

# **An XLent Seder**



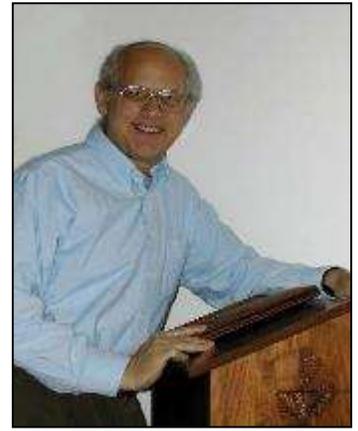
Each time we retell the story we're doing our own Midrash. The Haggadah shouldn't be a fossilized book.



It's an exercise of imagination to understand what slavery was like and to define our current freedom.



The seder isn't just a celebration of freedom, it's a clear call to action.



The Exodus story, its wonder, joy, and significance must be passed on.



Who knows *fourteen*? 14 are the varieties of ...



"Jacob, if I saw you in Shul more, you'd know the difference between a Bracha and Kaddish."



You can teach Judaism in a positive way; it doesn't have to be 'us against them'.



Freed us from slavery, Dayenu!  
Slaughtered their progeny, Dayenu!  
Split open wide the sea, Dayenu!  
Drowned all our enemies, Dayenu!  
Son – wise, son – wet!



What could go right?  
As it turned out, everything!



The untraditional Seder is becoming conventional.

Thank you for coming to this emergency meeting of the Plague Selection Committee.

# WELCOME TO OUR SEDER

A 40<sup>th</sup> anniversary celebration seder

I'm so happy you're all here. [NZ]: "It's very important at my seders, even though my kids are knowledgeable, to make sure that we have guests. When we don't have guests our seders do not go well. You get that initial excitement that you have from the first time people are at our seders and we also try to make sure we have people have some incredible stories to tell because those stories are the heart of it." We'll find out shortly who that is.

- ▷ Before we start with the seder, we will end it. Turn to the last page and start with Chad Gadya. Who'd like to volunteer to be each of the animals?
- ▷ 40 yrs. We've been wandering in the desert for 40 years, and now we've reached the promised land! I've been leading seders for 40 years. There aren't many things that I've done continuously for 40 yrs. Driving a car, brushing my teeth, getting dressed in the morning. Most of them are ordinary, everyday activities. Actually, all of the non-ordinary events are holidays. But I look fwd to Passover more than anything else.
- ▷ Decided to honor those who helped me over the yrs. Interviewed them about their seder memories, their inspirations, their thoughts abt Passover. When I first started writing this up for tonight's seder, the idea literally scared me. This could turn out to be a terrible seder. It's all meta, a meta-seder: a seder about running seders. How boring would that be? So, let's hope it isn't a failure. I've thrown in some fun diversions; maybe you have some too. I hope the seder is interesting, thought-provoking, and fun, eg, what our typical seder attempts to be. [BIG thanks to my wife Randi, who transcribed nearly 3 hrs of interviews]
- ▷ Seder is supposed to be about stories. Of course, stories of our ancestors unimaginably long ago, but also of people today. The people I honor, people I know, will tell a little of their stories. But I want us, here at this table, to tell our stories too. If there's something that's relevant, interrupt, stop us, and tell your story!
- ▷ Introduction of Noam Zion: Author and scholar; Author of *A Different Night*, which has been a guiding light for tens of thousands of seders. He focuses on Homemade Judaism: empowering families to create their own pluralistic Judaism during home holidays. My personal connection began because first haggadah with foreign lang translations, asked if we could contrib more, began a long, fruitful relationship. I call Noam my book's godfather. Noam said don't be scared of self-publishing, you'll get what you want.



NZ: "First principle at our seder is none of my children hold me in any particular honor or respect 'cause I'm just their father. Therefore the most important thing for me to do is to assign them preparations and to take responsibilities."

- ▷ Next person we honor is Larry Denenberg. Hagg collector, novel ideas, very knowledgeable. Larry suggested to me many unusual books for research, like Nachama Leibowitz; haggadahs to peruse (esp Polychrome, Moss), many ideas to use (hide fake afikomens – that's what the quote was from, he thot hiding fakes would be a great idea; the reverse seder, 14 sets-of-generations separate us from Exodus, etc]

About Chad Gadya, from Larry: "You know about the running the seder backwards. Just in the sense of doing the stuff that we never ever got to, because everybody would leave after dinner. I would just take stuff from the back and mix in a couple of songs early on."



Noam Zion: "What we sometimes do, with younger kids but also for adults, is we'll start the whole seder with *Chad Gadya*. And we do it with the different animal sounds and different puppets. When people sing together at the beginning that sets a very nice tone."

MN: "Invariably, people leave after the meal. My father always felt bad that my cousins and aunts and uncles, they all left! So, one year we sat down, after we made Kiddush, my father said because everybody leaves after the meal, we're going to do all the ending songs, right now, so you all get to hear it once."



▷ That was Michael Nelson. Best Torah reader in our community. Tiny but muscular guy, with the biggest, most expressive voice. He's proud of the fact that he was rejected by JTS at both the Rabbinic and Cantorial schools (back when entry was very restricted). When we first moved to Northern NJ, everyone told me, for seder stuff, talk to Michael Nelson. He had a huge booklet of readings from various Haggadahs, which I used for several years. And I often bounce ideas off of him. I also always go to him for my naïve "what does this mean" questions.

"Discussions about Chad Gadya. We would get to the end and want to go to sleep, my father always taught us that it started with the Assyrians and that each successive conqueror was larger and bigger than the one before, and ultimately at the end of the day they all got wiped out and pretty much we're the only ones left, because somehow God has made it work for us. That's a discussion that people don't really think about."

"The message that sometimes gets lost in the Haggadah is that every generation somehow manages to survive. That point is really the main point of the Haggadah."

Truly is remarkable, and it's something we usu skip over. In the days of the pogroms, Chad Gadya was very meaningful, and not only a playful song. And during the pogroms, not only Chad Gadya, but the entire seder gave Jews hope.

LD, on the meaning of freedom. "I invariably start the seder by telling people that what's appropriate at a time like this, since it's the Festival of Freedom, it's appropriate for us to go around the table and have everybody say what freedom means to them – what particular aspect of freedom do they find most important in their lives. And that that's the appropriate thing to do. However, if freedom means anything it means the freedom to skip such sententious BS as that, so we're not gonna do it."

***Pour the wine for the first cup.***

Sidebar: What our seder experts consider the goals for their seders

BK: My goal is to keep it moving, add lots of interesting activities, references to current events.

NZ: "Multiple Haggadahs prevent any one of them from being fossilized or petrified as the correct version. It doesn't matter how much you know, the best thing is to get other people to take the lead in the things they do and therefore they're incredibly creative."

NZ: "When our kids were young and we were reading them Bible stories, we used illustrated stories, we were sort of afraid that they were going to get the notion of the one picture that appears in that book would be that's what Avram Avinu looks like – like a Bedouin or something. So instead we decided to collect – and now we have 300 different illustrated art versions of the Bible. whenever we read the story we'll read it in multiple versions, and they'll see multiple forms of illustrations. And then both in terms of the text and in terms of the art they will see that each one of these is a Midrash of one form or another on the original character. And so my whole approach towards art, but also towards Biblical stories in the seder, is that each time we retell it, we're doing our own Midrash, and by having multiple ones, you prevent any one of them from being fossilized, or petrified, into "the" correct version of what happens in the story."

LD: "*What your goal leading seder: Is it teaching, is it fun, is it entertainment?*" "Entertainment. Sometimes teaching but mostly entertainment. Otherwise people get bored, otherwise the seders are like the ones I had growing up ... Everything I do is entertaining. I'm a teacher. When you teach a bunch of college undergrads you'd better be entertaining or they'll go to somebody else's course. So entertainment is what I do. When you teach a dance, you'd better be entertaining, so it's all the same thing."



Bl: "My earliest seders were at my grandparents. During the seder, my uncle - who long ago had locked horns with my grandfather - would call from California when he knew the entire family would be present. Everyone gathered around the phone, talking to my uncle. This was back when a phone call was very expensive and precious, and being a kid, I wasn't allowed to be on the phone. My grandfather wouldn't talk with my uncle, so I sat with him, at the head of a long, now empty, table. While everyone excitedly talked with my uncle, I watched my grandfather sitting alone in the living room, expressionless, as the tears flowed down his cheeks. His children saw him as a stubborn, hard man, but during those calls from my uncle, I watched my grandfather cry."

▷ That's Barry Ivker. Psychiatrist, artist, polymath. Creator of what I called the Ivker Opus, which I first used in 1987. Randi and I met Barry on our third honeymoon in New Orleans. "I have a lot of Passover matl, I'll send it to you." A month later, in the mail arrives this 41 page handwritten letter – ends with "Sorry, my handwriting tends to disintegrate at 1 am, better go to sleep now." Eventually became his own Hagg, with his own original illustrations of the Haggadah's midrash; displayed at New Orleans Mus of Art and exhibition in D.C. 3000 copies lost to Katrina.

Bl: "The custom of the family was for each adult male to chant the Kiddush individually. Five of the six sons of my grandparents were present. Few of them could carry a tune."

## Kadesh

### קֹדֶשׁ

All say:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן;

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְיָמִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ, זָכָר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ יִשְׂרָאֵל וְחַזְמִנִּים:

*For Saturday evening:*

Separation, distinction, differentiation, division, to separate, to distinguish, to differentiate, to divide. Havdalah means all those things.

Blessed are you, God, our Lord, King of the Universe, Who distinguishes holiness from the everyday; light from dark; Israel from the nations; the seventh day from the six days of work. Blessed are you, God, Who distinguishes sacred from the secular.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל וּבֵין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשַּׁבָּת לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֵׂה בְּרוּךְ אַתָּה יי הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל

All say: בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּים וְקִיָּמָנוּ וְהַגִּיעָנוּ 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.*

MN: "Even though we didn't have the best relationship with my grandparents, he always did Kiddush, my father would give him the opportunity, and early on, that gave us the sense of continuity, respect for elders and those types of things."

## Washing the hands

### וַרְחֵץ

## Karpas

### כַּרְפָּס

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

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

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

Eat, eat. As Noam taught, once the blessing for Karpas is said, you can & should snack throughout seder.

▷ It's time for a song! Introducing Barry Kling: Author of *Spicing up your Seder*, lots of creative ideas. As you know, Boston had record amounts of snow in 2015. In Barry's *Winter Wonderland Seder* for that year, each of the four cups of wine were dedicated to each of the four Boston-area meteorologists. The idea of *this* seder – to honor various people throughout the Hagg – was based on his inspiration. In the past, we've used several of his parody songs, such as *Hey there Elijah*.

So now we sing another, Egyptian Rhapsody. (This came to him in a dream!)

Jews: Is this our real life, doomed here in slavery?  
Stuck here in Egypt  
No escape from reality  
Open your eyes God, look down at the Jews and see  
We are your chosen, we need your sympathy  
Because we're working hard, working slow, little high, little low  
Anyhow you free us doesn't really matter to us, toooooo us



Moses: Moses, just killed a man  
Put my hands around his head, pushed him down and now he's dead  
Moses, our work had just begun  
And now Pharaoh will work us twice as hard  
Moses, ooh, didn't mean for him to die  
I just couldn't stand my life was such a lie  
Carry on, carry on, and Pharaoh soon will free us

Jews: It's too late, our time has come  
Pharaoh sends shivers down our spine, our body's aching all the time  
Goodbye everybody, we've got to go  
Gotta leave this Egypt behind and start our lives  
Pharaoh, ooh, we need to be set free  
Sometimes we wish we never came here at all.

Pharaoh's a little silhouetto of a man  
Scaramouche, Scaramouche, will you kindly let the Jews go  
Blood, frogs and darkness, very very frightening you.  
Pharaoh, Pharaoh, Pharaoh, Pharaoh, Figaro, Magnifico.  
We are just poor Jews who want to be free  
(They are just poor Jews who want to be free)

Spare us our life from this slavery  
Easy come, easy go, will you let them go?  
Bismillah! No, I will not let them go.  
(Let them go.) Bismillah, I will not let them go  
(Let them go.) Bismillah, I will not let them go  
(Let them go.) Will not let them go.  
(Let them go.) Will not let them go. (Let them go.) Ahhhh.  
No no no no no no  
(Oh mama mia, mama mia.) Mama mia, let them go  
When we leave the Red Sea will part for me, for me.

Pharaoh: So you think you can stop me and change my mind  
So you think you can take my son and leave him to die.  
Oh, baby, can't do this to my baby  
You gotta get out, you just gotta get right outta here.

Nothing really matters  
You can all be free  
Nothing really matters  
Nothing really matters to me.

Jews: Anyway, you freed us.

What's the one common thread among all my seder all-stars? They all collected Haggadahs!

NZ: "My father always used many many different Haggadot at the table; because there was a core of knowledgeable people, that wasn't such a big challenge."

MN: "I went out and started scouring areas for all different kinds of Haggadot. I realized that the Maxwell house wasn't the only Haggadah out there. And in building a collection, I put together a booklet of readings, I photocopied this entire thick booklet, so that we could flip through it at various times, and I could point out different things to different people. We were able to really draw from all types of Haggadahs that were out there."

LD: "I have lots and lots of Haggadahs; I collect them. I used to give out Haggadahs in all different languages in languages they knew. I always use my Moss Haggadah for something."

BK: "Attending a workshop at my daughter's preschool at our temple inspired me. I wanted my kids to have some Jewish holiday that they looked forward to, some traditions that they could continue."

BI: "We sent our children to Day School in New Orleans. I had to deepen my knowledge of Judaism in order to keep up with them. It was out of the discussions at our family Seders that I collected the material for the commentary of a Haggadah I created, which was published in 2000, with 110 of my original illustrations."

▷ Next, I honor Mark Simon: Librarian who I met at our very first book talk in MOtown. Quiet guy, back of room. "I have a lot of mat'l's obtained over years, I'll send." Then emails me a 250-page collection of readings he'd typed in from every type of Haggadah. I've often drawn readings from it. But one year, I was really behind in planning, and took nearly everything from Mark's collection; that was the year I called it the Simon Sez seder.

MS: "As participation got more involved, I experimented with additional passages. We had always invited many more people than who would come. One year, everyone who normally was invited but declined, unexpectedly accepted. Our count was now at 25 – but I had only enough Haggadot for 14. My wife and I decided to bite the bullet and create a handmade version. We feverishly typed and edited and created the first true Simon Haggadah. What could go right? As it turned out, Everything!"



▷ Next person is Hinda Bodinger: "I started collecting Haggadot, from the very traditional to all kinds of avant-garde versions. This led me to finally compiling my own, which I have done annually for about the past 20 years. It is pure patchwork plagiarism, I was thrilled to offer something that was warm, and interesting and filled with accessible meaning."

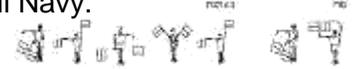


She's very energetic, creative. At our Passover presentation that she planned, convinced local caterer to show off goodies – free eats! Several yrs later, we stayed in her house in Berkshires. Each year always sends me many of her ideas.



**From the Bedouin desert retreat Seder (1995)**

Pass out Semaphore flags: do Ma Nishtana in Hebrew Semaphore: The 4Q project took off several months earlier, when Rickey and Murray first discovered there were both doing the same thing. (We met over the Klingon translation.) This uses the semaphore actually used by Israeli Navy.



Sing with Gad Elbaz's *Ma Nishtana* song

▷ Introduce Fred Kaimann: Rickey's shul, free-lance researcher/writer. He's the writer who did the NYT article about our Four Questions project, giving us a lot of fame. He also has a social conscience as big as the Atlantic Ocean, and is humorist better than Mark Twain. Skits from serious to silly: NJ slavery and How the Angels Determined the Plagues. He also creates a new Haggadah every year. One of the first reporters to research the real story about the Orange on the Seder Plate (we'll hear about that later).



Final thought about the 4Qs, from the New Yorker.

## Four Questions—Extended Version

By Marika Sawyer, Simon Rich and John Mulaney

<http://www.newyorker.com/news/news-desk/shouts-extended-version>

*YOUNGEST CHILD*: How is this night different from all other nights?

*FATHER*: Because on this night we tell the story of our escape from Egypt.

*YOUNGEST CHILD*: How is this night different from Easter?

*FATHER*: It is worse.

*YOUNGEST CHILD*: Why do we go through the motions of this ritual year after year, even though all of us doubt God's existence?

*FATHER*: Because your grandmother is still alive.

*YOUNGEST CHILD*: Why on this night does the mother-in-law say that the brisket her son's wife cooked is dry when it is fine?

*FATHER*: Because she resents the fact that she cannot legally marry her son, the doctor.

*ANOTHER YOUNGEST CHILD*: Why on this night do we leave this chair open?

*FATHER*: It is for the holy angel Elijah, May he bless us with a visit.

*ANOTHER YOUNGEST CHILD*: Why is this other chair open?

*FATHER*: That's where your grandfather was sitting. He's been in the bathroom for over ninety minutes. He's either having some troubles, or he is engrossed in that book of Doonesbury cartoons.

*ANOTHER YOUNGEST CHILD*: How long has that book been in there?

*FATHER*: Since the time of Egypt.

*OLDEST DAUGHTER*: My friends say that I look Italian. Is that true?

*FATHER*: It is not true. Your friends are either liars or so Jewish-looking that you look less Jewish by comparison.

*OLDEST DAUGHTER*: When can I get a nose job?

*FATHER*: Ninety days before college. That is how long it takes for the bandages to come off.

*FATHER*: Has everyone here seen "Blazing Saddles"?

*ALL*: Yes, we have seen it.

*FATHER*: Do you remember the beans scene? That is the greatest scene.

*ALL*: Yes, we remember it.

*FATHER*: Does it get any better than Billy Joel?

*ALL*: No.

*YOUNGEST CHILD*: Can we please just eat already?

*FATHER*: Yes.

*ALL*: Amen!

[ Not so fast! :) ]

No reason to have these just before meal:

*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 וְצָנְנוּ 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.

NZ: "The notion of using props is a great thing. My sister's father-in-law has a little silver wheelbarrow in which you put the maror .... And I learned from studying Yemenites, they don't have any seder plate at all, the whole table is their seder plate. And they have all of the elements of the seder plate all over the table. Therefore, the seder plate is not symbolic, it's just a place where we keep all the things that you use. So we'll have a lot of maror, or lettuce [on our table]." So while we often turn everything into a symbol, investing them with meaning, we learn that the seder plate means nothing. It can be beautiful, but it can, and should be, meaningless. Tonight we follow the Yemenite tradition – the traditional symbols are on our table, not on a seder plate.



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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָנְנוּ 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 זָכַר לְמִקְדָּשׁ כְּהִלֵּל

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

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

BK: "The seder I am most proud of, was an "Amazing Race of Harry Potter" themed seder, which combined the TV show *The Amazing Race* and *Harry Potter*. One of my guests was skilled at magic so I tasked him with developing a magic trick for each plague. Since the *Amazing Race* takes racers around the world, we travelled the world via charoset, with recipes from multiple countries."

Magid מַגִּיד

**W**e now tell the story.

We were slaves to Pharaoh in Egypt, 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 Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more praise he deserves.

*From the Civil Rights Seder (2001)*

For well over a century, American Blacks looked to the plight of God's children in Egypt for inspiration for their own struggle for freedom from slavery, for civil rights and equality. Many inspirational songs refer to our story: "Man come out of Egypt," "Wade in the Water" and others. Here's the most famous:

When Israel was in Egypt's Land,  
Let my people go,  
Oppressed so hard they could not stand,  
Let my people go.  
    Go down, Moses,  
    Way down in Egypt's Land.  
    Tell ol' Pharaoh,  
    Let my people go.  
Thus saith the Lord, bold Moses said,  
Let my people go,  
If not, I'll smite your first-born dead,  
Let my people go.

Chorus  
No more shall they in bondage toil,  
Let my people go,  
Let them come out with Egypt's spoil,  
Let my people go.  
    Chorus  
Your foes shall not before you stand,  
Let my people go,  
And you'll possess fair Canaan's land,  
Let my people go.  
    Chorus

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in B'nei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for the morning Shema."

**From Barry Ivker-inspired Seder (1987)**

BI: "Many commentators explain this puzzling paragraph with the explanation the Rabbis spent all night discussing the Roman oppression and plotting what turned out to be the ill-fated rebellion of Bar Kochba (132-135 C.E.)."

Now will explore how leaving Egypt has become a symbol:

NZ: "Following the Hasidic notion from Rabbi Nachman that everybody in his life goes through his own *Y'tsiyat Mitzrayim* [leaving Egypt]. Having individuals tell those stories is an important part [that] allows us to do what the Rabbis wanted, to see the seder not just as an historical event to be recalled, but also as a category by which we understand the present."

BI: "The metaphor of the Exodus has been critical for me as a therapist. The traumas of childhood are Egypt. What to do once Exodus takes place, is the essence of all therapy. Is one to play victim, victimize others, or become more human? After Mt. Sinai, our people are told to treat strangers like members of the family; we know the heart of a stranger. We were strangers in Egypt. My work as a therapist is to help guide clients through the wilderness – to help people who see themselves as broken, to find their own strength and to trust their own judgement."

Any personal experiences with unusual kindness from a stranger / given that to a stranger? BBC report: Danish couple had helped Syrian refugee family walking in Denmark on hot road, took them to their house for food, then gave them a lift to train station. A month ago, they were both fined \$7k for giving shelter and transporting refugees. The family was outraged; said Denmark was "criminalizing decency."

Now, we'll tell our story in a musical way.

**From Inverse Seder (2006) G&S Parody: Israelites in General**

**Four Sons אַרְבֵּנָה בְּנִים**

One of the most striking things about Noam Zion's *A Different Night* is his showing the many many depictions of the Four Children. I mentioned how all my seder all-stars collected Haggadahs; this idea was inspired from Noam's father. NZ: "That's how I got the idea of comparing and contrasting many different artistic versions of the 4 children because I had so many Haggadot that my father had collected in order to do the comparison."

NZ: "We asked people who have a hobby, like people who love old cars or love dogs, to bring a photograph of 4 dogs or 4 cars that represent the *Arba Banim* [4 sons] ... So we got a couple of great

ones, where the car that was the *Chacham* [sage] was a gas-saving SUV and the wicked one, he brought a picture of a pink Cadillac where the top rolls back, and of course it was a tremendous gas-guzzler. That was fun to take the *Arba Banim* and turn them into abstract categories, and then applying them in a different area."

MN: "One of the most amazing things that's in the Noam Zion Haggadah: there's this great picture in there of the 4 children, each one has a different color from each one of the different attributes, but they're all in different pieces. So each one has some attribute in each of them but in varying degrees. All of us have some of each of those children in each of us."

**T**he Torah speaks of four sons; a wise one, a wicked one, a simple one, and one who can't ask a question.

What says the Wise child? He asks: "What are these testimonies, statutes and judgments that God commanded us?" You shall instruct him in the laws of Passover: after the Paschal lamb no dessert is put on the table.

The wicked child asks: "What's this to you?" By saying "you," he excludes himself, withdrawing from the community. Bluntly say: "This reminds us of what God did for me when I left out Egypt." Me, not for him; had he been there, he wouldn't have been worthy of freedom.

The simple child asks: "What is this?" Say: "With a mighty hand God took us out of slavery in Egypt."

Tell those who can't ask anything, that this "represents what God did for me, when I left Egypt."

Let's hear from a couple of wise sons on their meaning of Pesach:

LD: "What's especially meaningful about Pesach? Why do I bother? Despite being a 100%-confirmed atheist, I believe in culture and tradition. My ancestors did it for generations; it's a culture. It's part of a culture, it's part of a tradition. And I think that's important, to keep them separate from any sort of religious obligations so I do it to be part of the culture and tradition. The stories are mildly pleasant fiction but I get into the spirit of it in order to participate in the tradition."

MN: "Pesach is a time where you not only talk about the liberation and the freedom. It really is the creation of us as a people, which makes it really the single most important holiday. Pesach is my favorite holiday and both of the wives I've had have hated it with a passion. But I actually do most of the cooking and I do a huge amount of the cleaning up and preparations, so it isn't really like the old days. I think it's more that Pesach was the one time where we got all the family together, so I have those wonderful memories of being with my family. Pesach has all of these home memories, these additional memories."

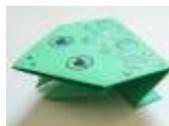
In case you don't think he is enthusiastic enough: "While each seder is an enormous pain to do, because of all the logistics and then honestly, it's over in a few hours, and the rest of Pesach is completely anticlimactic. To me, doing those actual 2, 3, 4 hours is one of the highlights of the Jewish year, For me it's the best holiday, I can't wait. Pesach is the central holiday of Judaism, being able to do it in your home is fabulous."

Another musical interlude: Pharaoh of the Israelites, G&S Parody of "*I am the Captain of the Pinafore*"

**Ten Plagues** עֶשֶׂר מַכּוֹת

NZ: "A friend of mine, his wife is a Jewish artist, she has a symbol for each one of the 10 plagues put on a different bottle of wine or a different glass. So we now use that on a regular basis."

*Use Plagues Origami Animals from Pop Haggadah*



*Remove a drop of wine while reciting each plague.*

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

1. Blood
2. Frog<sup>s</sup>
3. Vermin
4. WiLd ANiM<sub>a</sub>IS
5. Cattle Disease
6. Boils
8. Locusts
9. Darkness
10. Death of the Firstborn

דָּם. צְפַרְדֵּי. כְּנִים. עָרֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

Dayenu **דַּיְנוּ**

Everyone say: **H**ow many abundant favors has God performed for us! Sing!

אלו נתנו לנו את התורה, דַּיְנוּ  
Ilu natan, natan lanu,  
natan lanu et ha-Torah,  
Natan lanu et ha-Torah, Dayenu.  
(chorus)

אלו הוציאנו ממצרים, דַּיְנוּ  
Ilu hotzi-hotzianu,  
Hotzianu mi-Mitzrayim,  
Hotzianu mi-Mitzrayim, Dayenu.  
אלו נתנו לנו את השבת, דַּיְנוּ  
Ilu natan, natan lanu,  
Natan lanu et ha-Shabat,  
Natan lanu et ha-Shabat, Dayenu.  
(chorus)

▷ Final introduction, [Robyn Shoulson](#): Scholar and parodist extraordinaire. Produced for us Seder Parodies based on West Side Seder, Fiddler at the Seder, An Oliver Twisted Seder. She also decoded the complex gematria, At-bash and commentary contained in the Prague Haggadah.

[Medley of Dayenu show-tunes from RS]



**From My Fair Seder (2012)**

It's rather tough in town, I wish that I could take a rest    Hmm...  
We gather straw to make the bricks, that's why we're so hard-pressed    Hmm...  
He kills our babies, makes us slave – Boy! Pharaoh is a pest!    Hmm, Hmm  
Please God intervene for us!

All we want is to be set free,  
Far away from this misery,  
Egyptians – leave them be.  
Oh, that would be enough for us.

Ten plagues tortured our enemy.  
We ran off with their property.  
No need to split the sea.  
Oh, that would be enough for us.

But You opened the sea before us,  
And we crossed it – dry!  
Then You drowned our foe  
As we watched – safe on the other side!

For forty years You sustained this band,  
Gave us Shabbos and Ten Commands.  
Then led us to our land!

Oh, all this was enough for us.  
Fed our band, Ten Commands,  
Holy Land, Temple Grand!

**From Oliver "Twisted" Seder (2010)**

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.

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

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

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!!

**From Fiddler at the Seder (2015)**

Wonder of wonders, miracle of miracles,  
So many favors God has done.  
Come to our aid and miracle of miracles  
Rescued us – His chosen ones.

Then God fed us manna in the wilderness,  
That was a miracle!  
He gave us the Torah and the Shabbos rest,  
That was a miracle, too.

Freed us from Egypt – that would be enough for us.  
Killed all their first born – Dayenu!  
Split the sea open – that would be enough for us,  
Then led us through it – Dayenu!

But of all God's miracles, here's the best:  
For forty years with little rest,  
After all our travels through the sand,  
He led us to the Promised Land!!

**From West Side Seder (2013)**

Freed us from slavery, Dayenu!  
Slaughtered their progeny, Dayenu!  
Split open wide the sea, Dayenu!  
Drowned all our enemies, Dayenu!

Gave us the ten commands, Dayenu!  
40 years through the sand, Dayenu!  
Led to our promised land, Dayenu!  
Built us our Temple grand, Dayenu!!

How many favors has God wrought?  
All of our battles that He fought?  
So much thanksgiving that we owe  
God rules on High and here below.

Freed us from slavery, Dayenu!  
Slaughtered their progeny, Dayenu!  
Split open wide the sea, Dayenu!  
Drowned all our enemies, Dayenu!

MN: "In Dayenu, we talk all about the good things that happened. The fact that there are any Jews left to celebrate Pesach and to have this celebration, when we've lived through so many destructive periods, and destructive acts. Everybody focuses on the Holocaust, all of the other things throughout the time that we survived against, and somehow got us to this time, is truly a miracle."

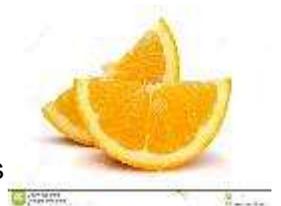
**R**abbi Gamliel used to say that whoever does not mention these three things on Passover has not fulfilled his duty: the sacrifice of Pesach, the unleavened bread, and the bitter herbs.

LD: "I always start the paragraph that says "These three things, Pesach, Matzah and Maror, whoever does not explain these at the seder has not done his duty," I will invariably say "OK, let's skip this and just get on to the next piece." To the point that everybody just expects me to say it." I think we've done our duty in other ways, but I promise to explain Pesach, Matzah and Maror sometime during the holiday.

Now we move to more modern symbols that many have used.

FK: *Point to the two orange slices on the Seder plate.*

For more than 30 years the addition of an orange to the Seder plate has symbolized the inclusion of lesbians and gays in Jewish life. At the end of its session last June, the Supreme Court legalized same-sex marriage across America. Near the end of this watershed year, we use two orange slices to represent the bond of love between two like individuals.



Tonight we honor the courage of mayors, judges and courthouse clerks who performed, allowed and licensed same-sex marriages. But most of all we recognize the couples themselves who, standing hand in hand on the courthouse steps, confront the fists of hatred, ignorance and fear with a more powerful weapon – love. Now we taste this sweet, nurturing fruit because, as San Francisco's mayor said "A barrier to true justice has been removed: A barrier removed for one person is a barrier removed for us all."

**Everyone eats slices of orange**

More symbols: [from HB]:

**Pomegranate** A pomegranate has many seeds, and tonight we use it to symbolize the diversity of the Jewish people, the diversity of humankind. It reminds us that, despite differences, all people deserve a place of dignity in our community. This is a shout out to the LGBTQ community.

**Potato Peel!** We add a potato peel, as a representation of those who survived the Holocaust. For those people, the potato peel was neither a symbol nor a metaphor. Finding potato peels was one way of staying alive another day in the concentration camp. If it is incumbent on us to tell the story as if we had come out of bondage ourselves, then hopefully, this little piece of potato peel will enable us to bear witness, if only for a few minutes, to the generations that tried to live in the Nazi concentration camps.

**Fair Trade Products** The fair trade movement promotes economic partnerships based on equality, justice and sustainable environmental practices. We have a role in the process by making consumer choices that promote economic fairness. Fair Trade certified chocolate and cocoa beans are grown under standards that prohibit the use of forced labor. Tonight we use them to remind us that although we escaped from slavery in Egypt, forced labor is still very much an issue today.

Now it's time for a song we sing each year. We sing it, but we never explain its profound meaning. **NZ:** That's the meaning of *Chayav adam lirot* [our duty is to consider ourselves as if we had come forth from Egypt] or in the Sephardi version, *L'har'ot et atzmo* "show himself" ...a person must show himself as if he personally went from slavery in Egypt, you're supposed to act out the way in which a person would feel in the story." Aa lot of Jewish cultures act this out: kids put on costumes; the father leads them around table; participants get up from the table; act out a play. We sing the song, but never did anything else. Anyone been to a seder where did anything to act out?

**T**herefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, about 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!

**Second Cup פוס שני**

*Over the second cup of wine, say:*

בָּרַךְךָ אֱתָהּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

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

It's time for another song!

*Passover Seder (tune of Officer Krupke, from West Side Story, by Phil Trechak [2009])*  
[www.youtube.com/watch?v=Y-ANndOTmY0](http://www.youtube.com/watch?v=Y-ANndOTmY0)

Deeeeear Passover attendees,  
Come listen to my plea  
To bring to light some issues  
Of Passover decree  
We sit around the table  
Content with status quo  
So here's a list of  
Things I wanna know

This Passover Seder, what is it about?  
It makes me cast an eye to it of serious doubt  
It's been in existence for thousands of years  
Someday I hope it disappears  
Disappears, disappears  
Each and every year  
Like the ozone layer disappears

Deeeeear kind and wise Elijah  
You've got all us confused  
The front door is wide open  
Your cup is filled with booze  
Your seat is sitting empty  
It's gotten us depressed  
Every year you're such a rotten guest

This Passover Seder, its outdated rules,  
Has made all of us chosen people choose to be fools  
We'd like to be gracious, but this is so wrong  
Six hour dinners are too long  
They're too long, they're too long  
They're too gosh darn long  
Like the Ten Commandments, way too long

Deeeeear chosen leader Moses,  
You've spoken with the Lord  
To lead us through the desert  
No yeast is our reward  
You got us out of Egypt  
And don't deserve this flap  
But 40 years, man, couldn't you bring a map

This Passover Seder, it's earning my hate  
I'm actually surprised at the low absentee rate  
We use paper dishes and claim we've gone green  
Deep down the truth is we don't clean  
We don't clean, we don't clean  
Jews just hate to clean  
We are all allergic, we don't clean

Deeeear author of Haggadahs,  
You're fouling up my mood  
There's way more than four questions  
And what's up with the food?  
We symbolize our freedom  
By eating like a slave  
Can't we eat and maybe just not shave

This Passover Seder, created in haste  
This piece of Jewish history is served with no taste  
Your rules that we follow, were made off the cuff  
Someday the Jews will call your bluff  
Call your bluff, call your bluff  
Scream we've had enough  
If we weren't so guilty we'd call bluff

Deeeear Mr. Manischewitz,  
This Seder is your heist,  
Your wine and cookie products  
Are truly overpriced  
Your prices keep on rising  
And yet our income falls  
You have got us by the Matzah balls

This Passover Seder, so hard to defend  
It's tough for you to argue when the service won't end  
You clean out your kitchen, the treif we dispose  
Jews love to celebrate our woes  
All our woes, all our woes  
With our friends and foes  
We're not happy till we share our woes

The trouble is we're Jewish  
The trouble is we're stressed  
The trouble is the story  
That's so hard to digest  
The trouble is the menu  
Which hardly is ideal  
Food so bad, we pray after the meal

Oh Passover Seder, I'm down on my knees  
I thought that being Jewish  
Meant no burgers with cheese  
I realize it's hopeless and to my chagrin  
Hey Passover Seder, you win!

Rachzah

רְחֹצֵה

*Wash the hands for the meal*

בְּרַחֵם אֶתְּךָ יְיָ אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדָיִם:

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.

The Festive Meal שְׁלֶחַן עוֹרֵךְ

Two views of how to handle the meal:

LD: "Rather than wait to serve the meal, I arrange for the meal to be served bit by bit through the seder. So at the first karpas, I will also have the hard-boiled egg served. And then during the 4 sons or something we'll have the soup, and so on. Instead of waiting until the blessings over the matzah and then having the big meal, because people want to eat. So I don't make them wait to eat. I have the first few courses served during the time that the seder is going along."

MN: "There was a decision that we were going to have seder at our house. My cousins would come in, and their parents had pretty much starved them all day after breakfast. So they would come in, ravenous, so they could eat during seder, which wasn't going to happen until after an hour, or hour and a half. And so we found a way to distract my mother, my cousins would sneak in, and we'd give them a little bit to eat without anybody finding anything out."

And one food disaster: MN: "One year Myra went away to Chicago, I think I invited over 100 people to seder. I literally went around to shuls and just invited everybody that I knew that I liked. And that was the year we couldn't find the knives, and we had to carve the turkey with plastic disposable knives. So here I was, I had all these people there, and I couldn't get any of the food to them."

▷ Tribute to Oliver Sacks (1933-2015) [New Yorker article: Sachs explained Gefilte Fish sustained him at the beginning and end of his life.]

BI: "Our custom was that everyone had to eat a piece of the Afikomen before midnight or we had to start the Seder all over again. Two things never happened: The first was that we never got what was promised to us if we did manage to get the Afikomen. The second was that we never had to repeat the Seder, though one year we came close. My older sister hid the Afikomen, fell asleep and forgot where she had hidden it. We managed to recover it with only a few minutes to spare."

LD: "I've enlisted my daughter to be the afikomen hider. ... She never would go out and search for one. She's too practical minded, she says this is nonsense, I'm not doing this. Let somebody else go search for the damn piece of matzah."

MN: "One thing that didn't work out well, we had Sephardic people over. So, with one of the Sephardi Haggadahs, I said, let's use their *Birkat Hamazon* [Grace after meals]. How different can it be? And it was completely different. We got about halfway thru and we gave up. We realized there were some things that were too hard to overcome."

[Exclude \* paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושו קדוש יעקב, רוצנו רוצה ישראל, המלך הטוב, והמטיב לכל, שבעל יום ניום הוא מטיב, הוא מטיב, הוא ייטיב לנו.

שיר המעלות בשב ואת שבת ציון היינו פולמים: אז ימלא שחוק פינו ולשונו רנה אז אמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו שמים: שובה יי את שבינו פאפיקים בנגב: הארעים בדםעה ברנה יקרה: הלוד ילד ובהכח לשא מושד חרע בא יבא ברנה נשא אלמתי:

לחן ולתקד וברממים, ולרוח המצלה והמצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורממים, ותיים ושלום, וכל טוב, ומכל טוב לעולם אל יחסרנו:

Leader: רבותי ברוך!

Group: וחי שם יי מברך מעתה ועד עולם.

Lead: וחי שם יי מברך מעתה ועד עולם.

Lead: ברשות מרנו ורנו ורבותי, ברוך אלהינו שאכלנו משלו.

Grp: ברוך אלהינו שאכלנו משלו ובטוב חיינו.

Lead: ברוך אלהינו שאכלנו משלו ובטוב חיינו.

Grp: ברוך הוא וברוך שמו:

הרמון, הוא ימלוך עלינו לעולם ועד. הרמון, הוא יתברך בשמים ובארץ. הרמון, הוא לשפח לדור דורים, ויתפאר בנו לעד וינצח נצחים, ויתחדר בנו לעד ולעולמי עולמים. הרמון, הוא יפרנסנו בכבוד.

ברוך אתה יי אלהינו מלך העולם, הן את העולם פלו בטובו פחו בתקד וברממים הוא נתנו להם לכל בשר פי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, פי הוא אל ון ומפרנס לכל ומטיב לכל, ומכי מזון לכל ברייתו אשר ברא. ברוך אתה יי, הן את הכל:

הרמון, הוא ישבור עגנו מעל צנאנו ויהא יולכנו קוממיות לארצנו. הרמון, הוא ישלח לנו ברכה מרבה בפית הנה, ועל שלחו זה שאכלנו עליו.

הרמון, הוא ישלח לנו את אלחיו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ המדה טובה ורחבה, ברית ותורה, תיים ומאון. יתברך שמך בפי כל חי תמיד לעולם ועד. פכתוב: ואכלת ושבעת, וברכת את יי אלהינו על הארץ הטבה אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון:

הרמון, הוא יברך את כל המסופין פאו, At communal meals: אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מפל כל. פו יברך אותנו פלנו יחד. בברכה שלמה, ונאמר אמן:

בפרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי ויצדקה מאלחי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן פבדך, ועל מלכות בית דוד משיחך, ועל תבית הגדול ותקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, וחרומונו, וחרונו לנו יי אלהינו מתרה מפל צרותינו, ונא, אל תפריכונו יי אלהינו, לא לידי מתנת בשר נדם, ולא לידיחלונתם. פי אם לךד המלאה, הפתוחה, תקדושה וחרבה, שלא נבזש ולא נפלים לעולם ועד:

הרמון, הוא יחילנו יום שפלו טוב: Fest: הרמון, הוא יברך, את מדינת ישראל, ראשית צמיחת גאלתנו:

הרמון, הוא יברך, את אחינו בני ישראל חתונים בצרה, ויוציאם מאפלה לאורה: הרמון, הוא יצנו לימות המשיח וילחי העולם הנבא.

[Shabbat paragraph goes here]

Festivals:

מגדול ישועות מלפו, ועשה תקד למשיחו, לךד ולזרעו עד עולם:

אלהינו ואלחי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ויפקדוננו, וזכרון אבותינו, וזכרון משיח פו דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפנה, לפליטה לטובה לחן ולתקד וברממים, לחיים ולשלום פיום חג המצות הנה. זכרנו יי אלהינו בו לטובה. ויפקדנו בו לברכה. וחושיענו בו לחיים, ויברך ישועה וברממים, חוס וחינו, ורחם עלינו וחושיענו, פי אלקי עינינו, פי אל מלך חנו ורחום אתה:

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

יראו את יי קדשו, פי אין מחסור ליראיו: כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב: חודו ליי פי טוב, פי לעולם חסדו: פותח את לךד, ומשביע לכל חי רצון: ברוך הגבר אשר יבטח פני, ותיח יי מבטחו: נער היתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם:

ובנה ירושלים עיר מקדש במהרה בימינו. ברוך אתה יי, בונה ברמיו ירושלים. אמן.

יי עז לעמו יתן, יי ברוך את עמו בשלום:

Third Cup

כּוֹס שְׁלִישִׁית

Over the third cup of wine, say:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

**M**iriam's cup:

We have another cup to discuss, the Cup of Miriam. She was Moses' older sister, who placed her baby brother in the basket that floated him to safety. She also brought water on the flight from Egypt, celebrated the liberation with song and dance on the shores of the sea and found fresh wells wherever the Israelites wandered.

According to tradition, Miriam's Well is still with us today. Every Saturday night at the end of Shabbat its waters flow out into wells throughout the world. The return of Elijah may await us in the future, but Miriam is with us today. She is here to provide healing, inspiration and wisdom. Her waters refresh us as we toil for the day of redemption.

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

*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 for Elijah.*

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 /

NZ: "When I studied the text and the traditions of the Haggadah, I discovered that it was a custom already back in the Middle Ages to have somebody dress up as *Eliyahu Hanavi*."

MN: "One interesting thing that happened. Some people do people walking in during the middle of the seder, and Elijah. One year Hank snuck out the back and put on a robe and a beard. Hank, he's a pretty big guy. So, came time for *Eliyahu Hanavi*, we sent Shachar to open the door, and he opened the door – I don't think he was looking, he opened it halfway – and a hand stuck out from the door. And he looked out and saw this huge man, and he pretty much screamed. So that's when we decided that a little too much surprise might not be good."

**Hallel**

הַלֵּל

Pour the fourth cup and recite Hallel.

(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.

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 people of the earth!

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

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

**Fourth Cup פֹּסֵם רְבִיעִית**

*Over the fourth cup of wine, say:*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:**

**B**lessed 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 אֶרֶץ הַמִּדְבָּר טוֹבָה וִירְחֻבָּהּ, שְׂרָצִיתָ וְהִנְחַלְתָּ  
 לְאַבְוֹתֵינוּ, לְאֶכֹּל מִפְּרִיָהּ וּלְשַׂבֵּעַ מִטוֹבָתָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל  
 יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
 וְעַל מִזְבֵּיחֶךָ וְעַל מִיכְלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַחְרָה בְּיָמֵינוּ,  
 וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחֵנוּ בְּבִגְדֶיךָ וְנֹאכַל מִפְּרִיָהּ וְנִשְׂבַּע מִטוֹבָתָהּ,  
 וְיִבְרַךְךָ עַלְיָהּ בְּקוֹדֶשׁ וּבְטַהֲרָה  
 וְשִׂמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל,  
 וְנוֹדֵה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן.

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

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

[Launch airplanes with El Al logos]

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

**Next Year in Jerusalem! לְשָׁנָה הַבָּאָה בְּירוּשָׁלַיִם!**

MN: "We do *L'shana Haba'a B'Yerushalayim*: Jews have had Israel only pretty much in my parents' generation. It becomes a little more realistic – it used to just be this far off thing – you could be in Israel next year. ... I've never done seder in Israel, but being in Israel must be an amazing experience. For thousands of years, we talked about getting back there; just like the redemption from Egypt and working our way up to Israel – it must be an awesome experience to be able to do that."

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

*A list of events that happened during Passover follows in traditional Haggadahs.*

**Ki Lo Na'eh**

## כִּי לֹא נֹאֵה

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

אָדיר בְּמַלְכוּת, בְּחַוֵּר בְּתִלְכָּה, גְּדוּדָיו לֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֵף לֵךְ, לֵךְ וְנִמְמַלְכָּה.  
כִּי לֹא נֹאֵה, כִּי לֹא נֹאֵה.  
דְּגוּל בְּמַלְכוּת, חֲדוּר בְּתִלְכָּה, וְתִקְיוֹ לֹאמְרוּ לוֹ:  
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֵף לֵךְ, לֵךְ וְנִמְמַלְכָּה.  
כִּי לֹא נֹאֵה, כִּי לֹא נֹאֵה.

**Say on second night:**

**This is the first day of the Omer** **הַיּוֹם יוֹם אֶחָד לְעוֹמֵר**

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:  
יְהִי רְצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ:

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

**E**nding songs!

**Adir Hu**

## אָדיר הוּא

אָדיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחֹר הוּא, גְּדוּל הוּא, דְּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

חֲדוּר הוּא, וְתִיק הוּא, זִכְאֵי הוּא, חֲסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טְהוּר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלֹךְ הוּא, נוֹרָא הוּא,  
סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוּשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תִּקְיָה הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

["Adir Hu" by Gerard Edery]

אָחַד מִי יוֹדֵעַ?

אָחַד מִי יוֹדֵעַ? אָחַד אָנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.  
 שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אָנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ  
 שְׁבַשְׁמִים וּבְאָרֶץ.  
 שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אָנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
 אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

...

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אָנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבַטֵי־אֵל, אָחַד עֶשֶׂר כּוֹכְבֵי־אֵל, עֶשְׂרֵה דְבָרֵי־אֵל, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבֵתָא, שְׁשָׁה סְדָרֵי מְשֻׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אָנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מִדְּבָרֵי־אֵל, שְׁנַיִם עֶשֶׂר שְׁבַטֵי־אֵל, אָחַד עֶשֶׂר כּוֹכְבֵי־אֵל, עֶשְׂרֵה דְבָרֵי־אֵל, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַעַה יָמֵי שְׁבֵתָא, שְׁשָׁה סְדָרֵי מְשֻׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

Chad Gadya

חַד גַּדְיָא, חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא  
 דְּזָבִין אַבָּא בְּתַרֵי זֵינִי, חַד גַּדְיָא, חַד גַּדְיָא.

Leader and chorus version

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

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



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

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

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

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

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

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

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

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

חַד גַּדְיָא, חַד גַּדְיָא  
דְּזַבִּין אַבָּא בְּתַרְי זַיִז, חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא שׁוֹחֵט, וְאַתָּא לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַיִז, חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹחֵט, דְּאַתָּא לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַיִז,  
חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא חוּטְרָא, וְחִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹחֵט, דְּאַתָּא לְגַדְיָא,  
דְּזַבִּין אַבָּא בְּתַרְי זַיִז, חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּחִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹחֵט,  
דְּאַתָּא לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַיִז, חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא מַיָּא, וְכַבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּחִפָּה לְכְלָבָא, דְּנִשְׁדָּ  
לְשׁוֹחֵט, דְּאַתָּא לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַיִז, חַד גַּדְיָא, חַד גַּדְיָא.  
וְאַתָּא תּוֹרָא, וְשַׁתָּא לְמַיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּחִפָּה  
לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹחֵט, דְּאַתָּא לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַיִז,  
חַד גַּדְיָא, חַד גַּדְיָא.

▷ LD's final word (1987)  
"Who knows *fourteen*? ... Fourteen are the varieties of Maxwell house coffee."