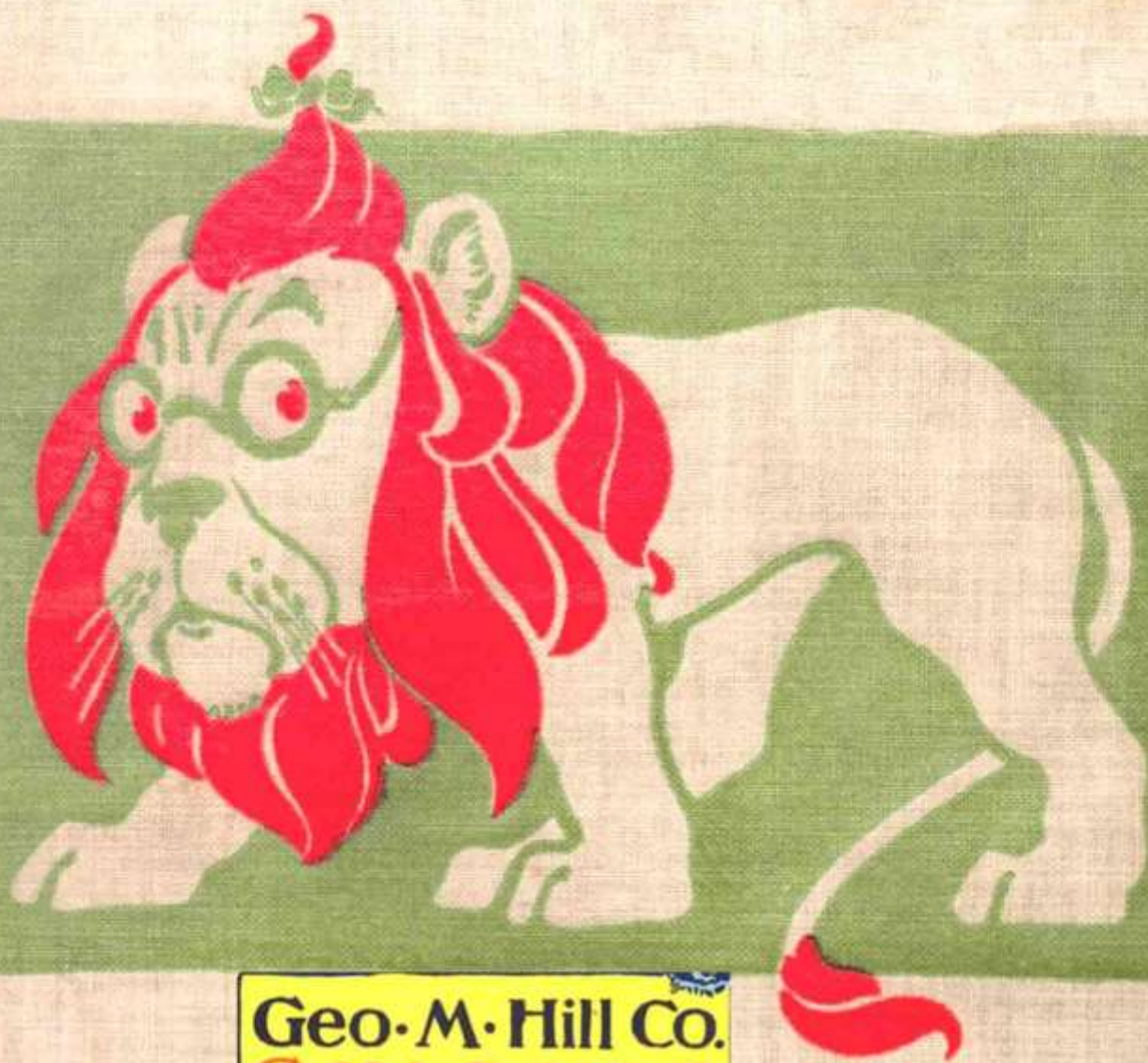


The WONDER- FUL WIZARD of HAR SINAI



Geo. M. Hill Co.
CHICAGO.
NEW YORK.

WELCOME TO OUR SEDER

The story we will hear tonight has remarkable parallels to the ancient story of the Israelites leaving Egypt. But we will also hear surprising backgrounds for the people behind the scenes – the composer and lyricist – their stories could fill books.

Our story starts in Kansas. Or maybe New York. No, our story starts in Russia and Lithuania. Wait, didn't the story start in Egypt? Let's find out which is true. But first, we should imbibe a little wine to fully appreciate the story. I'm certain the details will become clearer after drinking wine all evening. We sanctify our exploration and storytelling by reciting the Kiddush.

Kadesh

קִדּוּשׁ

(On Shabbat, add parentheticals)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְהִתְּנָה-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻחוֹת לְמִנוּחָה) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם
(הַשְּׁבִיט הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זָמַן חֲרוּתְנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרְף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה
וּבְשִׂשׁוֹן חֲנֻלָּתָנוּ: בָּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ (הַשְּׁבִיט וְ)יִשְׂרָאֵל וְחִזְמָנִים:

On Saturday nights, Havdalah precedes Shehechianu:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוּל
בֵּין אוֹר לְחָשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי
לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה: בָּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוּל:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזָמַן הַזֶּה:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזָמַן 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.*

Washing the hands

וִרְחֹץ

Kansas is dusty. *Egypt is dusty!!* So we should wash our hands for the trip. No time for a blessing, the tornado is coming.

Kansas, I mean Karpas

כִּנְשֶׁס וּר כָּרְפֶּס

Hey, read the Hebrew!

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

בָּרוּךְ אַתָּה יְיָ, 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.

Tonight, we find out We're not in Kansas anymore, Toto. *The Wizard of Oz* is one of the most famous movies of all times, largely due to its repeat prime-time TV showings – nearly annually for 31 years. Between the first (1956) to the last (2009), it was shown 43 times on TV and 29 times on cable.

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Indicates vid clips used at our seder. They were edited from the following links.

(These were available at the time of publication. If you cannot find, try archive.org)

<https://www.youtube.com/watch?v=ez4HFqAPcg4> - taratino and kermit
<https://www.youtube.com/watch?v=xctzp0dp9uc> - train passengers sing Israel K's version
<https://www.youtube.com/watch?v=f3ciX60xZiQ> - trailer Muppets WoZ
<https://www.youtube.com/watch?v=WxYK006Z2Ko> - somewhere/medley - piggy and muppets
https://www.youtube.com/watch?v=24B0g_DTSqE - vid of Ben Platt at 2020 "Saturday Night Seder"
<https://www.dailymotion.com/video/x1eg4we> - P!nk sings rainbow at oscars, 75th anniv of WoZ

But what does it have in common with the seder? Are we hankering to chant "There's no place like home," which would be Israel? Are we seeking to go over the rainbow, to a Promised Land? Do we need the Scarecrow's confidence and the Lion's courage to face up to Pharaoh? I'm glad you asked – but you'll have to wait till we tell the story. For now, we must do a few things that have been annual for quite a bit longer than TV Guide has been around.



Break middle matzah יתץ

The leader takes the middle Matzah and breaks it in two, putting one half in a safe place for the grand Afikomen hunt.



Ha Lachma

הָא לַחְמָא

This is the bread of affliction which Auntie Em, Uncle Henry, and the rest of our forefathers ate in the land of Kansas. Let all who are hungry come and eat. Let all who are needy come and celebrate Passover. At present we are here; next year may we be in the Emerald City. At present we are under the spell of Wicked Witches; next year may we all be free.

Frank Baum published the first of his children's fantasy novels in 1900. He often told whimsical stories to his children, and many of the details of *The Wonderful Wizard of Oz* and its sequels came from his personal experiences, the many people he met and jobs he held. 122 years and one month ago, Baum assembled his first copy off the press by hand and presented it to his sister. She might have said "Why is this book different from all other books?"

The second cup of wine is poured and the youngest in each family asks The Four Questions:

Ma Nishtana

מָה נִשְׁתַּנָּה

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.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת?

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין חֻמֶּץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין שְׂאֹר וְרֻקּוֹת. הַלַּיְלָה הַזֶּה מְרוֹר:

שֶׁבְּכָל הַלַּיְלֹת אֵין אָנוּ מְטַבִּילִין אֶפְסֵלוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה בָּלָנוּ מְסֻבִּין:

In the first of many happy songs in the movie, the Munchkins celebrate when the Wicked Witch is killed:

Ding, Dong, Ma Nishtana
(Tune of *Ding, Dong, the Witch is Dead*)



Why? Why?
Don't we eat bread
Upon this night?
It's not quite right!
Why, why is Matza here instead?

Why? Why?
Don't we eat beans?
Or salad sweet,
A crunchy treat?
Why are we eating bitter greens?

On this night, we dip and dip,
We sit on just one hip!
Why so?
We'd like to know,
Why now?
And how we do this.

Why? Why?
Explain this rite.
We're gathered here
Like every year.
Why is this night different from all nights?

We now tell the story.

Who *doesn't* know the story? Even if we all were wise, and perceptive, experienced, and versed in the story, it is our duty to retell it. The more one talks about Oz, the more meritorious praise he deserves. Praise **M**arcus Loew, **S**amuel **G**oldwyn and **L**ouis **B** **M**ayer, blessed be the movie moguls. Dorothy lives with Auntie Em, Uncle Henry, some farmhands and Toto in Kansas, which is all sepia and white. A tornado approaches, Toto and Dorothy spin through the air and land in Munchkinland; there are a few Witches, some good, some bad; a trip through the Haunted Forest on yellow bricks, some close calls with Bad Witch magic, picking up some vagabonds along the way – who look suspiciously like the farmhands back home – entering Emerald City, being challenged by the Wizard to bring the Witch's broomstick (thank God Dorothy didn't have to kill a dragon); there are some winged monkeys, the Witch sets fire to one of the vagabonds, Dorothy melts the Witch, the Wizard turns out to be a hoax, but gives the vagabonds what they wanted, and Dorothy gets a hot air balloon ride home. TV audiences return each year to cheer along.

L. Frank Baum lived in Aberdeen, South Dakota. He wrote a witty story in his "Our Landlady" column in Aberdeen's *The Saturday Pioneer*. In that story, a farmer gave green goggles to his horses, causing them to believe that the wood chips they were eating were pieces of grass. The success of that story led to Baum's writing in *The Wonderful Wizard of Oz* that the Wizard made the people in the Emerald City wear green goggles so that they would believe that their city was built from emeralds.

Baum's first book, stories based on Mother Goose poems, was followed by *Father Goose: His Book*, which had good success. *The Wonderful Wizard of Oz* followed his Goose books.

Dorothy was named after a niece, Dorothy Louise Gage. The niece died at 5 months. Although Baum and his wife Maud had four sons (Four Sons!!), she adored the niece as the daughter she never had. To cheer Maud up and create a memorial, Frank named the heroine Dorothy, and he dedicated the book to Maud.

Local legend has it that Oz and the Emerald City were inspired by a castle-like building in Castle Park near Holland, Michigan, where Baum lived during the summer. The yellow brick road represented a road paved at that time by yellow bricks, located in Peekskill, NY. (Baum attended the Peekskill Military Academy.) Like all legends, this too is controversial – towns from Holland (Michigan), Ithaca and Dallas, claim to be the inspiration. Baum said the name "Oz" came from his file cabinet, labeled "O-Z".



The book achieved sensational success immediately upon publication. The New York Times called it a bright and joyous extravaganza, containing drawings that vie with the text, with a result that rises "far above the average children's book of today, high is the present standard."

Of course, even a most beloved book like Oz will be the target of derision. The director of Detroit's libraries banned the book in 1957 for having "no value" for children. More recently, a group of fundamentalist families in Tennessee filed a lawsuit opposing its inclusion in public schools. Of course, they disliked the depiction of "benevolent witches" and promoting that integral human attributes were individually developed, rather than God-given. Other claims included that it showed females equal to males and personified animals who can speak. (The Judge ruled the parents were allowed to have their children leave the classroom when the novel was discussed.)

Staying with religious stuff, several writers and philosophers thought Baum used allegory and symbolism for concepts that are key to spiritual teachings. The characters' experiences in Oz represent the soul's journey toward Enlightenment, and the Yellow Brick Road represents the 'Golden Path' in Buddhism, along which the soul travels to get to a state of spiritual realization. Just like the Israelites' trip through the desert on their way to the Promised Land.



It happened that Rabbis Eliezer, Joshua, Elazar ben Azariah, Akiva and Tarfon were watching TV reruns on B'nei Brak's oldest cable channel. Um, it's *only* cable channel. They spent the whole night debating which *Jeopardy* guest host was the best, when their students came in and blocked their view of the TV and said "Rabbis, it is time to continue the seder." And with that, we enumerate the Four Actor Rolls (er Roles).

Blessed be God who has given the Torah to His people Israel; blessed be He. The screenplay speaks of four characters: a Scary One, a Metal One, a Wandering One, and an Animal who shouldn't be able to ask any questions.

What says the Scary One? He asks: "What does this adventure mean to you?" Classical rabbinic interpretation would say that the usage of the word "you" makes clear that he does not consider himself as part of the community. But we of the Modern Era understand that the Scary one is not scary within, and his question shows empathy; he grasps that we all react in our individualist ways based on our backgrounds, experiences, and even how much wine we have had. So, to him we explain "We have more wine to drink, we'll get back to you later on that."

What says the One made of Metal? He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God has commanded us?" We should respond in kind, explaining why we are here, where we have been, where we are going, what the meaning of life is, using the distinctive language of metalworkers everywhere.

What says the Wandering One? She asks: "You may find yourself in another part of the world; You may find yourself in a beautiful house with a beautiful wife; You may ask yourself, how did I get here? And you may ask yourself, how do I work this?" And you will answer her, quoting the immortal words of Talking Heads, "Once in a lifetime, water flowing underground; Same as it ever was, same as it ever was, same as it ever was, same as it ever was."

What says the Animal who is not Able to ask a Sensible Question? He asks: "[Roar]." Or rather ["Roar?"] since it must be in the form of a question. And you will answer the noble animal, King of the Forest, Ruler of the Animal Kingdom, "You can't always get what you want, but if you stay with the three of us, you'll get what you need." [Thank you Mick Jagger]

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."

How is our story of Jacob, Moses, Aaron and Pharaoh related to Frank's charming and endearing fairy tale? There's oppression: the Munchkins were enslaved by the Wicked Witch of the East. The WWE is obviously Pharaoh. The plagues are obviously the evil magic that the Witch uses to torment Dorothy. Who then would be the Tin Man, Lion, Scarecrow? If Dorothy is akin to Moses, a leader with an inspiring quest, then Toto could be Moses' sidekick, Aaron. (Or we could just say our adolescent heroine has three sidekicks.) Egypt is represented by sepia-toned Kansas. (Was Egypt experienced only in black and white? Of course! Colors weren't discovered until the Iron Age¹.) Emerald City represents the Land of Milk and Honey, where later generations bloom the desert to a magnificent green.

Unlike the grand old wizard, who turned out to be a sham (but with a bit of wisdom), we hope that God turns out to not be a sham, but real (of course, He too dispenses wisdom). At the revelation in Emerald City, the travelers receive diplomas; at Mt. Sinai our ancestral travelers receive the Torah – a lasting contribution to the world as well as the travelers.

Interestingly, Baum was fascinated by ancient Egypt. One of his books is called *The Last Egyptian*, involving an Egyptian, Kāra, who claimed to be a descendant of Ahtka-Rā, High Priest of Āmen, who ruled Rameses II as his puppet. But that's for another seder.



¹ C'mon! BS in the service of humor.

The Land of Oz

אֶרֶץ-עוֹץ

The Wonderful Wizard of Oz has been translated into over 40 languages. The Hebrew translation renders the *Land of Oz* as *Eretz Uz* — the same as the Biblical name of Job's homeland, the Land of Uz [Job 1:1]. This adds a layer of Biblical connotations absent from the English.

The film *The Wizard of Oz* always ranks high on lists of the greatest films of all time. According to the Library of Congress, it's the most watched film in movie history.

Following Disney's *Snow White* in 1937, MGM knew children's stories and fairytale lore could be a success. MGM successively hired 18 writers (one was Ogden Nash – imagine what that movie would have been like!) to write the 1939 screenplay. (The actors Jack Haley [Tin Man] and Bert Lahr [Lion] wrote some of their own dialogue.) The production cost nearly \$3 million, making it MGM's most expensive production at that time. That's \$60M in today's money, making it a "small" film in our time. Over 120 little people played the Munchkins; each was photographed and cataloged in their costume to consistently apply the same costume and makeup every day.



We'll hear Judy Garland's signature song a few times tonight, including in parody. It was almost deleted from the film. The studio thought it made the time in Kansas too long, was over the heads of the target children audience, and it was degrading for Garland to sing in a barnyard. Luckily, they were wrong. Polls by the recording industry, the National Endowment for the Humanities, and the American Film Institute ranked Judy Garland's singing of "Over the Rainbow" as the #1 recording of the 20th century and the #1 greatest of film songs.



Much attention is given to the use of color in the production – the transition from sepia-toned Kansas to colorful Oz is just one of the film's groundbreaking artistic elements. The art department spent nearly a week to select the shade of yellow for the Yellow Brick Road. It's said that the Technicolor process gave it a green hue, so they had to repaint the road yet again.

The costuming was hazardous. The bright lights needed for early Technicolor sent the stage to over 100°F. Bert Lahr's lion costume, composed of real lion skin and fur, weighed 90 pounds and was unbearably hot. The aluminum dust in the makeup for the Tin Man gave Buddy Ebsen a reaction that sent him to the hospital in critical condition. ("Only then did the studio heads appreciate the seriousness of my illness.") Buddy had to drop out and for the rest of his life, he complained of breathing problems from his involvement in "that damned movie." The makeup was quickly changed, but his replacement suffered an eye infection from the new makeup – aluminum paste, over white greasepaint. Margaret Hamilton's copper face paint caught fire when the Wicked Witch disappeared in a burst of fire and smoke. She had third-degree burns on her hands and face, and spent three months recuperating.



Some fairy tale.

Let's set off to get out of Egypt and follow Moses' lead.

We're Off!
(Tune of *We're Off to See the Wizard*)



We've made this yellow brick load!
We've made this yellow brick load!
Even though we got no straw,
We still made this yellow brick load!

We're off to follow Moses,
We'll follow wherever he leads.
Because he says he's sent by God,
He'll take care of all our needs.

If ever, oh ever, a need we had,
We needed a leader, so now we're glad
We all are very, very glad because ...
Because of the wonderful things he does!

We're off to follow Moses,
He'll free us from Pharaoh's cruel laws!

Of course, much has been said about the principals of MGM – Marcus Loew, Goldwyn and Mayer (the first M stands for Metro, not Marcus: Marcus' company was Metro Pictures Corp) – and how Russian Jews dominated Hollywood for half a century. But what about the writers and actors?

A few of the writers were Jewish: Herman Mankiewicz, George Cukor, and possibly a couple more. Of the actors, only Bert Lahr, born Irving Lahrhaim, [playing the Cowardly Lion] was. He dropped out of school at 15 to join a vaudeville act. He soon rose to top billing at the Columbia Amusement Company, which produced "clean" burlesque shows, with comedians and chorus girls, skits and variety acts. For many later-famous actors, these shows were their stepping stone to musical comedy and vaudeville. Bert played in several Broadway musicals, but only one movie other than Oz. When warned that Hollywood had a habit of typecasting actors, Lahr replied, "Yeah, but how many parts are there for lions?"



Ten Plagues

עֶשֶׂר מַכּוֹת

Remove a drop of magical wine while reciting each plague.

These are the multitude of plagues that the multitude of writers, blessed be They, brought upon our beloved adventurers on MGM's sound stages #14, 15, 25, 26, 27 and 29:

Tornados
Spinning Houses
Falling Houses
Fire
Rust
Fear
Flying Monkeys

Wicked Witches
Hazardous Makeup and Oppressively Hot Costumes
Sleeping Spells
Impotent Great and Powerful Wizards
Lack of a Roadmap and Good Directions other than
Follow the Yellow Brick Road
Constant and abiding desires to return home

Now we recall the traditional 10 plagues:

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

דָּם. צִפְרִידִּיעַ. כְּנִיס. עֲרוֹב. דִּבָּר. שְׁחִין. בָּרָד. אֲרֶבֶת. חֲשָׁךְ. מַכַּת בְּכוֹרוֹת:

Dahm · Tz'fardeyah · Kinim · Arov · Dever · Sh'chin · Barad · Arbeh · Choshech · Makat Bechorot

דִּצַּח עֲדָשׁ בְּאַחָב
"DETSACH, ADASH BEACHAB."

Rabbi Judah formed the initials thus:
D'tzach, Adash, B'achab



Pharaoh, Ruler of Egypt
(Tune of *If I were King of the Forest*)

Oh Pharaoh, Ruler of Egypt!
You're King, not prince, not duke.
Take warning, Ruler of Egypt,
This is a stern rebuke!

You command each thing in a way most foul!
So now let us go, or you soon will howl!

First the Nile will bleed,
Then Frogs overbreed,
Creepy, crawly Pests,
Wild beasts will infest,
Then your cows will die,
Boils will make you cry,

Hail will fall as rain,
Locusts eat your grain,
Then will darkness reign,
And your firstborn slain!

And now all this, grief, and, woe
Comes to you, to you, Pharaoh.

[repeat to here] And all of this you'd prevent, cruel King,
If only the Jews you'd sent, cruel King.
Just eat humble pie, No one else need die.

If you'd just let us go!
Oh cruel King, Pharaoh!

How many abundant favors has MGM performed for us!

Dayenu

Had He brought us safely out of the tornado in Kansas, and not set our house down on the Wicked Witch of the East, but somewhere else in Munchkinland, it would have been enough—Dayenu!, but not much of a story.

Had He caused the Wicked Witch (Eastern Division) to be killed, thus freeing the Munchkins from enslavement by the Wicked Witch, but not introduce us to the Good Witch of the North, it would have been enough—Dayenu!

Had the Good Witch of the North the presence of mind to give Dorothy the Ruby Slippers previously owned by the Wicked Witch of the East, but not told her how to find Emerald City, it would have been enough—Dayenu!



Had Dorothy travelled along the Yellow Brick Road, and not met with the brain-addled Scarecrow, the heartless Tin Woodman, and the courage-deprived Cowardly Lion, we would not have some of the best songs in the movie, but it would have been enough—Dayenu!

Had Dorothy teamed up with the oddest trio of travelers, but not had the shared goal of meeting the Wonderful Wizard in Emerald City, it would have been enough—Dayenu!

Had Dorothy, Scarecrow, Tin Man, the Lion and let's not forget Dorothy's dog Toto not been tormented by the Wicked Witch's evil magic spells in their travels through the Haunted Forest, everything would have been much better.

Had they all reached Emerald City intact, got to meet the Wizard, been given the stereotypical Hero's-Quest task of retrieving the Witch's broomstick, going to find the Witch's castle, with Dorothy getting captured by the Witch, then rescued by her three intrepid friends after Toto leads them to her, Dorothy saving the Scarecrow with a bucket of water when he's attacked by the Witch [*All together now*: "I'm melting, I'm melting!"], then she's handed the broomstick by the grateful Castle guards, then coming back to the Wizard with the Hero's Quest broomstick, but not finding out the Wizard is a sham, that certainly would have been enough—Dayenu!

Had our adventurers found out the Wizard was a sham, but not get the diploma, a medal, and a heart-shaped clock, and Dorothy finds no way to get back to Kansas, that too would have been enough—Dayenu!

Had Dorothy not been told how to get home by Glinda the Good Witch of the North ("*You had the answer all along, my dear*"), but the special effects department at MGM didn't find a way to bring her there, that would have been a shame—No Dayenu!

Had Dorothy clicked her heels 3 times and gotten back to her bedroom [*All together now*: "There's no place like home, there's no place like home"], well, that's exactly what happened, it wasn't a dream—Dayenu!

We now *sing the traditional Dayenu*:

Dayenu

דיינו

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דינו
אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו
אלו עשה באלהיהם, ולא הרג את־בכוריהם, דינו
אלו הרג את־בכוריהם, ולא נתן לנו את־ממוןם, דינו
אלו נתן לנו את־ממוןם, ולא קרע לנו את־הים, דינו
אלו קרע לנו את־הים, ולא העבירנו בתוכו בחרבה, דינו
אלו העבירנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דינו
אלו שקע צרנו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דינו
אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־חמון, דינו
אלו האכילנו את־חמון, ולא נתן לנו את־השבת, דינו
אלו נתן לנו את־השבת, ולא קרנו לפני ה' סיני, דינו
אלו קרנו לפני ה' סיני, ולא נתן לנו את־התורה, דינו
אלו נתן לנו את־התורה, ולא חננו לארץ ישראל, דינו
אלו חננו לארץ ישראל, ולא בנה לנו את־בית המדבר, דינו

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

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

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

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

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

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

Had He split the Sea for us, and not led us through it on dry land — Dayenu!

Had He led us through it on dry land, and not sunk our foes in it — Dayenu!

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years — Dayenu!

Had He satisfied our needs in the desert for forty years, and not fed us the manna — Dayenu!

Had He fed us the manna, and not given us the Sabbath — Dayenu!

Had He given us the Sabbath, and not brought us to Mount Sinai — Dayenu!

Had He brought us to Mount Sinai, and not given us the Torah — Dayenu!

Had He given us the Torah, and not brought us into Israel — Dayenu!

Had He brought us into Israel, and not built the Temple for us — Dayenu!

How much more so, then, should we be grateful to God for the numerous favors that He bestowed upon us:
He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn;
He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it;
He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

The Merry Dayenu Song
(Tune of *The Merry Old Land of Oz*)



Dy, Dy, Dy, Dayenu,
Let us sing this song of praise,
To God who gets us out of jams,
In His many and wondrous ways.

Dy, Dy, Dy, Dayenu,
Though we didn't have much worth,
He kept His promise, saw our plight,
And we know He rules the earth.

Took us out of Egypt,
Drowned their charioteers,
And He sent down Manna,
Fed us 40 years.

We owe him cheers!

Dy, Dy, Dy, Dayenu
Let us sing this song of praise,
To God who gets us out of jams,
In His many and wondrous ways.

Taught us how to rest
From our weekly grind.
Etched His Ten Commandments
Firmly in our minds.

To teach humankind.

Dy, Dy, Dy, Dayenu
Let us sing this song of praise,
To God who gets us out of jams,
In His many and wondrous ways.

Then we came to Israel,
To our Promised Land.
Helped us choose His house,
And build His Temple grand.

As He had planned.

Dy, Dy, Dy, Dayenu,
Though we didn't have much worth,
He kept His promise, saw our plight,
And we know He rules the earth.



Remarkably, there are no foods mentioned in *The Wizard of Oz*. Well, there is the Munchkins' Lollipop Guild, so we'll just move toward Emerald City with the original symbolic seder foods.

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

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

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

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



If I Only Had Some Chrain, v1 [by Robyn Shoulson, 2020]
(Tune of *If I Only had a Brain*)



I will suffer here for hours,
With no relief from flowers,
But I shall not complain.
For a year I've been waiting,
Now it's time to start the grating
Just to make a little chrain.

Though we don't prefer to dine thus,
We eat it to remind us
Our lives were filled with pain.
Making bricks, wide and narrow,
For our task-master Pharaoh.
So I guess I'll have some chrain.

This bone,
As Zeroa known,
Reminds us of glory days.
Our Temple's grand observance would amaze!
The Levites sang their songs of praise.

And this Matzo that we must eat,
Just made from water and wheat,
Is not the baker's art.
Though our dough we were making, *[repeat to here]*
There was little time for baking,
As we hastened to depart.

If I Only Had Some Chrain, v2 [by Martin Eiger, 2009]

We are sitting at the Seder,
More food is coming later,
But now I am in pain.
It would help my digestion,
I could get through all four questions
If I only had some chrain.

The hosts would speed it up if they knew,
We'd get through the Dayenu
And not do each refrain.
It would ease my neurosis,
I'd enjoy all this harosis
If I only had some chrain.

Oh I would tell the tale,
I'd recount the plagues and parting of the sea.
How glorious and wondrous it would be.
We'd drink some wine
And then we'd dine.

But now my stomach is off-kilter.
The fish is too gefilte.
The parsley sprigs seem plain.
I'd be happy eating lotsa
Food. I'd chow down all the matza
If I only had some chrain.

בְּכָל־דּוֹר וָדּוֹר

In every generation, each actor and actress is bound to regard themselves as though they personally had come out of Kansas, as it is said: "You shall tell your heroine daughter on that day: This is on account of what the Great and Powerful Oz did for me when I came out of Kansas." It was not only our ancestors whom the Great and Terrible One redeemed from slavery; the Munchkins, too, were redeemed with them, as it is said: "Oz took us out from there in order to bring us in, that He might give us the Munchkinland which He had sworn to the author Frank Baum."



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 ancestors 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! (Well, not Halleluyah, but something equally inspiring.)

Over the Desert
(Tune of *Over the Rainbow*)



When all our world was a hopeless jumble,
And the plagues would tumble all around,
Moses pled our case all alone.

When we encountered the sea before us,
Pharaoh's host swarmed o'er us,
And they drowned,
We saw Egypt-was overthrown.

Moses promised us our land,
Of a state to call our own.

Somewhere over the desert, far away,
There's a land we will come to,
Not now, but, yes, someday.

Somewhere over the desert, fields are green,
Land flows with milk and honey,
Harvests like we've not seen.

Someday we'll start a brand new life,
And leave this tortured, wandering life behind us.
In homes – not tents, 'neath trees and vines,
Some rain that falls, a sun that shines
That's where you'll find us!

Somewhere over the desert, we all pray
For a home for our children
Where they can laugh and play.

We pray to live our lives this way,
In joy and goodness. May it come someday!

Second Cup

כוס שני

Over the second cup of wine, recite:

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

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. *The second cup is drunk.*

Rachzah

רחצה

Wash the hands for the meal

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על נטילת ידים:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

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

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ:
ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה:

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

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of unleavened bread.

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

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

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

זכר למקדש כהלל

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

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

Now the last clip before dinner. We have saved the best for last – this is the most important one.



Studs Turkel interviewed Yip Harburg about his show *Bloomer Girl*. Yip said "Women fighting for freedom isn't just for women's rights, it's all rights. The fight for freedom is the same as the fight against slavery. If you win that fight, if you can free the slaves, you free the next minority. The Jews were more aware of it than any other tribe in the world, because they were the first ones to suffer fascism under Pharaoh. The first Freedom Rider was Moses... The whole Passover Seder is devoted entirely to freedom... Jews have always known if there's any other minority being enslaved anywhere in the world, that it's their fight."

In fact, watching this clip of Ben Platt and the commentary about Yip Harburg was my inspiration for tonight's seder. Connecting Oz, the Holocaust, the songwriters' constant fight for freedom ... – I couldn't pass it over.

The Festive Meal שְׁלֵחַן עֹרֵךְ

Tzafon

צִפּוֹן



Find the Afikomen. Eat the Afikomen.



[Exclude * paragraphs for shorter prayer]

בִּרְכַּת הַמִּזוֹן

(Read rightmost column first)

שִׁיר הַמַּעֲלוֹת בְּשׁוּבָה יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים: אֲזִי וְיִמְלֹא
שְׂחֹק פִּינִי וּלְשׁוֹנִי רִנָּה אֲזִי יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם
אֲלֹהֵי: הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנו
כְּאֶפְרַיִם בְּנֹגֵב: הִזְרֵעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּד יִלְךָ וּבִכְחַ
נִשְׂאָ מִשָּׁד הַחֲרָע בֹּא יְבֹא בְּרִנָּה נִשְׂאָ אֲלֻמֹּתֵי:

רבנותי וברוך!

Leader:

Group:

יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Leader:

יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת חֲתֻבָּה, וְבָרַךְ אֱלֹהֵינוּ שְׂאֵכְלֵנוּ מִשְׁלוֹ.

Group:

בָּרוּךְ אֱלֹהֵינוּ שְׂאֵכְלֵנוּ מִשְׁלוֹ וּבִטּוּבוֹ חֵינּוּ.

Leader:

בָּרוּךְ אֱלֹהֵינוּ שְׂאֵכְלֵנוּ מִשְׁלוֹ וּבִטּוּבוֹ חֵינּוּ.

Group:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, הֵנָּה אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ
בְּחֵן בְּחִסָּד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חִסָּדוֹ.
וּבִטּוּבוֹ הַגְדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם נֶעֱד.
בְּעֶבֶר שְׁמוֹ הַגְדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִיָּס לְכָל וּמַטִּיב לְכָל,
וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הֵנָּה אֶת הַכֹּל:

Melody פָּתוּב: וְאֵכְלָה וְשִׂבֵּעֵת, וּבִרְכָּתְךָ אֶת יְיָ אֱלֹהֵינוּ

עַל הָאֶרֶץ מִטְבָּה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ,

עַל הָאֶרֶץ וְעַל הַמִּזוֹן:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

הַרְחֵמוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמוּ, הוּא יִתְבָּרַךְ בְּשִׂמְחִים וּבְאַרְצֵי.

הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ בְּרִכָּה מְרִבָּה בְּבִיַּת הַזֶּה,

וְעַל שְׁלָחוֹ זֶה שְׂאֵכְלֵנוּ עָלֵינוּ.

הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנִּבְיָא זְכוּר לְטוֹב,

וּיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

* הַרְחֵמוּ, הוּא יִבְרַךְ אֶת-כָּל-חֲמִסּוּבֵינוּ בָּאֵן, For communal meals:

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנִתְבָּרְכוּ אַבּוֹתֵינוּ,

אֲבִרָה: יִחְזַק וְיַעֲקֹב: בְּכָל מַכָּל כָּל.

כֵּן יִבְרַךְ אוֹתָנוּ בְּלֵנוּ יְחִיד. בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן:

בְּמִרוֹם וְלִמְדוֹ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שְׁתַּחֲוֶה לְמִשְׁמַרְתִּי שְׁלוֹם,

וְנִשְׂאָ בְּרִכָּה מֵאֵת יְיָ וְיִצְדָּקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשֶׁכֶל

טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Shabbat: הַרְחֵמוּ, הוּא יִנַּח יְלָנוּ יוֹם שְׁכָלוֹ שֶׁבַת

וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

Festivals: הַרְחֵמוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן:

* יִרְאוּ אֶת יְיָ קֹדֶשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו:

כְּפִירִים רָשׁוּ וְרַעְבּוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל טוֹב:

חֻדְדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חִסָּדוֹ: פּוֹתֵחַ אֶת הַיָּם,

וּמִשְׁבִּיעַ לְכָל חַי רֶצוֹן: בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בָּנוּ,

וְהִנֵּה יְיָ מִבְּטָחוֹ: נָעַר הֵייתִי גַם זְקֻנָּתִי וְלֹא רָאִיתִי

צָדִיק נִעְזֵב, וְזָרְעוֹ מִבְּקָשׁ לָחֶם:

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם:

[Exclude * paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

* **For communal meals:** ה'רמקו, הוא יברך את כל המסובין כאן, אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מכל כל.

כן יברך אותנו בלנו נח. בברכה שלמה, ונאמר אמן:

May God bless all who are gathered here and all their families, as well as all dear to us. Even as our forefathers, Abraham, Isaac and Jacob were blessed in every way; so may He bless all of us together with a perfect blessing, and let us say, Amen.

במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאליה ישענו, ונמצא חן ושלל טוב בעיני אלהים ואדם:

May our merit and the merit of our fathers secure enduring peace for all of us. May we receive a blessing from the Lord, and justice from the God of our salvation. May we find grace and favor in the sight of God and man.

Shabbat: ה'רמקו, הוא ינחילנו יום שפלו שבת ומנוחה לחיי העולמים:

Merciful One, help us see the coming of when all time is Shabbat.

Festivals: ה'רמקו, הוא ינחילנו יום שפלו טוב: May God grant us the day that will be entirely good.

עשה שלום במרומי, הוא יעשה שלום,

עלינו ועל כל ישראל, ואמרו אמן:

May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May the Eternal grant strength to our people. May the Eternal bless our people with peace.

* יראו את יי קדשו, כי אין מחסור ליראיו:

כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:

חזו ליי כי טוב, כי לעולם חסדו: פותח את ידו,

ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי,

וחנה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי

צדיק נעזב, וזרעו מבקש להם:

Revere the Lord, you are His holy ones For those who revere Him suffer no want. Those who deny Him may famish and starve, but they who seek the Lord shall not lack anything that is good. Give thanks to the Lord, for He is good; His mercy endures forever. He opens His hand and satisfies every living thing with favor. Blessed is the man who trusts in God; for the Lord will be his protection. I have been young, and I have grown older, but I have not seen the righteous man forsaken; nor his children begging for bread.

יי עז לעמו יתן, יי יברך את עמו בשלום:

The Lord will give strength to His people; the Lord will bless His people with peace.

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא שחוק פינו וילשוננו רנה אז לאמרו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שמים: שובה יי את שביטנו כפאפיקים בגג: הארעים בדמעה ברנה יקצרו: הלוד ילד ויבכו נשא משך החרע בא יבא ברנה נשא אלהותו:

[Psalm 126]

רבותי נברך!

Let us praise God!

Leader:

Group:

יחי שם יי מברך מעתה ועד עולם.

Leader:

יחי שם יי מברך מעתה ועד עולם.

Praised be the name of God, now and forever.

Leader:

ברשות החברה, נברך אלהינו שאכלנו משלו.

Praised be our God, of whose abundance we have eaten.

Group:

ברוך אלהינו שאכלנו משלו ובטובו היינו.

Leader:

ברוך אלהינו שאכלנו משלו ובטובו היינו.

Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

Group:

ברוך הוא וברוך שמו:

Praised be the Eternal God.

ברוך אתה יי, אלהינו מלך העולם, חן את העולם בלו בטובו בחו בחסד וברחמים הוא נוטן להם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב לכל,

ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, חן את הכל: God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

פתינו ואכלת ושבית את יי אלהינו על הארץ חטבה אשר נתן לו. ברוך אתה יי, על הארץ ועל המזון:

As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise You, O God, for the earth and for its sustenance.

ובנה ירושלים עיר הקודש במהרה בימינו.

ברוך אתה יי, בונה ברחמי ירושלים. אמן.

Let Jerusalem, the holy city, be renewed in our time. We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.

ה'רמקו, הוא ימלוד עלינו לעולם ועד.

ה'רמקו, הוא יתברך בשמים ובארץ.

ה'רמקו, הוא ישלח לנו ברכה מרבה בבית חזן,

ועל שלחן זה שאכלנו עליו.

ה'רמקו, הוא ישלח לנו את אליהו הנביא זכור לטוב,

ויבשר לנו בשורות טובות ישועות ונחמות.

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלפני,
אדירנו, בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב,
רוענו רועה ישראל, חמלך חסוד, וחמטיב לכל,
שבכל יום ויום הוא חטיב, הוא מטיב, הוא ייטיב לנו.
הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד
לחן ולחסד ולרחמים, ולחן חסד וחמלה וחסד וחסד,
נחמה, פרנסה וכלכלה, ורחמים, וחסד ושלום,
וכל טוב, ומכל טוב לעולם אל יחסרנו.

הרחמן, הוא ימלוך עלינו לעולם ועד.
הרחמן, הוא יתברך בשמים ובארץ.
הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו
לעד ולנצח ונצח, ויתחדד בנו לעד ולעולמי עולמים.
* הרחמן, הוא יפרנסנו בלבד.

* הרחמן, הוא ישבור עלנו מעל צנאנו
והוא יוליכנו קוממיות לארצנו.
* הרחמן, הוא ישלח לנו ברכה מרבה בבית חסד,
ועל שלחנו זה שאכלנו עליו.
* הרחמן, הוא ישלח לנו את אלהינו חסד זכור לטוב,
ויבשר לנו בשורות טובות וישועות וחסדות.

הרחמן, הוא יברך את כל-המסובין באו, *At communal meals:*
אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו,
אברהם יצחק ויעקב: בכל מכל כל.
בו יברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

* במרום ולמדו עליהם ועלנו זכות, שתתא למשמרת שלום,
ונשא ברכה מאת יי וצדקה מאת יי ישענו, ונמצא חן וחסד
טוב בעיני אלהים ואדם:

* הרחמן, הוא יגמלנו יום שכלו טוב: *Fest:*
הרחמן, הוא יברך, את-מדינת ישראל,
ראשית צמיחת הארץ:
* הרחמן, הוא יברך, את-אחינו בני ישראל
המתונים בצרה, ויציאם מאפלה לאורה:
* הרחמן, הוא יפנו לימות המשיח וילחי העולם הבא.

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

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

* יראו את יי קדשו, כי אין מחסור ליראיו:
כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:
חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו,
ומשגיח לכל חי רצון: ברוך חסד אשר יבטח בנו,
והיה יי מבטחו: נער חסדי גם זקנתי ולא ראיתי
צדיק נצח, וזרעו מבקש לחם:

יי עז לעמו יתן, יי יברך את עמו בשלום:

שיר חמלות בשוב יי את שיבת ציון חיינו כחלמים: אז ימלא
שחוק פינו ולשוננו רנה אז אמרו בגוים הגדיל יי לעשות עם
אלה: הגדיל יי לעשות עמנו חיים שמים: שובה יי את שביטנו
כאפיקים בגג: חללים בדמעה ברוך יקצרו: חלוד ילד ויבכה
נשא מן שד חסד בא יבא ברנה נשא אלהינו:

רבתי וברך:
יחי שם יי מברך מעתה ועד עולם.
יחי שם יי מברך מעתה ועד עולם.
ברשות מרנו ורבנו ורבתי, וברך אלהינו שאכלנו משלו.
ברך אלהינו שאכלנו משלו ובטובו חיינו.
ברך אלהינו שאכלנו משלו ובטובו חיינו.
ברך הוא וברך שמו:

ברוך אתה יי אלהינו מלך העולם, חסד את העולם כלו בטובו
בחן חסד ורחמים הוא נתן לחם לכל בשר כי לעולם חסדו.
ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול, כי הוא אל וז ומפרנס לכל ומטיב לכל,
ומכין מזון לכל ברייתו אשר ברא. ברוך אתה יי, חסד את חסד:

נודה לך יי אלהינו על שהחלפת לאבותינו, ארץ חמדה טובה
ורחבה, ברית ותורה, חיים ומאן. יתברך שמך בפי כל חי
תמיד לעולם ועד. כפיתו: ואכלת ושבעת, וברכת את יי אלהינו
על הארץ חסדה אשר נתן לך. ברוך אתה יי,
על הארץ ועל המזון:

* רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
משכן כבודך, ועל מלכות בית דוד משיחך, ועל חסד הגדול
ומחשד שנקרא שמך עליו. אלהינו, אבינו, רענו, וזננו, פרנסנו,
וכלכלנו, ורחמינו, וחסדנו לנו יי אלהינו ממנה מכל צרותינו,
ונא, אל תצריכנו יי אלהינו, לא לדי מיתת בשר נדם,
ולא לדיחלונאדם. כי אם לךד חמלה, חסדותך,
חקדושה ורחמיה, שלא נבוש ולא נכלם לעולם ועד:

[If on Shabbat, extra paragraph goes here]

Festivals:

* אלהינו ואלהינו אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע,
ויפד, ויזכר ויזכנו ויפקדנו, וזכרון אבותינו, וזכרון משיח בן
דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית
ישראל לפניך, לפליטה לטובה לחן ולחסד ורחמים, לחיים
ולשלום ביום **חג המצות** חסד. זכרנו יי אלהינו בו לטובה,
ויפקדנו בו לברכה. וחשיענו בו לחיים, ויבדך וישועה ורחמים,
חיים וחיים, ורחם עלינו וחשיענו, כי אלקי ענינו,
כי אל מלך חסד ורחמים אמת:

ובנה ירושלים עיר חסדך במחנה ביימינו.
ברוך אתה יי, בונה ברחמי ירושלים. אמן.

Put on your Black Tie – we're going to the Oscars, right now. Rabbi Bernhard Rosenberg in Edison, NJ wrote:

The 2014 Oscars celebrated the 75th anniversary of the release of the *Wizard of Oz* by having Pink sing *Somewhere Over the Rainbow*, with highlights from the film in the background. But what few people realized, while listening to that incredible performer singing that unforgettable song, is that the music is deeply embedded in the Jewish experience.

This is a sample from that commemoration:



Continuing with Rabbi Rosenberg [with slight editing by your author]:

It's no accident the greatest Christmas songs of all time were written by Jews. For example, *Rudolph, the Red-Nosed Reindeer* was written by Johnny Marks and *White Christmas* was penned by a cantor's son, Irving Berlin.

But the most poignant song emerging out of the mass exodus from Europe was *Over the Rainbow*. The lyrics were written by Yip Harburg. He was the youngest of four, born to Russian Jewish immigrants. He was born Isidore Hochberg and grew up in a Yiddish-speaking, Orthodox Jewish home in New York. The music was written by Harold Arlen, a cantor's son. His real name was Hyman Arluck and his parents were from Lithuania.

Together, Hochberg and Arluck wrote *Over the Rainbow*, voted the 20th century's #1 song.

The two men reached deep into their immigrant Jewish consciousness – framed by the pogroms of the past and the Holocaust about to happen – and wrote an unforgettable melody with near prophetic words. Read the lyrics in their Jewish context and suddenly the song is not about wizards and Oz, but about Jewish survival:

Somewhere over the rainbow way up high, there's a land that I heard of once in a lullaby.
Somewhere over the rainbow skies are blue, and the dreams that you dare to dream really do come true.
Someday I'll wish upon a star and wake up where the clouds are far behind me.
Where troubles melt like lemon drops away above the chimney tops, that's where you'll find me.
Somewhere over the rainbow bluebirds fly. Birds fly over the rainbow. Why then, oh why can't I?
If happy little bluebirds fly beyond the rainbow, why, oh why can't I?

The Jews of Europe could not fly. They could not escape beyond the rainbow. Harburg was almost prescient when he talked about wanting to fly away from the "chimney tops". In the post-Auschwitz era, chimney tops have taken on a whole different meaning than the one they had at the beginning of 1939.

Pink's mom is Judith Kugel. She's Jewish of Lithuanian background. As Pink was belting the Harburg/Arlen song from the stage at the Academy Awards, I wasn't thinking about the movie. I was thinking about Europe's lost Jews and the immigrants to America.

I was then struck by the irony that for two thousand years the land that the Jews heard of "once in a lullaby" was not America, but Israel. The remarkable thing would be that less than ten years after *Over the Rainbow*, the exile was over and the State of Israel was reborn. Perhaps "the dreams that you dare to dream really do come true".

While we consider the meaning of Jewish experience, and its message for the rest of the world, we have to make room for more wine. It's no coincidence that the first portion of the seder looks to the past, the memory of our redemption from Egypt, and the second portion looks to what was once the future – a rebuilt Jerusalem – and Hope for our our own better future.

Third Cup פוס שלישי

Over the third cup of wine, say:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. *The third cup is drunk.*

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

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

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

We've already learned that Yip Harburg drew upon his commitment to freedom and human rights in his writing for *The Wizard of Oz*. His interest in music was cemented by his lifelong friendship with Ira Gershwin (they both attended a magnet school in Queens), bonding on a mutual love for Gilbert and Sullivan. Bernard Shaw, a sworn challenger of all tyranny against the people, taught Yip that humor is an act of courage and dissent.

Outside of *Rainbow*, one of Yip's most famous songs is *Brother, Can You Spare a Dime*, which became the most mournful anthem of the Great Depression. (The tune is a Russian-Jewish lullaby.) One of his early satirical drafts attached John D. Rockefeller and other tycoons. He continued writing parodies into the 1970s.²

Yip was successful both in Hollywood (*Oz*, *Babes on Broadway*) and Broadway (*Finian's Rainbow*, *Ziegfeld Follies*) – having involvement with 11 films and 26 plays. Many famous songs are his: *April in Paris*, *It's Only a Paper Moon*, and more.

Harold Arlen's father was a cantor. Harold had a band as a young man, was an accompanist in vaudeville in NYC, wrote shows for Harlem's Cotton Club. After his success on Broadway, he moved to California and was successful in Hollywood, teaming up with Yip for *Oz*. Along with *Rainbow*, another song he wrote defined Judy Garland's career, *The Man That Got Away*, for her version of *A Star is Born*. Irving Berlin eulogized Arlen as "a better songwriter than most of us and he will be missed by all of us."

Groucho's signature song was *Lydia the Tattooed Lady*, written by Arlen and Harburg. Lydia's buttocks had tattoos of a map and a caricature of Hitler: "When she stands, the world grows littler. When she sits, she sits on Hitler." Trading at the NYSE stopped in 1950; Groucho sang the song, then told jokes for 15 minutes, during which time traders suspended their work to watch him perform.

There no easy segue from Groucho to the Messiah! It's time to now sing Eliyahu Hanavi:

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

Hallel

הלל

Pour the fourth cup and recite Hallel.

לא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ יְיָ כְּבוֹד, עַל חֲסִידְךָ עַל אֲמִתְּךָ. לְמַח
לְאִמְרוֹ הַגּוֹיִם, אֲנִיחָ נָא אֱלֹהֵיכֶם. וְאֵלֵהֵנוּ בְּשִׁמְךָ כָּל אֲשֶׁר חָפֵץ
יְרִיחוֹ. יְדִיכֶם וְלֹא יְמִישׁוֹן, רַגְלֵיכֶם וְלֹא יִחַלְכוּ, לֹא יִהְיוּ בְּגָרוֹנִים.
כְּמוֹתֶם יִהְיוּ עֲשִׂיכֶם, כָּל אֲשֶׁר בִּטָּח בָּהֶם: יִשְׂרָאֵל בִּטָּח בְּיְיָ, עֲזָרְם
וּמִגֹּנִם הוּא. בֵּית אֲחֵרֹן בִּטָּחוּ בְּיְיָ, עֲזָרְם וּמִגֹּנִם הוּא. יִרְאִי יְיָ בִּטָּחוּ
בְּיְיָ, עֲזָרְם וּמִגֹּנִם הוּא:

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

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

² During the stagflation era in the 1970s, Yip wrote this parody of *Brother* for the New York Times:

Once we had a Roosevelt,
Praise the Lord!
Life had meaning and hope.
Now we're stuck with Nixon, Agnew, Ford,
Brother, can you spare a rope?

How can I repay the Lord for all His kind acts toward me? I will raise the cup of salvation, and call upon the name of the Lord. Halleluyah!

The real reason that *The Wizard of Oz* is the most watched film in history: TV.

Its television premiere was in 1956. No other program has ever been repeated on network prime-time television 10 times, much less 25 times. *Oz* had 43 (72, counting cable showings). Precious few other programs were as successful. For the first nine years in a row, over 49 percent of the television audience watched Judy Garland whirled by a cyclone to a magical land to meet a wizard who is a humbug. For 42 out of those 43 showings, *Oz*'s Nielson rating was in the top twenty. One TV critic said "Television — any television — looks awfully ordinary after *The Wizard of Oz*."

The prime-time rebroadcast, year after year for 31 years, led to its reintroduction, *Dor v'dor*, from generation to generation. It became a much-anticipated family event. Parents sat with their children reliving the story, as we relive the Exodus story tonight.

I remember seeing *The Wizard of Oz* as a child many times. I'm sure it took me a few times to realize part of the magic was caused by the innovative transition from black and white to color. It just was, yes, magical. I loved singing the songs; seeing it over and over soothed and comforted me. Some parts brought me tears of melancholy joy (they still do). But never could have imagined I'd write a seder about it.

The first broadcasts were between Thanksgiving and Christmas, but starting in 1968, it was shown around Easter and Passover for nearly 30 years. (!Passover!) For this, we give Thanks.

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

And Give thanks to the producers, the directors, the screenwriters, the stagehands, the costumers, the actors, the technicians, the distributors. Most of all, give thanks to the creative mind of the author, L Frank Baum: one of the "essential workers" in the divine task of inspiring our imagination, to help us dream of a better world, a society free of hate and filled with acceptance. May there never be another Holocaust, another Kristallnacht, destruction of businesses and unheaval of families, another enslavement of an entire people. Halleluyah!

Notes: *The Wizard of Oz* premiered on August 10, 1939, a few months after Kristallnacht destroyed 267 synagogues, Jewish homes, schools, 7000 businesses, and sent 30,000 Jews to concentration camps, killing nearly 100 people that night. Passover remembers the Jews' suffering while enslaved in Egypt and celebrates the freedom their descendants possess in the present day. Arlen and Harburg recognized that their people's suffering was not in the past, rather something they persistently experienced before and after the Holocaust. These Jewish composers created "Somewhere Over the Rainbow" "Ding, Dong, the Witch is Dead" to illustrate a future society worth working for.



Synagogue in Berlin



Dortmund's synagogue destroyed during Kristallnacht



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

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

Fourth Cup כּוֹס רְבִיעִית

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

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

וְעַל תְּנוּבַת מִשְׁדֶּה, וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְחִנְחֻלָּה
 לְאַבּוֹתֵינוּ, לְאֹכֹל מִפְּרִיָּה וְלִשְׂבֹּעַ מִטּוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל
 יִשְׂרָאֵל עַמּוֹ, וְעַל יְרוּשָׁלַיִם עִירָהּ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
 וְעַל מִזְבִּיחֶךָ וְעַל הַיְכָלֶךָ. וְגִנָּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַחֲרָה בְּיָמֵינוּ,
 וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִגְיָנָהּ וְנֹאכַל מִפְּרִיָּה וְנִשְׂבַּע מִטּוֹבָהּ,
 וְיִבְרַכְךָ עַלְיָהּ בְּקוֹדֶשׁ וּבִטְהָרָה
 וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמְסִיב לְכָל,
 וְנוֹדֶה לְךָ עַל הָאֶרֶץ וְעַל פְּרִי הַגֶּפֶן.

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

Nirtzah נִרְצָה

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

NEXT YEAR IN JERUSALEM!

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

Everyone read together:

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

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

- Al Stoloff

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

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

Ki Lo Naeh **כִּי לֹא נֵאָח**

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

אֲדִיר בַּמְלוּכָה, בַּחֹר בְּהַלְכָּה, גְּדֻדָּיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֵין לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

דָּגוּל בַּמְלוּכָה, חֲדָד בְּהַלְכָּה, וְהַיִּקְיוֹ יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֵין לֵךְ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

Say on second night:

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

יְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַחֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹכָהּ:

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

Ending songs!

Chad Gadya

חַד גָּדְיָא, חַד גָּדְיָא

**חַד גָּדְיָא, חַד גָּדְיָא
דְּזָבִין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.**

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.

חד גדיא, חד גדיא, דובין אבא בתרי זוי, חד גדיא, חד גדיא.
ואתא שויןא, ואכלה לגדיא, דובין אבא בתרי זוי, חד גדיא, חד גדיא.
ואתא כלבא, ונשד לשויןא, דאכלה לגדיא, דובין אבא בתרי זוי, חד גדיא, חד גדיא.
ואתא חוטרא, ונכה לכלבא, דנשד לשויןא, דאכלה לגדיא, דובין אבא בתרי זוי, חד גדיא, חד גדיא.
ואתא נורא, ושרף לחוטרא, דנכה לכלבא, דנשד לשויןא, דאכלה לגדיא, דובין אבא בתרי זוי, חד גדיא.
ואתא משי, וכבה לנורא, דשרף לחוטרא, דנכה לכלבא, דנשד לשויןא, דאכלה לגדיא, דובין אבא בתרי זוי, חד גדיא.
ואתא תורא, ושתא למשי, דכבה לנורא, דשרף לחוטרא, דנכה לכלבא, דנשד לשויןא, דאכלה לגדיא, דובין אבא בתרי זוי, חד גדיא!!

Echad Mi Yodea אֶחָד מִי יוֹדֵעַ? (Find words in traditional Haggadah)

Adir Hu אֲדִיר הוּא

אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְיָה, בְּמִחְרָה בְּמִחְרָה, בְּיָמֵינוּ בְּקִרְיָה.
אֶל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְיָה.
בַּחוּר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְיָה, בְּמִחְרָה
בְּמִחְרָה, בְּיָמֵינוּ בְּקִרְיָה. אֶל בְּנֵה, אֶל בְּנֵה, בֵּיתֶךָ בְּקִרְיָה.
הַדוּר הוּא, נְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְיָה,
בְּמִחְרָה בְּמִחְרָה, בְּיָמֵינוּ בְּקִרְיָה. אֶל בְּנֵה, אֶל בְּנֵה, בֵּיתֶךָ בְּקִרְיָה.
סְהוּר הוּא, יָחִיד הוּא, כַּפִּיר הוּא, לְמוּד הוּא, מְלָךְ הוּא, נוֹרָא הוּא,
סָגִיב הוּא, עָזִיז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְיָה,
בְּמִחְרָה בְּמִחְרָה, בְּיָמֵינוּ בְּקִרְיָה. אֶל בְּנֵה, אֶל בְּנֵה, בֵּיתֶךָ בְּקִרְיָה.
קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְיָה,
בְּמִחְרָה בְּמִחְרָה, בְּיָמֵינוּ בְּקִרְיָה. אֶל בְּנֵה, אֶל בְּנֵה, בֵּיתֶךָ בְּקִרְיָה