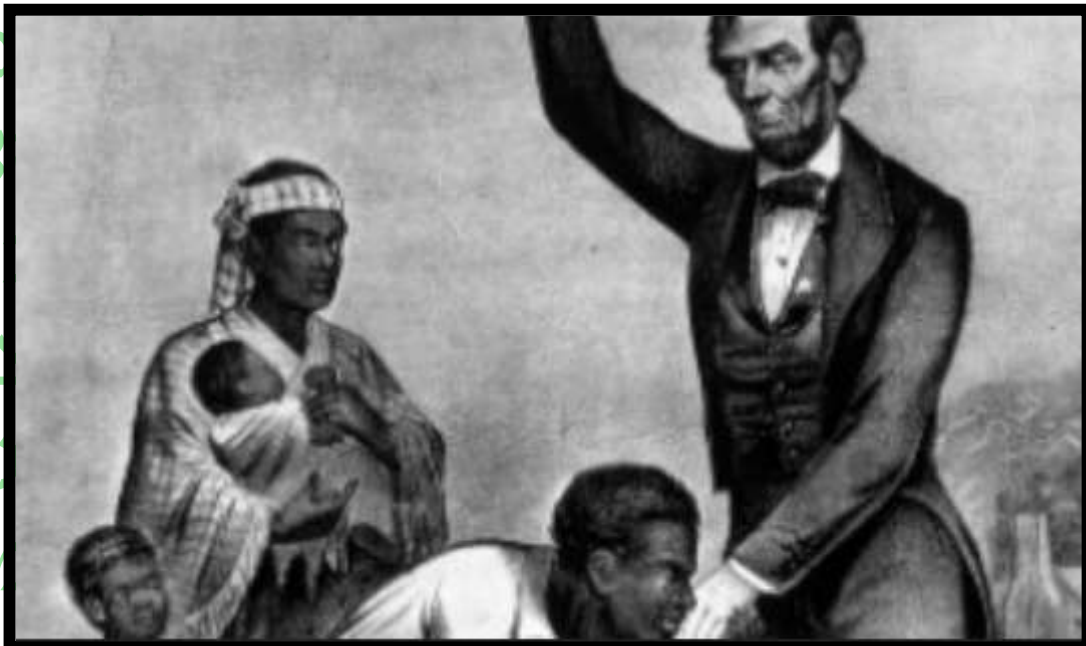
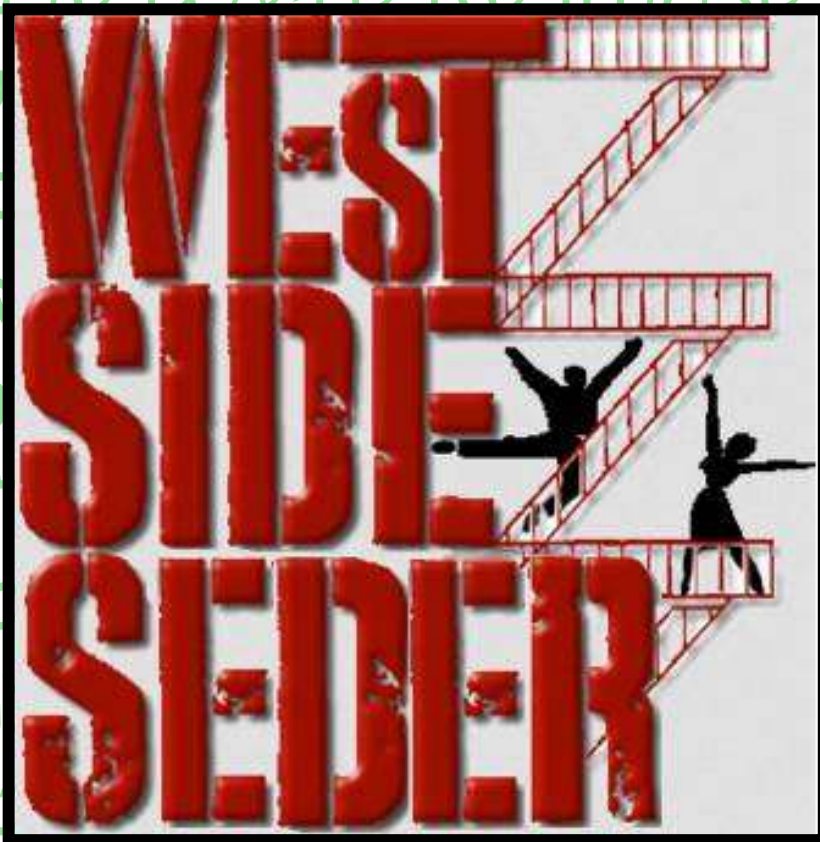


A HAGGADAH FOR PASSOVER

ת"שעג Passover 5773

By Murray Spiegel and many contributors



WELCOME TO OUR SEDER

Introduction:

This year marks the 150th anniversary of the Emancipation Proclamation. There were several commemorative events. We'll exploit some of the obvious parallels in this seder, along with other themes. One of those themes will weave in songs from West Side Seder/Story.



Hackensack: The Bergen County NAACP celebrated the 150th anniversary with song, a history lesson on the struggles of African-Americans and a sense of how far they still have to go. People gathered in the historic Varick Memorial Church in Hackensack to mark the anniversary. The church first met in an old lime shed. The church was organized in 1864, one year

after Lincoln signed his executive order freeing the slaves.

South Carolina: From an event at The Citadel, the military college: "As we celebrate Black History Month, we reflect on the historical signing of the Emancipation Proclamation and discuss the struggle, the perseverance, and the hope that has allowed us to witness the second inauguration of President Barack Obama, our nation's first African-American president. The speaker said that along with the Declaration of Independence and the Constitution, the Emancipation Proclamation is one of our nation's most important and transformative documents."

For those of you who saw *Lincoln*, what did you think about it, learn from it?

We are about to tell the story – not one story but several. We should imbibe a little wine to fully appreciate them. We sanctify that action by reciting the Kiddush.



Rep. John Lewis, D-Ga., speaks about freedom at an event sponsored by the Nat'l Endowment for the Humanities to commemorate the 150th anniversary of Abraham Lincoln's preliminary Emancipation Proclamation, on the steps of the Lincoln Memorial Monday, Sept. 17, 2012, in Washington. The final Proclamation was signed 100 days later, on January 1, 1863.

Everyone pours wine for their neighbor as sign of enduring freedom:

Kadesh קדש

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו,
ותתן-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג הזה. זמן חרותנו,
מקרא קדש, וזכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים.
ומועדי קדשך בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש ישראל והזמנים:

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

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

Drink the wine reclining to the left.

Washing the hands ורחץ

Everyone partakes of a green vegetable, dips it into saltwater, and says:

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

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

From now on, you may nosh liberally.

Break the middle matzah יחץ

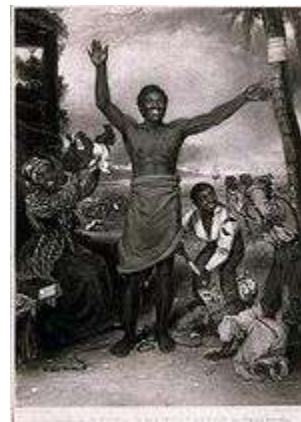
The leader takes the middle Matzah and breaks it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.

Let's explore the background behind the Emancipation Proclamation.

The majority of abolitionists in America did not believe in *civic* equality for blacks. They believed the institution of slavery was immoral, but questions about whether blacks were equal, let alone deserved the right to vote, were an entirely different subject.

In the 17th century, English Quakers and evangelical religious groups condemned slavery (by then applied mostly to Africans) as un-Christian. In the 18th century, abolition was part of the First Great Awakening in the Thirteen Colonies. After the Revolutionary War, northern states, beginning with Pennsylvania in 1780, passed legislation abolishing slavery. Massachusetts ratified a constitution that declared all men equal. Other states passed similar declarations of rights, but the courts in some, such as Virginia, interpreted the laws as not applicable to Africans.

Although European colonists, beginning with the Spanish, initially enslaved natives, a Dominican priest convinced the Spanish government to enact the first law abolishing slavery in 1542. (Spain weakened them 3 years later.) The Slave Trade Act of 1807 finally abolished the slave trade in the British Empire. The politician who started the Committee for the Abolition of the Slave Trade, William Wilberforce, 46 years later lived to see the Slavery Abolition Act in 1833. The last country to abolish *legal* slavery was Mauritania, where it was abolished by presidential decree in 1981.



Now back to America. The vote in Congress for the Emancipation Proclamation involved plenty of horse trading. Even in our own NJ, one Rep. was asked that "if he would help postpone the Raritan railroad bill, they would in return make the NJ Democrats help the Amendment, either by their votes or absence." One firm supporter of abolition said "The greatest measure of the 19th century was passed by corruption, aided and abetted by the purest man in America."

But as to actual bribery, there was little. One Washington insider said that NY lobbyists for the Amendment controlled a \$50,000 fund, but after the amendment had been adopted, only \$27.50 had been spent, all for incidental expenses, none for bribes. 'Good Lord,' one of them exclaimed, 'that isn't the way they do things in Albany!'

The debate in Congress over the Emancipation Proclamation was fierce, or as biographers put it, "lively." Here's how the debate was depicted in Spielberg's movie:

"Mr Lincoln, I hate them all. I do. I am a prejudiced man."

"Congress must never declare equal those who God created unequal."



"How can I hold that all men are created equal, when here before me stands, stinking, the moral carcass of the gentleman from Ohio, proof that some men are inferior, endowed by their Maker with dim wits, impermeable to reason, with cold pallid slime in their veins instead of hot red blood! You are more reptile than man, George, so low and flat that the foot of man is incapable of crushing you! ... Slavery is the only insult to Natural Law. Even worthless, unworthy you ought to be treated equally before the law!"

Thaddeus Stevens, Chairman of the Committee of Ways and Means, and leader of the House, actually said this:

"We have suffered for slavery more than all the plagues of Egypt. More than the first born of every household has been taken. We still harden our hearts, and refuse to let the people go. If we still harden our hearts, and blood must still flow, may the ghosts of the slaughtered victims sit heavily upon the souls of those who cause it."

And with that good of a connection – between the Proclamation and Passover, that even Murray couldn't have dreamed possible – let's continue with the traditional seder's elements.

Ha Lachma

הָא לַחְמָא

This is the bread of affliction which our slave ancestors ate in the land of cotton, when the southern plantation owners mistreated the slaves they owned. Let all who are hungry come and eat. Let all who are needy come and celebrate the Emancipation Proclamation and America's first black President. At present we are here; next year may we be in Washington. At present we are slaves; next year may we be free men.

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

Ma Nishtana

מָה נִשְׁתַּנָּה

Four Questions (Tune of Tonight)



Tonight, tonight, is not just any night,
Tonight we will eat no bread at all.
Tonight, tonight, our greens are not just greens,
Bitter herbs will help us to recall.

Tonight we have two special dippings –
Our veggies in salt water,
Maror in charoset.

We'll lean, not sit, because we will observe Pesach night – Tonight!

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

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה:
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת. הַלַּיְלָה הַזֶּה מְרוֹר:
שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְיֵלוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבֵין.

Why is this night different from all other nights?

On all other nights we eat chametz and matzah; tonight we eat only matzah. On all other nights we eat any kind of herbs; tonight, we only eat bitter herbs. On all other nights we do not dip even once; tonight we dip twice. On all other nights we eat sitting or reclining; tonight we recline.

Polish

Dlaczego ta noc jest inna od każdej nocy?

W każdą inną noc jemy dozwolny chleb lub macę;

ale w tą noc jemy tylko macę.

W każdą inną noc jemy różne zioła;

ale w tą noc jemy tylko gorzkie zioła.

W każdą inną noc my nie niezanurzamy nawet jeden raz;

ale w tą noc zanurzamy dwa razy.

W każdą inną noc jemy siedząc prosto albo się pochylamy;

ale w tą noc pochylamy się.



Hakitía - Amazonian Jews

Es hata masa disavinda di todas las otras masas?
 Notras masas makleamos palevi i maza;
 hata en esta masa makleamos tansolo maza.
 Hata masas makleamos zamea marfa di toda kalida;
 Hata masa tansolo makleamos zamea marfa komo un fel.
 Hata todas las masas la sumejimos jamas;
 Hata masa sumejimos por dos tiempos.
 Hata masas makleamos senfideados o jasenteados;
 Hata masa estamos jasenteados en grei.

Gdebe – from Ghana (Princeton Engineering Student)

Emezé khi ewuan na ókili óda ni élewua ówe wee?
 Élewuan ówe wee amiékhi ma li “leavened bread” lasi “matzah”;
 ónélewuan na “matzah” pópa.
 Élewuan ówe wee, ma li una ebee;
 ónélewuan na ebee nó yala pópa.
 Élewuan ówe wee, ma maa rérawóó vievie;
 ónélewuan na iseeva ma rérawó.
 Élewuan ówe wee, amiékhi ma ghietó meemee lasi ma ghietó fehfeh;
 ónélewuan na ma ghietó fehfeh.

Dzongkha – from Bhutan

དེས་ཀྱི་རུབ་མོ་འདི་ གཞན་རུབ་མོ་ཚུ་དང་ ག་ཅིག་སྐྱེ་མ་འདུལ་ཡིན་ན།
 གཞན་རུབ་མོ་ཨ་རྟག་ར་ ངབ་ཅས་ཚུ་ ཕབས་ཅི་ ལྷགས་ལྷགས་པ་པའི་བུ་མ་རོ་ཏེ་དང་
 ཕབས་ཅི་ཨ་རྟགས་པའི་བུ་མ་རོ་ཏེ་ གཉིས་ཚར་ཟ་ནི་ཡོད།
 དེས་རུབ་མོ་འབད་ན་ ངབ་ཅས་ཚུ་ བཞེས་གོ་ཟམ་དུ་ ཅུ་ཅན་ཅིག་གི་ མཚན་སྒོ་འབད་དེ་ཟ་ནི་ཡིན།
 གཞན་རུབ་མོ་ཨ་རྟག་ར་ ངབ་ཅས་ཚུ་ ལྷོ་ཡིང་རིགས་གར་ ཟ་ནི་ཡོད།
 དེས་རུབ་མོ་ ལྷོ་ཡིང་ ལ་ཏེ་ག་གི་རིགས་ རྒྱུ་མ་གཅིག་མ་ཏོག་གཞན་ཟ་ནི་ཡོད།
 གཞན་རུབ་མོ་ཨ་རྟག་ར་ ངབ་ཅས་ཀྱི་ ཚར་ཅིག་ཡང་ ལྷང་ནི་ཡོད།
 དེས་རུབ་མོ་འབད་ན་ ཚར་གཉིས་སྤང་ནི་འདུག།
 གཞན་རུབ་མོ་ཨ་རྟག་ར་ ངབ་ཅས་ཚུ་ ལྷོ་ཟམ་དུ་ ལྷོ་དུ་ལྷོ་དེ་ཟ་ནི་ཡོད་པ་མ་ཚད་ ཡང་ཅིན་
 ལྷབས་བདོ་དོ་དང་འཕྱིལ་ཏེ་ ཉམ་དག་འཏོག་ཏེ་སྤེ་ ལྷབ་ལྷལ་སྤེ་ཟ་ནི་ཡོད།
 དེས་རུབ་མོ་འདི་ ཡིན་ཅིག་ཡིན་ཅིག་ ལྷབ་ལྷལ་ཏེ་ ཟ་དགོས་ཡིན་པས།

Gwich'in – from Alaska

Jaghaii jùk t̚o̚ hee ch'ijùk nilj̥i aji ch'izhii t̚o̚ gwats'an?
 T̚o̚ gwitee gwaq̚ch'yaa luh vàa niituu luhch'yaa tr'a'aa ts'à' geetak matsah;
 gàa jùk t̚o̚ matsah zhrii.
 T̚o̚ gwitee gwaq̚ch'yaa gwanzhjh datthak tr'a'aa;
 gàa jùk t̚o̚ gwanzhjh tr'aakaii zhrii.
 T̚o̚ gwitee gwaq̚ch'yaa k'eich'ii vàa tr'a'aa ch'ihlak gàa kwaa;
 gàa jùk t̚o̚ k'eich'ii vàa tr'a'aa nèekwat t'igwii'in.
 T̚o̚ gwitee gwaq̚ch'yaa ch'ara'aa daj̥' dak tr'aadij̥ ts'à' geetak gwinzji dak tr'aadij̥ kwaa;
 gàa jùk t̚o̚ gwinzji dak tr'aadij̥ kwaa.

We now tell (more of) the story.

Avadim Hayinu

(Tune of When You're a Jet)



When you're a slave,
You're a slave all the way
From the first morning light
To the end of the day.

You'd better not groan,
He'll just make you work faster!
The lousy bastard!

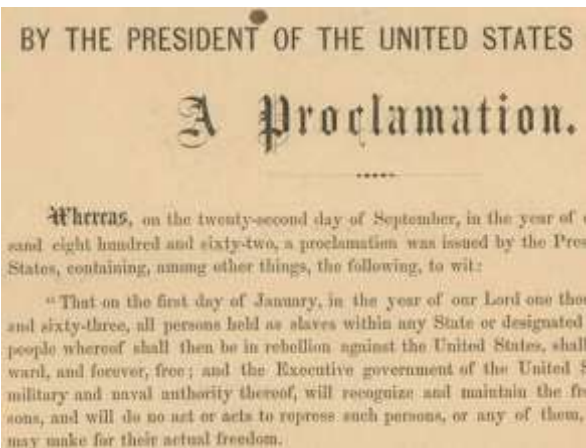
When you're a slave,
If Yisrael's your clan,
All your brothers are slaves,
It's a family plan.

When you're a slave
There's no hope of release,
Just the sting of the lash
From old Pharaoh's police.

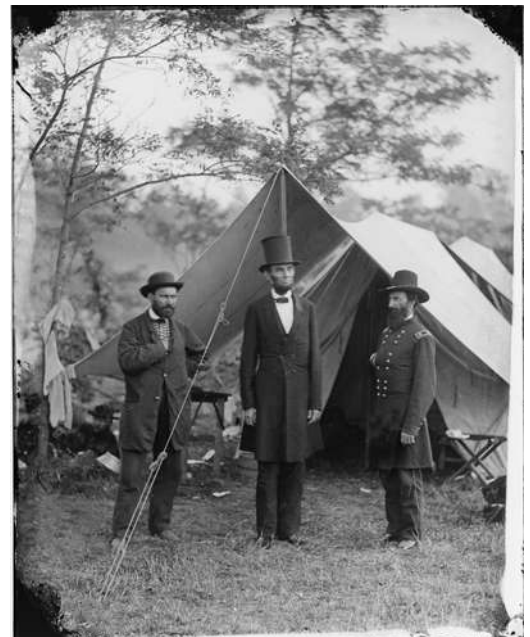
You're never alone,
There's always the task master!

When you're a slave
You stay a slave.

There is nothing else in US history like the Emancipation Proclamation. It was the product of a most difficult decision, by a most complex president, during a most crucial conflict. It ordered the largest single confiscation of private property in U.S. history.



People have never agreed on the significance of the Proclamation. The abolitionist Frederick Douglass said the date Jan. 1, 1863, was greater even than July 4, 1776. Lincoln's secretary of State, William Seward, called it as ephemeral as "a puff of wind." Columbia historian



Allan Pinkerton and Maj. Gen. John McClelland meet with Lincoln on Oct. 3 1862 after the Battle of Antietam.

Richard Hofstadter said it "had the moral grandeur of a bill of lading." [A shipping bill.]

עבדים היינו We were slaves to Pharaoh in Egypt, and we also were subjugated by the slaveowners, but the Lord took us out of there with a mighty hand and an outstretched arm. Had not God taken our fathers out of Egypt, had Lincoln and Wilberforce and the Dominican priest Bartolomé de las Casas never acted, then we, our children and grandchildren would still be enslaved. Even if we all were wise, and perceptive, experienced, and well-versed in Torah, it would still be our duty to tell the story. The more one talks about ending slavery, the more praise he deserves.

It happened one night that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were discussing the best arguments to influence their Congressional colleagues. They spent the whole night discussing strategy and vote counts until their students came and said to them: "Rabbis, it is time for the morning roll call."

Four Sons ארבעה בנים

Blessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of

four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

What says the Wise daughter? She asks: "What are these testimonies, statutes, and judgments which the Eternal, our God has commanded us?" You shall instruct her in the laws of Passover, teaching her that after the Passover lamb no dessert ought to be set on the table.

What says the wicked son? He asks: "How can I extract more labor from the slaves I currently own?" You shall tell him bluntly, "If only you would treat your chattel humanely, with proper feeding and education, you shall not fear their escape, but instead they will work for you willingly and share in your goals for a better life." For had he himself been enslaved in Egypt, he would not have been worthy to be redeemed.

What says the simple child? He asks: "Why was he shot?" And you shall tell him the Rolling Stones declared: "Who killed the Kennedys? When after all, it was you and me." For each of us, if we do not prevent the destruction of the world, we are contributing to its destruction. For Judaism teaches that our duty is *Tikun Olam*, the repair of the world.

As for the child who is unable to ask a question, you must begin the narration: "You shall tell your son this service commemorates what God did for each of us, at the time we all were carried from our own personal Egypts." For each person, whether with family and friends, or alone, is obligated to tell the story of the Exodus.

How important is Passover! In nearly all our prayers, God is introduced as the one who took us out of Egypt:

"I am the Lord your God, who brought you out of Egypt, out of the land of slavery."

"I am the Lord, who brought you out of the land of Egypt to be your God."

"I brought you out of Egypt and freed you from slavery."

"You will know that it was the Lord who brought you out of Egypt"

"I am the Lord, who made you holy and who brought you out of Egypt to be your God."

"I am the Lord your God, who brought you out of Egypt to give you the land of Canaan and to be your God."

It's almost like ancient Rabbis imagined God introducing Himself this way →→

It is remarkable that God isn't remembered for His most magnificent achievement – the creation of the world (or universe, depending on how Earth-centric you wish to be). Instead, He is remembered for a "smaller" creation, the creation of the Jewish people. It shows the centrality of Passover: How important our early leaders felt it was, and how important it continues to be to this day.

The Talmud

התלמוד

We are all familiar with the Haggadah's discussion of how many plagues

were served upon the Egyptians. If 10 were seen in Pharaoh's palace, we can deduce, because of the Torah's phrasing, at the Red Sea there were 50. Or 100. Or 200. Or 250. Reading the Talmud, it's easy to see where this tradition of dissecting text and minutae derives from. What you think you know you know, isn't necessarily so.

The very first word in Tractate Pesachim, the volumes of the Talmud that explain the Laws of Passover, is *OR* (אור). We know this as light. Or is it? In discussing the search for Chometz, the Talmud analyzes the text of when exactly before Pesach must the search be done, when concluded, when is the last permissible time to eat Chometz and hundreds of other fine points. The Torah reads "*Or [by light] on the fourteenth [of Nissan], search should be made for leavened bread by the light of a candle.*"

The Talmud then asks what does "Or" mean, quoting Rabbi Huna for the meaning of "the dawn of day" and Rabbi Jehuda for "night." Then follows an attempt to resolve the conflicting meanings based on Biblical texts.

One Biblical passage: "As soon as the morning was light ('Or') the men were sent away," Therefore, "Or" means "day." The morning was already light, the men were sent away.

Another passage: "And God called the Or (light) Day." This means just as soon as it dawned, the Lord called it "day."

Another: "Praise him, all ye stars of light (Or)." The passage means "Ye stars that light." Thus, Or means night.

HELLO!

my name is

Hi, I'm God

Remember Me?

I took Thee out of Slavery in Egypt

Yet another: "With the earliest light (Le-Or) riseth the murderer, he slayeth the poor and needy, and in the night he becometh like the thief." Now, if the passage ends 'in the night he becometh like the thief,' then the first part must certainly mean at the break of day, the murderer slays those that pass by, while at night he robs houses like the thief. Thus 'Or' means day.

And yet one more: "We learn Rabbi Jehudah said 'Leaven should be searched for 'Or' on the fourteenth, and in the morning of the 14th, and at the time when leaven is to be burned.' If Rabbi Jehudah says, that on the morning of the 14th, leaven should be searched for, and preceding that he says 'Or' on the 14th, 'Or' must certainly mean 'night.'

On and on it goes ... for 4 pages! "Rabbi Huna did not actually say 'day'; rather he said 'light.' In his locale, 'light' was used as a euphemism for night. This is similar to calling a blind man 'an abundant light.' In this form of speech, something that carries a negative connotation is called by the opposite word. People would use such euphemisms for reasons of delicacy and refinement." (This is similar to Michael Jackson's *Bad*.) It's hard enough getting a straight answer; now we use texts where people say the opposite of what they mean!

It's vitally important to have no Chometz in your possession during Passover. Imagine how long the discussion of removing Chometz goes on:

What if you rent a house on the 14th of Nissan from an Israelite? Can you assume he searched for Chometz thoroughly? What if you rent it from someone and he died on the 15th? What do you do if there are holes in the wall? Above a certain height? If the holes are so deep that people on either side can't reach halfway? What about the wine cellar? (A servant may go during a meal to fetch more wine and he may have entered while holding a piece of bread.) What if the cellar has oil barrels that are stacked 3 rows high? If you saw a weasel carrying bread out of a room? If the weasel was seen in a courtyard carrying bread? If there were two heaps of food, one was Matzoh and the other Chometz, and two mice came along and each took a piece and ran into two different houses, only one of which had been searched? What if it wasn't known *which* mouse ran into the searched house?

Rashi's joke is dead on.

Now back to the traditional story.

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

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

"The Lord brought us out of Egypt with a mighty hand and 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. The enslaved blacks felt a deep connection to Moses and the people of Israel – immortalized in the song *Let My People Go*. Each plague was more terrible than the previous one. During each plague – blood, or boils, or frogs – Pharaoh called upon Moses and said: "Entreat the Lord that He remove the plague from me and my people; and I will let the people go, that they may sacrifice to the Lord."

But after each plague – blood, boils, and frogs – was stopped by the Lord, Our God, Pharaoh again refused to Let Our People Go. Finally, for the tenth plague God told Moses, "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord." Now we set the 10 plagues to song, just because we can.



Oh, evil, mean King Pharaoh
 You say we cannot leave.
 You say we do not dare, so
 You'll give us no reprieve.

That's just the start,
 King Pharaoh,
 Next LICE will mar your peace,
 And if you still don't care, oh
 You'll flee from the WILD BEASTS.

But our God has such powers,
 He'll make you change your mind.
 So, King Pharaoh,
 Better toe the line!

Then PESTILENCE will hover,
 And BOILS will soon erupt!
 HAIL, then LOCUSTS,
 Further to disrupt!

So, first off, King Pharaoh,
 He'll muck up the Nile.
 And make its waters bloody
 So its taste will be vile.
 And when the BLOOD clears up,
 You old demagogue,
 All of a sudden, there'll be FROGS!
 There'll be frogs!

You'll suffer, King Pharaoh,
 You'll go to your knees!
 What God will bring upon you
 Will be worse than disease!
 He'll blind you with DARKNESS,
 Then the final blow – He'll
 Slay all your FIRST BORN –
 And we'll GO!!!
 Yes we'll go!

There'll be frogs, there'll be frogs,
 You'll be full of frogs,
 Oh the place is jumping with the frogs!

As we said, they'll be dead
 That's the curse you'll dread
 And then, guess what Pharaoh –
 Off we'll go!!!

Calling this West Side Seder isn't particularly correct. It looks like the Israelites were enslaved on the eastern section of Egypt. Ah wait, there's a way out of this: They were on the west Side of the Nile. Whew. Now we can get on with the seder.



Remove a drop of wine while reciting each plague:

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

- 1. Blood
- 2. FrogS
- 3. Vermin
- 4. WiLd ANiM_aIS
- 5. Cattle Disease
- 6. Boils
- 7. Ha_i
- 8. Locusts
- 9. [REDACTED]
- 10. Death of the Firstborn

דָּם. צִפְרָדִּיעַ. פְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בְּרָד. אֲרָבָה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

Rabbi Judah formed the initials thus:

D'tzach, Adash, B'achab



As a result of the Plagues, Pharaoh frees the slaves and lets them go. Who would like to read the original Emancipation Proclamation?

How many abundant favors has God performed for us!

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 בחרבה, דַּיְנוּ:
אלו העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו, דַּיְנוּ:
אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דַּיְנוּ:
אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־המון, דַּיְנוּ:
אלו האכילנו את־המון, ולא נתן לנו את־השבת, דַּיְנוּ:
אלו נתן לנו את־השבת, ולא קרבנו לפני הר סיני, דַּיְנוּ:
אלו קרבנו לפני הר סיני, ולא נתן לנו את־התורה, דַּיְנוּ:
אלו נתן לנו את־התורה, ולא הכניסנו לארץ ישראל, דַּיְנוּ:
אלו הכניסנו לארץ ישראל, ולא בנה לנו את־בית הבחירה, דַּיְנוּ:

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

Dayenu (Tune of America)

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

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

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



We now play Dayenu Madness

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

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

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

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

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

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.

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

Now we reflect on freedom.

"Liberty is too precious a thing to be buried in books. Men should hold it up in front of them every day of their lives and say, I'm free ... to think and to speak. My ancestors couldn't, I can."

Who is the actor? What is the movie?

"Abolishing slavery settles the fate for millions now in bondage, the unborn millions to come."

This has an echo in Schindler's list. One righteous gentile, Nicholas Winton, saved 669 Czech and Slovak children; their descendants now number 6,000 people. Oskar Schindler saved over 1,200 Jews. The unborn, the generations to come, possibly numbers 10,000 by now. Oskar Schindler showed courage, just like the murdered journalist, Daniel Pearl. Mayor Ed Koch, who died last month, honored Daniel Pearl's last words on his tombstone.

A celebration of Miriam

Miriam the prophetess, Aaron's sister, had organized the women to take charge of all details of the departure from Egypt. Now, after we crossed from the parted waters onto the dry land, and the waters closed over the Egyptians, Miriam led a celebration of the escape from slavery.

I, Miriam, stand at the sea
and turn to face the desert
stretching endless and still.

My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.
My hands turn to dove wings.

My arms reach
for the sky
and I want to sing
the song rising inside me.
My mouth open, I stop.

Where are the words?
Where is the melody?
In a moment of panic
My eyes go blind.
Can I take a step
Without knowing a destination?
Will I falter, Will I fall,
Will the ground sink away from under me?

The song still unformed—
How can I sing?

To take the first step—
To sing a new song—
Is to close one's eyes and dive
into unknown waters.

For a moment knowing nothing risking all—

But then to discover
The waters are friendly
The ground is firm.
And the song—
the song rises again.
Out of my mouth
come words lifting the wind.

And I hear
for the first, the song
that has been in my heart
silent, unknown
even to me.
[by Ruth Sohn]

Miriam took a timbrel in her hand, and the women went out after her in dance with timbrels.
And Miriam chanted for them all:

Sing to the Lord, for God has triumphed gloriously; Horse and rider God has thrown into the sea.

Miriam

(Tune of Maria)



Miriam ... Miriam ... Miriam
 Oh, Miriam!
 We must thank that girl – sister Miriam.
 Without her we'd be left
 Still slaves and still bereft of might.

Oh, Miriam!
 We danced and we sang thanks to Miriam!
 She led us all in song,
 The women danced along all night.

Oh, Miriam!
 You were there to protect your brother
 Saw him safe and returned to his mother
 Yes, Miriam,
 We'll always be
 grateful to Miriam!!

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

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



מַצָּה זֶה *Show the unleavened bread and say:* This Unleavened Bread, which we now eat, what does it mean? It is because the King of Kings 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 now eat, what does it mean? It is eaten because the Egyptians embittered the lives of our ancestors in Egypt 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."

חֲרוֹסֵת *Show the brick and say:* This brick, which we cannot eat, what does it mean? The brick represents the symbol for charoset used by the Jewish Union soldiers in West Virginia. In the midst of the Civil War, they couldn't obtain the ingredients for charoset, so they placed an actual brick on their seder plate. In 18th-century Salonica, Greece, people added chopped stone to their charoset; Moroccans included grated rock.

Pesach, Matzah, Maror

(Tune of Somewhere)




There's a taste for us,
 A bitter taste for us.
 To remind us of slav'ry's chores
 That we bore— Maror

There's a taste for us,
 A sign of haste for us
 Fleeing Pharaoh and his god Ra,
 Travelling far,
 Bake Matzah.

Pesach – Z'roa,
 Roasted and shared in thanksgiving
 Back when forefathers were living – Pesach.

These retrace for us,
 That time and place for us,
 These are part of our seder lore,
 These remind us of days of yore – Pesach, Matzah,
 Maror.

A piece of trivia: The song Somewhere takes a phrase from the slow movement of Beethoven's 'Emperor' Piano Concerto for the start of the melody, and later a longer phrase from Tchaikovsky's Swan Lake.

בְּכָל־דּוֹר וָדוֹר In every generation each individual is bound to regard himself as though they personally had been freed from slavery, as it is said: "You shall tell your child on that day: This is on account of what the Great Emancipator did for me when I was led by Harriet Tubman on the Underground Railroad." It was not only our ancestors whom the Revered 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!

כּוֹס שְׁנִי *Over the second cup of wine, recite:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

Rachzah **רְחִצָּה** *Wash the hands for the meal*

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

Blessed art Thou, Lord our God, King of the Universe, who has 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:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בְּרוּךְ אַתָּה יְיָ 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 has sanctified us with thy commandments, and commanded us concerning the eating of unleavened bread.

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

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

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

זְכוֹר 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."

Before we leave the seder, on the Proclamation's 150th anniversary let's evaluate how it was observed 50 years ago, on its centennial, when Americans gathered at the Lincoln Memorial for a ceremony. Or at least some did. Not President Kennedy, who backed out of speaking and was in Newport for the America's Cup races. Not Mississippi Gov. Barnett, who was defying a federal court order to admit a black applicant, James Meredith, to the state university at Oxford.

There were few white Southern officials, who had no desire to commemorate emancipation, and few civil rights leaders, incensed that no African American was invited to speak. The main speaker, UN Ambassador Adlai Stevenson, delivered a Cold War speech that barely mentioned the burgeoning civil rights movement. The result was a muted, awkward observance.

Yet 11 months later, hundreds of thousands gathered for the March on Washington. At the Lincoln Memorial, Martin Luther King started his "I Have a Dream" speech with an homage to Lincoln and the Proclamation, which King called "a beacon of light" for the slaves, "a joyous daybreak to end the long night of their captivity."

Then King said what had not been said the previous year on the Proclamation's memorial. A century after Emancipation, "the Negro still is not free." The rest is history: the movement led by King allowed the nation to realize the ideals of emancipation. And 50 years later the US has a black president, an event that even Martin Luther King might not have imagined.

The Festive Meal

Shulchan Orech

שלחן עורך

Tzafon

צפון



Find the Afikomen. Eat the Afikomen.



ברכת המזון

(Read rightmost column first)

ויפקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, כי אלך עינינו, כי אל מלך חנון ורחום אתה:

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו המלך הטוב, הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים, ויזכנו לימות המשיח.

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

הרחמן, הוא יברך את-הארץ זאת ויגן עליה. הרחמן, הוא יברך את-אחינו בגן ישראל הנתונים בצרה, ויוציאם מאפלה לאורה.

הרחמן, הוא יברך את-מדינת ישראל, ראשית צמיחת גאלתנו. הרחמן, הוא יברך את בעל הבית הזה, ואת אשתו בעלת הבית הזה.

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

הרחמן, הוא ינחילנו יום שכלו טוב. יראו את יי קדשיו, כי אין מחסור ליראיו:

כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב: הודו ליי כי טוב, כי לעולם חסדו: פותח את ידך, ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי, והיה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם: יי עז לעמו יתן, יי ברוך את עמו בשלום:

ברכות המזון יי אלהינו מלך העולם, הזן את העולם כולו בטובו בתוך בחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הזן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ברית ותורה, היים ומאון. שמך בפי כל חי תמיד לעולם ועד. ככתוב: ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משפן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, והרויחנו, והרוח לנו יי אלהינו מהרה מפל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם, ולא לידהלתאנתם. כי אם לנדך המלאה, הפתוחה, הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרונו ופקדונו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה.

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


Leader: Group: Lead: Lead: Grp: Lead: Grp:

יהי שם יי מברך מעתה ועד עולם. יהי שם יי מברך מעתה ועד עולם. ברשות מרנו ורבנו ורבותי, נברך אלהינו שאכלנו משלו. ברך אלהינו שאכלנו משלו ובטובו חיינו. ברך אלהינו שאכלנו משלו ובטובו חיינו. ברך הוא וברוך שמו:

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.

In 2008, Barack Obama said "Hope is what led me here today – with a father from Kenya, a mother from Kansas; and a story that could only happen in the United States of America. Hope is the bedrock of this nation; the belief that our destiny will not be written *for* us, but *by* us; by all those men and women who are not content to settle for the world as it is; who have courage to remake the world as it should be."

Hope is the message of Israel's anthem, Hatikvah. It expressed the feelings of poet Naphtali Imber on the establishment of one of Israel's first settlements, *Petah Tikva*. It was sung by Czech Jews as they entered the gas chambers of Auschwitz – while singing, they were beaten by the SS guards. Hatikvah's minor scale, almost mournful, is almost never used in national anthems. But it seems a natural, appropriate fit for Israel.

<i>Kol od baleivav penimah</i>	תִּכְמֵן, אֵל יִעֲלֵב בְּיָמֵינוּ	
<i>Nefesh yehudi homiyah</i>	תִּנְדָּבֵץ, יְהוּדִי בְּיָמֵינוּ	
<i>Ulfa'atei mizrach kadimah</i>	אֵל מִזְרָח, נִחְוֵל לְאַמֵּן	
<i>Ayin letziyon tzofiyah</i>	יְהוּדִים יִשְׁעוּ אֵלֵינוּ	
<i>Od lo avdah tikvateinu</i>	בְּעֵד, יִשְׁעוּ לְאַמֵּן	
<i>Ha-tikvah bat shnot alpayim</i>	שְׁנֵי, אֵל יִעֲלֵב אֵמֵן	
<i>Lihyot 'am chofshi be'artzeinu</i>	בְּיָמֵינוּ יִשְׁעוּ אֵלֵינוּ	
<i>Eretz-tziyon v'Yerushalayim</i>	אֵרֶץ צִיּוֹן,	

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

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

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 punish the wicked and evildoers, and make 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 /

לא לנו יי לא לנו כי לשמך תן כבוד, על חסדך על אמתך. למה
 יאמרו הגוים, איזה נא אלהיהם. ואלהינו בשמים כל אשר חפץ
 ירחון. ידיהם ולא ימיושון, רגליהם ולא יהלכו, לא יהגו בגרונם.
 כמוהם יהיו עשיהם, כל אשר בטח בהם: ישראל בטח ביי, עזרם
 ומגנם הוא. בית אהרן 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 Your name's sake give glory,
 because of Your kindness and Your truth.

יי זכרנו יברך, יברך את בית ישראל, יברך את בית אהרן. יברך
 יראי יי, הקטנים עם הגדלים. יסף יי עליכם, עליכם ועל בניכם.
 ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ
 נתן לבני אדם. לא המתים יהללו יה, ולא כל ירדי דומה. ואנחנו
 נברך יה, מעתה ועד עולם, הללויה:

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!



Open and read your Freedom Cookies – c/o Barry Kling

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:

Let's sing:

Hallel

(Tune of One Hand, One Heart)

Hodu laShem ki tov
 Ki l'olam chasdo
 Yomar na Yisrael
 Ki l'olam chasdo.

Give praise to God – our God
 For He is good – our God
 Let all of Israel speak His praise,
 One God, our God,
 For His mercies fill the earth.



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*

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְהִנְחַלְתָּ
לְאֲבוֹתֵינוּ, לְאֲכֹל מִפְּרִיָּהּ וּלְשִׂבֹּעַ מִטּוֹבָהּ. רַחֵם נָא יי אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וְעַל מִזְבִּיחְךָ וְעַל הַיִּכְלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ,
וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע מִטּוֹבָהּ,
וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁ וּבִטְהָרָה
וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל,
וְנוֹדֵה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן.

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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן:

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

Nirtzah **נִרְצָה**

The seder now concludes according to Halacha, complete in all laws and ordinances. Just as we were privileged to 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 הַבָּאָה בְּירוּשָׁלַיִם:

Say on second night: **A**nd You Shall Say: It is the Pesach Sacrifice. A list of events that happened during Passover usually follows. One was the Warsaw Ghetto uprising – in solidarity with them, we followed one of the customs of the Polish Jews. But another event happened during Pesach that is specifically relevant to this year's commemorations. Lincoln was assassinated on the 5th day of Passover in 1865. Many Jews were in synagogue at the time; when they heard the news, many synagogue bimahs were draped in black and, instead of Passover melodies, the congregations chanted Yom Kippur hymns.

כי לו נאָה, כי לו יאָה. *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.

אָדיר במלוכה, הָדור פֶּהֱלָה, וְתִקְיוֹ יֵאמְרוּ לוֹ:
לָד וְלָד, לָד כִּי לָד, לָד אִף לָד, לָד יֵי הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

דגול במלוכה, הָדור פֶּהֱלָה, וְתִקְיוֹ יֵאמְרוּ לוֹ:
לָד וְלָד, לָד כִּי לָד, לָד אִף לָד, לָד יֵי הַמַּמְלָכָה.
כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

Say on second night: This is the first day of the Omer

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֵר:
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ:

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.

Echad Mi Yodea **אֶחָד מִי יוֹדֵעַ?**

Echad Mi Yodea was written as a polemic against the Christian world. You Christians say there are three gods? No, there's just one! You say there is one father? Nope, there were three! And even: You say conception happens immaculately? Nope, it takes nine months! Although originally written with 12 verses, a thirteenth was later added to serve as further polemic – in Christianity, thirteen may be an unlucky number (consider the number of attendants at the last supper) but in Judaism, thirteen is especially lucky (bar mitzvah, the attributes of God).

Echad Mi Yodea (Tune of Who Knows / Something's coming)



Who knows?
What's ONE?
He's always just, out of sight
But He is, always right –
God is the One.

What's TWO?
Who knows?
Handed down, at the mount,
Tablets – two – that's the count
That God bestowed.

Can anyone remember what is numbered at THREE?
Our pedigree!
Fathers He chose!
Who knows?

Female progenitors,
Count how many? There are FOUR.
Now what is FIVE?

Our holy Torah that came down from the sky,
We sanctify,
And we survive.

Number SIX (we won't pause)
That's the Mishnah with its laws
And its debates.

Number SEVEN –
That's one week's
Worth of days.
On our way
To number EIGHT:

With a snip, and a wail,
Circumcising every male
At eight days old.

Baby's coming, don't know when?
NINE months wait
To the date
To hug and hold.

Next – TEN commandments
That were brought down, by Moses,
As God discloses
His will.

Joseph dreamt of the stars
(Don't mean Venus, don't mean Mars)
ELEVEN bowed.

Israel's tribes, they number TWELVE
Jacob's sons
Paragons
Upright and proud.

THIRTEEN's the number
God's mighty traits don't slumber.

Who knows?
We showed it's not out of reach,
We knew all, counted each.
This seder night.
This seder night.
This seder night!

אָדיר הווא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחוֹר הווא, גְּדוֹל הווא, דְּגוּל הווא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוֹר הווא, וְתִיק הווא, זָכַאי הווא, חֲסִיד הווא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טְהוֹר הווא, יַחֲד הווא, כְּפִיר הווא, לְמוֹד הווא, מְלָךְ הווא, נוֹרָא הווא,
סְגִיב הווא, עֲזוּז הווא, פּוֹדָה הווא, צְדִיק הווא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הווא, רְחוּם הווא, שְׂדֵי הווא, תְּקִיף הווא, יבִּנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Chad Gadya (Tune of I Feel Pretty)



Had a kiddy,
Just one kiddy,
Such a pity
They did it to him,
To that kiddy,
That our father bought for two zuzim.

Came along the ox – drank the water up.
Butcher came and slaughtered the ox.
Then the angel's knife
Took the butcher's life,
Angel felt the rod
Of almighty God!!

First he's eaten,
Cat got bitten
Then dog beaten around by a stick,
Fire burned it,
And the water doused it, double quick!

Had a kiddy,
Just one kiddy,
Such a pity
They did it to him,
To that kid,
That Dad bought, for just, two zuzim.

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא שׁוֹנֵרָא, וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוֹנֵרָא,
דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא מֵיָא, וְכִבְּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדָּ
לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּא תוֹרָא, וְשִׂתָּא לְמֵיָא, דְּכִבְּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

ONE FINAL THOUGHT:

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 else's). Everyone yells in accord, Dayenu!

Volt Yokheved nisht gevezn, Volt keyn Moyshe nisht gevezn, Ober kneydlekh yo gevezn, *Dayenu!*

For getting out of Las Vegas in time before our last blizzard, *Dayenu!*

For my adopted dog now being on a "regular" schedule outside, *Dayenu!*

For not being dead yet, *Dayenu!*

For treasured friends and family and continuing rise in the stock market, *Dayenu!*

For the birth of our granddaughter after 3 sons and a grandson, and way too much testosterone in our house, *Dayenu!*

For the ability to travel and experience new places, *Dayenu!*

For supportive family and friends, *Dayenu!*

For summer weddings, *Dayenu!*

For fancy dresses with pockets, *Dayenu!*

For still having a job after working so long on Passover stuff, *Dayenu!*

For the "Mute" button on speakerphones and television remotes, *Dayenu!*

For speakerphones so I can get something useful done while listening to my mother's chatter, *Dayenu!*

For living amid a close and loving family, *Dayenu!*

For being healthy and active, *Dayenu!*

For making the flowers grow even when given little more than manure, *Dayenu!*

For life, health, each other, family, home, music, and vacations from it all, *Dayenu!*

For sunsets and Spring flowers, *Dayenu!*

For my wonderful husband, children, and father, my tremendous good fortune to be semi-retired, to have the health to enjoy it, and last but certainly not least, my friends, *Dayenu!*

For music, singing & community, *Dayenu!*

For not having to cook for Passover, *Dayenu!*

For my family & friends, *Dayenu!*

For playful cuddling kittens, *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 ... but only the REALLY funny stuff, *Dayenu!*