּרָה, דַּיְנוּ:
 Ilu natan, natan lanu,
 natan lanu et ha-Torah,
 Natan lanu et ha-Torah, Dayenu.

Dayenu Madness

How many abundant favors has the Omnipresent performed upon us!

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.

Dayenu (Tune of "I'm reviewing the situation" from *Oliver*)

I'm reviewing the situation –
 If He brought us out of Egypt – that's enough!
 If He sent them retaliation
 And then gave us all their wealth, then that's enough.

The manna daily would appear,
 Gave us the Sabbath and the Torah
 (The Mishnah and the Gemarra).

But then He split the Red Sea for us,
 Drowned our foes to succor us,
 He kept us fed for 40 years,

And then He brought us to our land,
 And built the Temple – tall and grand.
 We thank you, God, for all this –
 IT'S ENOUGH!! Dayenu!!

Everyone selects one or more personal Dayenu's to read (back page)

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

פסח 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."

וּמַצֵּה *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."



מָרוֹר 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, and in all manner of labor in the field. All their labor was imposed upon them with rigor."

Pesach, Matzah, Maror

(Tune of "As long as he needs me" from *Oliver*)

Rabban Gamliel's lore:
Three things we must explore.
They're at the Seder's core:
Pesach, Matzah, Maror.

We eat the Matza to dramatize
We left too quickly for dough to rise.

The Paschal Lamb we ate,
To help us celebrate.
We were spared from their fate,
'Cause Pesach means "passed o'er".

The bitter herbs this night
Say slavery was a blight.
These things we must recite:
Pesach, Matzah, Maror.

בְּכָל־דּוֹר וָדוֹר

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

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:

Hallelu! (Tune of "Who will buy this wonderful morning" from *Oliver*)

Hal'lu to God in His glory!
Let the name of our God be blessed.
Hal'lu as we tell the story
Of God revered from east to west.

Hal'lu – Praise God with our voices.
Hal'lu – On high and below.
Hal'lu – we know what our choice is —

We praise the God of all the nations,
Who rules the heavens and the earth.
Who saves us from our degradations
Changing sadness into mirth.

With timbrel and with drum!
Blow horns and lyres strum!
Hodu ki l'olam
Chasdo!

פֹּסֵם שְׁנִי

Over the second cup of wine, recite:

בְּרַחֵם אֶתְּהָּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed art Thou, Lord our God, King of the Universe, who creates the fruit of the vine.



רְחִצָּה

Wash the hands for the meal

בְּרַחֵם אֶתְּהָּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדָיִם:

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

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

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of unleavened bread.

Take some bitter herbs, dip them in haroseth and say:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר:

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: Break the undermost matzah and distribute with some bitter herbs and haroseth, 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."

שִׁלְחָן עוֹרֵךְ *The Festive Meal*

Shulchan Orech (Tune of "Food glorious food" from *Oliver*)
(Surely, you knew this one was coming!)

Is it worth the waiting for?
What we're salivating for?
First we slog through the *Haggadah!*

Kiddush first, Four questions next
All that long Rabbinic text,
How much more to the *Haggadah?*

We said Four sons, and Ten plagues, and Three things, and we've
Finished off Two cups of wine
With our tongues hanging out and our stomachs agrowl,
Have we finally come to the time for — — —

Food, glorious food! No more just wine sipping!
Food, glorious food! All done with just dipping!
Let's start with gefilte fish — I'll pass you the chrayn.
Then chicken soup — what a dish — with knaidlach or plain.

Food, glorious food! Roast brisket with gravy,
Boiled flanken or stewed, roast turkey — and maybe
Sweet kugel and kishka too, we're feeling renewed
By Food, glorious food, wonderful food, fattening food!!
[Repeat chorus]



צִפּוֹן *Tzafon*

Find the Afikomen. Eat the Afikomen.



בְּרַכַת הַמְזוֹן

(Read rightmost column first)

ויפקדוני בו לברכה. וחוששיעני בו לחיים, ובדבר ישועה ורחמים, חוס וחסני, ורחם עלינו וחושיענו, כי אלקד עינינו, כי אל מלקד חסון ורחום אפתה:

שיר המעלות בשוב יי את שיבת ציון היינו פחלמים: אז ומלא שחוק פינו ולשונינו רנה אז לאמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שמחים: שובה יי את שבייתנו פאפיקים בנגב: הארעים בדםעה ברנה יקצרו: הלוד ילד ויבכה נשא משד הנרע בא יבא ברנה נשא אלמתי:

ויבנה ירושלים עיר הקודש במקרה בזמנינו. ברוך אפתה יי, בונה ברמיו ירושלים. אמון.

Leader: רבותי נברך!

ברוך אפתה יי אלהינו מלקד העולם, האל אבינו, מלפני, אדירנו המלקד הטוב, הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים, ויגבנו לימות המשיח.

Group: יחי שם יי מברך מעתה ועד עולם.

Lead: יחי שם יי מברך מעתה ועד עולם.

Lead: ברשות מרנו ורבנו ורבותי, נברך אלהינו שאכלנו משלו

Grp: ברוך אלהינו שאכלנו משלו ובטובו היינו.

Lead: ברוך אלהינו שאכלנו משלו ובטובו היינו.

Grp: ברוך הוא וברוך שמו:

הרחמן, הוא מלוד עלינו לעולם ועד. הרחמן, הוא יתברך בשמים ובארץ. הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתחדר בנו לעד ולעולמי עולמים.

ברוך אפתה יי, אלהינו מלקד העולם, חן את העולם פלו בטובו פחו בחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו.

הרחמן, הוא יברך את-הארץ זאת וגנו עליה.

ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. פעבור שמו הגדול, כי הוא אל ון ומפרנס לכל ומטיב לכל,

הרחמן, הוא יברך את-הארץ זאת-אחינו בן ישראל

ומכין מזון לכל ברייתיו אשר ברא. ברוך אפתה יי, חן את חפלי:

חנותיגים בצרה, ויוציאם מאפלה לאורה.

הרחמן, הוא יברך את-מדינת ישראל,

ראשית צמיחת גאלתנו.

הרחמן, הוא יברך את בעל תבית חנה,

ואת אשתו בעלת תבית חנה.

נודה לד יי אלהינו על שהחלת לאבותינו, ארץ חמדה טובה ורחבה, ברית ותורה, חיים ומאון.

שמד בפי כל חי תמיד לעולם ועד. כפנוב ואכלת ושבעת, וברכת את יי אלקד על הארץ מטבה אשר נתו לד. ברוך אפתה יי, על הארץ ועל המזון:

בפרום ולמדו עליהם ועלינו זכות, שתחא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאלמי ישעני, ונמצא חן ושכל טוב בעיני אלהים ואדם:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משפן כבודך, ועל מלכות בית דוד משיחך, ועל תבית הגדול

הרחמן, הוא יחילנו יום שפלו טוב.

ומקדוש שנקרא שמד עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, ומרויחנו, ומחונ לנו יי אלהינו מהרה מפל צרותינו,

יראו את יי קדשיו, כי אין מחסור ליראיו:

כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:

ונא, אל תצריכנו יי אלהינו, לא לידי מתנת בשר נדם, ולא לדיחילנאנתם. כי אם לקד המלאח, חפתוחה, מקדושה ומרחבה,

חודו ליי כי טוב, כי לעולם חסדו: פותח את ידך, ומשפיע לכל חי רצון: ברוך הגבר אשר יבטח ביי,

שלא נבוש ולא נפלם לעולם ועד:

והנה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי

צדיק נעזב, ונרעו מבקש לחם: יי עז לעמו ותן,

אלהינו ואלמי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן

ידיק נעזב, ונרעו מבקש לחם: יי עז לעמו ותן,

דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות חנה. זכרנו יי אלהינו בו לטובה.

יי יברך את עמו בשלום:

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.

פוס שלישי *Over the third cup of wine, say:*

בְּרַוְךָ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַתְּגָפִן:

Blessed art Thou, 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 the Hallel continues.

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

For Conservatives: **P**our 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!

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

We now sing Elijahu Hanavi:

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

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

לא לנו יי לא לנו כי לשמך תן כבוד, על חסדך על אמתך. למה
לאמרו הגוים, איזה נא אלהיהם. ואלהינו בשמים כל אשר חפץ
ירחון. ודיהם ולא ימישון, רגליהם ולא יחלכו, לא יהגו בגרונם.
כמוהם יהיו עשיהם, כל אשר בטח בהם: ישאל בטח ביי, עזרם
ומגנם הוא. בית אחרון בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו
ביי, עזרם ומגנם הוא:

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

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

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

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

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

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

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

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

ועל תנובת השדה, ועל ארץ המדה טובה ורחבה, שרצית והנחלת
לאבותינו, לאכול מפריה ולשבוע מטובה. רחם נא יי אלהינו על
ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך,
ועל מזבחתך ועל היכלך. ובנה ירושלים עיר הקודש במהרה בימינו,
והצלנו לתוכה, ושמחנו בבנינה ונאכל מפריה ונשבוע מטובה,
ובברכה עליה בקדשה ובטהרה
ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל,
ונודה לך על הארץ ועל פרי הגפן.

Blessed, art Thou, 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 Thou gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on thy altar and thy 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 Thee 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 Thee for the land and the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן:

Blessed art Thou, O Lord for the land and the fruit of the vine. (*OK, now drink!*)

The Seder now concludes according to Halacha, complete in all laws and ordinances. Just as we were privileged to arrange 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 תִּבָּאָה בִּירוּשָׁלַיִם:

Say on second night: **And 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.

כִּי לֹא נָאָה, כִּי לֹא יָאָת. Ki Lo Naeh

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

אָדִיר בְּמַלּוּכָה, בָּחוּר בְּתִלְכָּה, גְּדוּדָיו לֹאמְרוּ לוֹ:
 לָדָּ וְלָדָּ, לָדָּ כִּי לָדָּ, לָדָּ אִף לָדָּ, לָדָּ יְיָ חַמְמַמְלָכָה.
 כִּי לֹא נָאָה, כִּי לֹא יָאָת.

דָּגוּל בְּמַלּוּכָה, חֲדוּר בְּתִלְכָּת, וְתִמְקִיו לֹאמְרוּ לוֹ:
 לָדָּ וְלָדָּ, לָדָּ כִּי לָדָּ, לָדָּ אִף לָדָּ, לָדָּ יְיָ חַמְמַמְלָכָה.
 כִּי לֹא נָאָה, כִּי לֹא יָאָת.

Say on second night: **חַיּוּם יוֹם אֶחָד לְעוֹמֶר. This is the first day of the Omer.**

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצַנְנוּ עַל סְפִירַת הָעֵמֶר:
 יְחִי רְצוֹן מְלַפְנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ:

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

חַד גַּדְיָא Chad Gadya (Tune of "Boy for sale" from *Oliver*)

One kid, kid for sale,
 We bought him cheap –
 Only for two zuzim
 Papa paid the man.

The cat ate the kid,
 And then the dog –
 Came and bit the cat.
 That's how it began.

And then the stick
 Beat up upon the dog,
 The fire burned
 The stick down to a crisp.

חַד גַּדְיָא, חַד גַּדְיָא
 דָּבִין אַבָּא בְּתַרֵי זִוְיָ, חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה שׁוּנְרָא, וְאַכְלָה לְגַדְיָא, דָּבִין אַבָּא בְּתַרֵי זִוְיָ, חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה כְּלָבָא, וְנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דָּבִין אַבָּא בְּתַרֵי זִוְיָ,
 חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה חוּטְרָא, וְחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא,
 דָּבִין אַבָּא בְּתַרֵי זִוְיָ, חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה נוּרָא, וְשָׂרַף לְחוּטְרָא, דְּחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוּנְרָא,
 דְּאַכְלָה לְגַדְיָא, דָּבִין אַבָּא בְּתַרֵי זִוְיָ, חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה מַיָּא, וְכַבָּה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּחִפָּה לְכְּלָבָא, דְּנִשְׁדָּ
 לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דָּבִין אַבָּא בְּתַרֵי זִוְיָ, חַד גַּדְיָא, חַד גַּדְיָא.
 וְאַתָּה תוּרָא, וְשִׂתָּה לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּחִפָּה
 לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דָּבִין אַבָּא בְּתַרֵי זִוְיָ,
 חַד גַּדְיָא, חַד גַּדְיָא.

The water doused the flame,
And then the ox
Came and drank the water.
Then the ox got his.

ואתה השוחט, ושחט לתורא, דשתא למינא, דכבה לנורא, דשרף
לחוטרא, דחפה לכלבא, דנשף לשונגרא, דאכלה לגדא, דזבין
אבא בתרי זיזי, חד גדא, חד גדא.

The butcher killed the ox,
And then the angel
Came and killed the butcher.
God destroyed the angel.

ואתה מלאך המנות, ושחט לשוחט, דשחט לתורא, דשתא למינא,
דכבה לנורא, דשרף לחוטרא, דחפה לכלבא, דנשף לשונגרא,
דאכלה לגדא, דזבין אבא בתרי זיזי, חד גדא, חד גדא.

One kid – avenged by God!

ואתה חקדוש ברזך הוא, ושחט למלאך המנות, דשחט לשוחט,
דשחט לתורא, דשתא למינא, דכבה לנורא, דשרף לחוטרא,
דחפה לכלבא, דנשף לשונגרא, דאכלה לגדא, דזבין אבא בתרי זיזי,
חד גדא, חד גדא.

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).

אחד מי יודע? *Echad Mi Yodea*

(Tune of “You’ve got to pick a pocket” from *Oliver*)

Here’s a song, that’s a quiz
You can guess, what each is.
Now we’ve begun with number 1 –
Echad Mi Yodea? It’s God!

5-volume, Pentateuch
6 are the, Mishnah books
7 – week rate, a bris that’s 8, but
Echad Mi Yodea? It’s God!

Number 2 – the *luchot*
Upon which Moses wrote.
Who can tell 3? Our Fathers – see?
Ah, but number 1 is still God.

Pregnancy still takes 9 months, but
Echad Mi Yodea? It’s God!

And our mothers number four.
But *Echad Mi Yodea?* It’s God!

10 commands, we esteem,
11 stars in, Joseph’s dream
12 tribes of state, 13 – God’s traits, and
Echad Mi Yodea? It’s God!

That’s our quiz – you did just great!!
Echad Mi Yodea? It’s God!

אדיר הוא *Adir Hu*

אדיר הוא, יבנה ביתו בקרוב, במהרה במהרה, בימינו בקרוב.
אל בנה, בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא, יבנה ביתו בקרוב, במהרה
במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

חדור הוא, נתיק הוא, זכאי הוא, חסיד הוא, יבנה ביתו בקרוב,
במהרה במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

טהור הוא, יחיד הוא, פביר הוא, למוד הוא, מלך הוא, נורא הוא,
סגוב הוא, עזוז הוא, פודה הוא, צדיק הוא, יבנה ביתו בקרוב,
במהרה במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

קדוש הוא, רחום הוא, שדי הוא, פקין הוא, יבנה ביתו בקרוב,
במהרה במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

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

- *Uncle Eli's Haggadah*

Our personal Dayenu's *Read one (yours or someone elses). Everyone yells in accord, Dayenu!*

For taking charge of my life and and finding freedom and happiness, *Dayenu!*

For my parents surviving another year relatively well (pun intended), *Dayenu!*

For my wonderful friends and support system, *Dayenu!*

For my good health, *Dayenu!*

For our son Ben graduating from college in a field that he loves and can find a job!, *Dayenu!*

For another year with Randi, *Dayenu!*

If we'd had only ONE blizzard this year instead of THREE, *Dayenu!*

If Avatar had only been in 2-D, *Dayenu!*

For taking charge of my life and and found freedom and happiness, *Dayenu!*

For my parents surviving another year relatively well (pun intended), *Dayenu!*

For my wonderful friends and support system, *Dayenu!*

If there only was Irish music, *Dayenu!*

If Murray had suggested a contribution in advance so that we'd had a time to think about it but not made such a contribution mandatory so that we wouldn't stress about it, *Dayenu!*

If tables and chairs could transfer themselves to your house before the seder but had to be driven back afterwards, *Dayenu!*

For my health, my family's happiness, and my joy at spending an evening thinking and contemplating the wonders of life and our religion and our coming together with friends, *Dayenu!*

For daughters and granddaughters to tell us what to do, when to do it, how to do it, and why it wasn't quite right, *Dayenu!*

For our GPS that kept up from being devoured by mosquitoes in the Adirondacks without gear on a cold night, *Dayenu!*

That the deer haven't eaten all of our shrubs or our grandchildren, *Dayenu!*

For a 26 year old Israeli friend who go us back to, no not Israeli dancing, but SALSA dancing, *Dayenu!*

For a Jewish Randi that can step dance to a Celtic Mass in a Methodist church, *Dayenu!*

For a couch to sit on and for moments of nothing when we can rest together, *Dayenu!*

For those knees, necks and ankles that for the moment do not hurt, *Dayenu!*

For this seder that we look forward to and for Murray and Randi's love and creativity to create it, *Dayenu!*

If there had only been Bach, *Dayenu!*

If God had only given me Halle, the happiest child in the world, *Dayenu!*

If He'd seen to it that I was 5 inches taller, *Dayenu!*

For my health, *Dayenu!*

If only Charlie Rangel had paid his taxes on his villa in the Dominican Republic, and not accepted four rent-stabilized apartments from his friend the real estate developer, *Dayenu!*

If Obama would only get the health care reform bill passed, and not worry about bipartisanship, *Dayenu!*

That our son has graduated from college in a field that he loves and can find a job, *Dayenu!*

For all the music in my life, *Dayenu!*

For the joy and support given to me by my friends, *Dayenu!*

For all the really funny stuff sent to me (via email). But only the REALLY funny stuff, *Dayenu!*

If only the shingles vaccine had been effective, *Dayenu!*