



PURIM

Purim Service and
Megillat Ester (B'k'tzarah)
[The Book of Esther (Abridged)]



A Dylan Purim 2019

Retelling the Story of Purim
using artfully altered lyrics of Bob Dylan



The Hebrew Congregation of St. Thomas
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Service for Purim

Sharing what we have with others
is a very ancient tradition of our people.
On Purim we do this through *Shalach Mones* --
or *Mishloach Manot*.

Either way we pronounce the words, they mean the same thing:
"The Sending of Gifts" to friends and neighbors.

What kind of gifts do we mean?
Maybe something you have made or baked -- like *Hamantashen*!
Or maybe it is something we give to those in need.
Whatever you give, the important thing about it
is that you are giving something of yourself.

It is said:
"When you feel most like crying,
then rejoice."
When Purim comes, we rejoice.
We drink our wine, and sing our songs.
We make our happy noise
because we are alive,
because in the long tale of our people
not one Haman has risen to destroy us,
but one after another.
And yet, because we live,
our cup of joy overflows:

Am Yisrael Chai,
Our People Israel lives!
And we give praise:

The Shema and Its Blessings

Please rise.

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךְ.
בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד.

Barekhu et Adonai ham'vo-rakh.

Barukh Adonai ham-vo-rakh l'olam va'ed.

Praise Adonai to whom our praise is due!

Praise Adonai to whom our praise is due, now and forever!

Creation

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים,
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבַתְּבוּנָה מְשַׁנֶּה עֵתִים...
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים.

Barukh Atah Adonai, Elohenu Melekh ha-olam,
asher bid-va-ro ma'ariv aravim, b'hokhmah po-tay-ah sh'a-rim,
u'veet'vu-nah m'sha-neh ee-teem

Barukh Atah Adonai, ha-ma-a-reev ara-veem.

*We praise You, God, Ruler of the world,
who creates light and darkness, who plans and forms all things.
We are grateful, God, for this beautiful world in which we live.*

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבָּת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.
בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat Olam beit Yisrael am'cha ahavta,
Torah u'mitzvot, chukim u'mishpatim, otanu limad'ta.
Baruch atta Adonai, oheiv amo Yisraeli..

*We learn what to do from You, God.
You teach us in Torah what is right and what is good.
You show your love for us by giving us mitzvot.
We thank You, God, for helping us to lead good lives.*

שְׁמַע | יִשְׂרָאֵל, יי | אֱלֹהֵינוּ, יי | אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael Adonai Elohenu Adonai Ehad!

Barukh Shem k'vod Malkhuto l'olam va'ed!

Hear, O Israel, Adonai is our God, Adonai is One!

Blessed is God's glorious majesty forever and ever!

Please be seated.

וְאַהֲבַתְּ אֶת יי | אֱלֹהֶיךָ, בְּכֹל | לְבָבְךָ, וּבְכֹל נַפְשְׁךָ, וּבְכֹל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל | לְבָבְךָ.

וְשִׁנַּנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,

וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.

וּקְשַׁרְתָּם לְאוֹת | עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין | עֵינֶיךָ.

וּכְתַבְתָּם | עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי יי | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם,

לְהִיוֹת לָכֶם לֵאלֹהִים, אֲנִי | יי | אֱלֹהֵיכֶם.

V'ahavta et Adonai Eloheicha b'chol l'vav'cha u'v'chol nafshecha uv'chol me'odecha.

V'hayu ha'd'varim ha'eleh, asher anochi m'tzav'cha hayom al l'vavecha.

V'shinantam l'vanecha, v'dibarta bam bishivt'cha b'veitecha,

U'v'lechem badereck, u'v'shoch'b'cha, uv'kumecha.

U'k'shartem l'ot al yadecha, v'hayu l'totafot beyn eynecha,

Uch'tav'tam al m'zuzot beytecha, uvish'arecha.

L'ma'an tizk'ru va'asitem et kol mitzvotai, vi'h'yitem k'doshim leilohleichem.

Ani Adonai Eloheichem asher hotzeiti etchem mei'erezt Mitzrayim,

Li'h'yot lachem leilohim. Ani Adonai Eloheichem.

You shall love Adonai your God

with all your mind, with all your strength, with all your being.

Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children;

speak of them in your home and on your way,

when you lie down and when you rise up.

Bind them as a sign upon your hand,

let them be a symbol before your eyes;

inscribe them on the doorposts of your house, and on your gates.

Be mindful of all My Mitzvot, and do them;

so shall you consecrate yourselves to your God.

I am your Eternal God, who led you out of Egypt to be your God.

I am your Eternal God.

God, how many rise up to harm me! They say to me: God will not help you.
They set traps for me, spreading a net along the road.

*They have laid traps for me; they surround me,
but You are my shield; You help me stand up straight.
I hold my head high, as it is said:
“Do not be afraid, O Israel, for I will save you,
you and your children,
and none will make you afraid.”*

We have escaped, like birds from a trap;
the trap broke and we escaped;
for the God of heaven and earth has been our help.

We remember the days of Haman,
when Esther and Mordecai helped our people live;
and we remember the days of Pharaoh,
when Miriam and Moses led us out of Egypt.
Then they sang this song of praise:

מִי כְמוֹכָה בָּאֱלֹהִים יְיָ, מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תְהִלָּתְךָ, עֲשֵׂה פֶלֶא.
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,
זֶה אֱלֹהֵינוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֵאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Mi chamocha ba'eilim Adonai, mi kamocho ne'edar bakodesh,
nora t'hilot oseh feleh.
Malchut'cha ra'u vanecha, bokeya yam lifnei Moshe,
zeh eil, anu v'am'ru.
Adonai Yimloch l'olam va'ed.
V'ne'emar ki fada Adonai et Ya'akov,
u'ga'alo miyad chazak mimenu.
Barukh atta Adonai, ga'al Yisraeil.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? The redeemed sang a new song unto You; together they sang at the shore of the sea, with gratitude and proclaiming Your sovereignty, saying: “The Eternal will reign for ever and ever.”

Please Rise

You are... eighteen benedictions (an alternative Amidah)

אֲדֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ

Adonai, Sifatei Tiftach, u'fi Yagid t'hilatecha

Eternal God, open up my lips, that my mouth may declare Your glory.

You are strong
when you take your grief
and teach it to smile.

*You are brave
when you overcome your fear
and teach others to do the same.*

You are happy
when you see a flower
and give it your blessing.

*You are loving
when your own pain
does not blind you to the pain of others.*

You are wise
when you know
the limits of your wisdom.

*You are true
when you admit
there are times you fool yourself.*

You are alive
when tomorrow's hope means more to you
than yesterday's mistake.

*You are growing
when you know what you are
but not what you will come to be.*

You are free
when you are in control of yourself
and do not wish to control others.

*You are honorable
when you find your honor
is to honor others.*

You are generous
when you can take
as sweetly as you give.

*You are humble
when you do not know
how humble you are.*

You are thoughtful
when you see me just as I am
and treat me better than I am.

*You are merciful
when you forgive in others
the faults you condemn in yourself.*

You are beautiful
when you don't need a mirror
to tell you.

*You are rich
when you never need
more than you have.*

You are what you are
and that is enough
for anyone to be loved.

*You are what you are
and that is enough
for anyone to be loved.*

Please be seated

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאָמְרוּ אָמֵן.

Oseh Shalom bimromov, hu ya'aseh shalom aleinu,
v'al kol Yisrael (v'al kol Yosh'vei Teiveil), v'imru: Amen.

May the One who makes peace in the high heavens make peace for us, for all
Israel, and for all who inhabit the earth. And let us say: Amen.

A Bob Dylan Purim

Note from Rabbi Michael Feshbach

I have wanted to retell the Purim story, through the lyrics of Robert Zimmerman (aka Bob Dylan), for many years. Finally, I went to actually write out some songs this year -- and then wondered about "reinventing the wheel." I put out a call through the Reform rabbis Facebook page -- and discovered that at least four colleagues had done something similar before! These lyrics, then, are the creative products of Rabbis Don Cashman, Joel Abraham and Josh Zweiback, with some songs written by me...with my contributing some minor tweaks (often meant for the themes to echo in a more contemporary way) to their words as well.

A special thank you, as well, to Steve Richman, visiting Cantor Ann Turnoff, Talia Feshbach, and all other musicians helping to bring this service to life! Thank you all!

Blessings before the Reading of the Megillah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִקְרָא מְגִלָּה.

Barukh atta Adonai, Eloheinu Melekh HaOlam,
Asher Kiddishanu B'mitzvotov, v'tzivanu Al Mikra' M'gillah.

We praise you, Adonai our God, Sovereign of Existence,
who sanctifies us with Your mitzvot, and commands us to read the Megillah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמַּן הַזֶּה.

Barukh atta Adonai, Eloheinu Melekh HaOlam,
she'asa nisim lavoteinu bayamim haheim baz'man ha'zeh.

We praise you, Adonai our God, Sovereign of Existence,
who performed miracles for our ancestors in their days, at this season.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

Barukh atta Adonai, Eloheinu Melekh HaOlam,
Shehechyanu v'kiy'manu v'higiyanu laz'man hazeh.

We praise You, Adonai our God, Sovereign of Existence,
who sustains us in life, and allows us to reach this moment in time.

The Scroll of Esther (Abridged)

Esther 1:1-7

א וַיְהִי בַיָּמֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדָּוָי וְעַד-כּוֹשׁ שֶׁבַע וְעֶשְׂרִים
וּמֵאָה מְדִינָה: ב בַּיָּמִים הֵהֵם כְּשֶׁבַת | הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כֶּסֶף מַלְכוּתוֹ אֲשֶׁר
בְּשׁוֹשַׁן הַבִּירָה: ג בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֵּה לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל | פָּרַס
וּמְדֵי הַפְּרָתַיִם וְשָׂרֵי הַמְּדִינֹת לְפָנָיו: ד בְּהִרְאֹתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ
וְאֶת-יִקָּר תַּפְאֲרַת גְּדוּלְתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאֵת יוֹם: ה וּבְמַלּוּאת | הַיָּמִים
הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל-הָעַם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל וְעַד-קָטָן
מִשְׁתֵּה שֶׁבַע יָמִים בַּחֲצָר גִּנַּת בֵּיתוֹ הַמֶּלֶךְ: ו חוֹר | פָּרַס וּתְכֵלֶת אַחוּז
בְּחַבְלֵי-בּוּץ וְאַרְגָּמָן עַל-גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת | זָהָב וְכֶסֶף עַל רְצֵפֶת
בַּהֲטָוֶשׁ וְדָר וְסַחֲרֹת: ז וְהַשְׁקוֹת בְּכָלִי זָהָב וְכֹלִים מִכֵּלִים שׁוֹנִים וַיֵּין מַלְכוּת
רַב כַּיַּד הַמֶּלֶךְ:

Rabbi: Once upon a time, in the days of Ahasuerus -- that king of Persia who ruled over one hundred twenty seven provinces from India all the way to Ethiopia... (Esther 1:1)

Congregation: *when King Ahasuerus occupied the royal throne in the walled city of Shushan, in the third year of his reign, he made a feast for all of his officials and servants, and he showed off the riches of his kingdom for a hundred eighty days.* (1:2-4)

Reader: At the end of this time, the king gave a special banquet for seven days in the court of the king's palace garden, for all the people who lived in Shushan, high and low alike... Royal wine was served in great abundance.. and the rule for the drinking was "no restrictions!" (1:5-8)

Congregation: *On the seventh day, when the king was merry with wine, he ordered... seven servants... to bring Queen Vashti before the king wearing [only?] her crown, to show off her beauty to everyone, for she was indeed a very beautiful woman. But Queen Vashti refused to come at the king's command...*

Dylan Purim: It Ain't Me, King

to "It Ain't Me, Babe."

based on lyrics by

Rabbi Don Cashman, 2005

Go way from my doorway
Leave quickly; my affection you did lose.
I'm not coming to your party
Not after all that booze.

You say your looking for this queen
To show up in just my crown.
You didn't mention anything else;
Not a necklace or pretty gown.
You want I should show up without a stitch?

But it Ain't Me, King
No, no, no it ain't me, King
It ain't me who's shown' up, King.

Congregation: *The king became very angry, and he consulted his servants, and he issued a royal decree that Vashti should be exiled and her royal estate be given to another who was more [obedient] than she. (1:10-13, 19)*

Reader: And letters were sent to all the provinces of the king... that every man should be the boss in his own home. (1:22)

Reader: Some time afterward, when the king was less angry [and had recovered from his hangover] he realized that he was in serious need of a new queen! So the king's servants suggested that a Miss Persia contest be held, and that beautiful young women from all over the land be brought to Shushan, and given make-up, and that the woman who most pleased the king would become Queen instead of Vashti. (2:1-4, paraphrased).

Reader: In Shushan, the capital, there was a certain Jew whose name was Mordecai, who had been carried away from Jerusalem with the captives by Nebuchadnezzar, king of Babylon. He was the foster father of Hadassah -- that is, Esther -- his uncle's daughter, for she had neither father nor mother. (2:5-7)

Congregation: *The young woman was shapely and beautiful, and when her parents died, Mordecai adopted her as his own daughter. (2:7)*

Reader: When the king's contest was announced, many young women gathered together in Shushan. Esther, too, was taken to the palace. When Esther's turn came to go to the king, she found favor in the eyes of all who saw her. (2:8, 15)

Dylan Purim: For the Queens, They Are a Changin'

to "For the Times They Are a Changin'," lyrics by Rabbi Don Cashman and Rabbi Joel Abraham, with tweaks by Rabbi Michael Feshbach

Come gather you Persians, in Shushan town
And see that Queen Vashti has lost her dear crown
She's out on her tuchus, her misdeed reknowned
And the king, on his own, he is lonely.
He'll soon have a contest and cease feeling down,
For the queens, they are a-changin'

Come eunuchs and ministers, your role is now clear
You'll find lots of maidens to objectify this year
They'll come for a tryout, and then disappear,
Except one, she'll be raised over Persia.
We'll forget about Vashti, her throne is now clear,
For the queens, they are a-changin'

Come say bye to Vashti, the Queen on the throne
Who, when asked to come party, cried, "Leave me alone!"
The king was so angry, at her deed and her tone:
Time for some cabinet re-arrangin'.
Before someone hashtags a theme like a clone!
For the queens, they are a changin'

Persian lackeys and some anchors, men one and all,
Advised if she were pardoned, the kingdom would fall.
Women should answer to their man's Beck and call.
Or else their husbands would be rightly enragin'
And it would show in the polls the king's power is small.
For the queens, they are a changin'.

Vashti was out, they needed a queen.
But who'd take such a job, given the scene?
All the advisors, betwixt and between,
They took some time for arrangin'
A huge beauty contest, though the judges are mean.
For the queens, they are a changin'.

In Shushan a Jew, who was named Mordechai
Thought his niece Esther, should give it a try
She bathed in perfume, 'til she smelled pretty spry
And in fine clothes was paradin'
So if she were queen, she'd be mighty high,
For the queens, they are a changin'.

This song's pretty long, this verse is the last.
With Esther now the queen the story moves fast.
Bigthan and Teresh, as assassins are massed.
Mordechai discovers their collusion conspirin'
He gets forgotten, but they are outcast.
As the queens, they are a changin'

Congregation: *The king loved Esther above all the other women. So he set the royal crown upon her head, making her queen instead of Vashti! And the king threw another great party for all of his officials, and he even proclaimed that no one would owe any taxes during that period of time. (2:17-18)*

Reader: But Esther still did not reveal her religion or her people; as Mordecai had instructed her, she did not tell the king that she was Jewish. (2:20)

Esther 3:1-2

א אַחַר | הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אֶחָשֶׁוֹרוּשׁ אֶת־הַמֶּן בֶּן־הַמְּדֵתָא הָאֲגָגִי
וַיִּנְשְׂאָהּ וַיִּשֶׂם אֶת־כִּסֵּאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אֵתּוֹ: ב וְכָל־עַבְדֵי הַמֶּלֶךְ
אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כָּרְעִים וּמִשְׁתַּחֲוִים לְהַמֶּן כִּי־כֵן צִוָּה־לּוֹ הַמֶּלֶךְ וּמְרִדְכַי לֹא
יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

Reader: After these events, the king promoted **HAMAN** the Agagite, placing him above all other officials. [3:1]

Reader: All of the king's servants in the palace knelt and bowed low to him, as the king had commanded. (3: 2)

Congregation: *Only Mordecai would neither kneel nor bow. (3:2)*

Reader: When **HAMAN** saw that Mordecai would neither kneel nor bow to him, he was filled with anger.

Dylan Purim: Everybody Bows To The Throne

to "Everybody Must Get Stoned," lyrics by Rabbi Michael Feshbach, 2019

Well, they'll scold ya when you're trying to be so good
They'll mold ya just a-like they said they would
They'll troll ya when you're tryin' to go home
Then they'll roll ya when you're there all alone
But I would not feel so all alone.
Everybody bows to the throne.

They'll tweet you when you're at the breakfast table
They'll mock ya when you are young and able
They'll tax ya when you're tryin' to make a buck
They'll track ya and then they'll say, "good luck."
Tell ya what, I would not feel so all alone
Everybody bows to the throne.

Reader: But he decided not to hurt Mordecai alone; having been told that Mordecai was Jewish, **HAMAN** decided to do something that would hurt all the Jews throughout the whole kingdom. (3:5-6)

Reader: So **HAMAN** said to King Ahasueres: "There is a certain people, spread out among the other peoples in all the provinces of your land, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them. If it please Your Majesty, let an order be sent forth that they be destroyed."
(3:8-9)

Reader: And the king said to **HAMAN**: "Let it be done!" (3:11)

Dylan Purim: Tangled Up in Jews

To "Tangled Up in Blue," lyrics by
Rabbi Don Cashman, 2005 with minor adjustments

Early one morning, I just got up
Walked outside the gate.
Saw them all bow down to me
'Cept one did vacillate.
He never bent, got down on his knees
Stood tall, while others bowed
I stared at him with hatred,
But he wasn't at all cowed.

I had to do something, and then I heard
he's no native to this soil.
He'd come in from Jerusalem
Man, that made my blood boil and I knew... I was
Tangled up in Jews!

Me, I was second to the King
Advanced beyond my peers
But when that guy stood up straight
I saw he had no fears.
I'd get even with Mordecai
I was angry, out of my mind
I'll take my vengeance not just on him
But on every one of his kind (who)
came across our border; he was not alone
All those Judean born.
I'll bribe the king, and seal with his ring
There won't be one Jew left, they lose...
Tangled up with Jews.

Their laws are theirs, their customs strange
They're spread out through the land
It makes no sense to tolerate
what we don't understand
We roll the dice, cast the lot
Settle on a fateful date
To get this done and get rid of the Jews
I'm ready, I just can't wait
Wipe them off the face of the earth
we'll be heroes for all time
They'll remember the deed with joy and mirth
Not as an organized crime... We refuse
To be tangled up with Jews.

Congregation: *When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes and walked into the city weeping and wailing and crying very loudly. (4:1)*

Reader: In every province there was great mourning among the Jews, and loud cries, and fasting and weeping and wailing. (4:3)

Congregation: *Esther's maids and servants came and told her this news, and the queen became very upset. Esther then called Hatach, one of the king's chamberlains who had been appointed to serve her, and ordered him to find Mordecai, and to find out what was going on. (4:4-5)*

Reader: Mordecai then told him all that had happened to him, and he gave him a copy of **HAMAN's** decree which had been proclaimed in Shushan ordering the destruction of the Jews, so that he might show it to Esther, and report to her, and bid her to go to the king and plead with him for her people. (4:7-8)

Dylan Purim: Shelter from the Scorn

To "Shelter from the Storm," lyrics by Rabbi Michael Feshbach, 2019

Twas in another lifetime, one of hearth and home
When difference was a virtue and no one felt alone.
Then we went into the wilderness, from our land we were torn
"Come in, " she said, "I'll give you shelter from the scorn."

And if we get back home again, you can rest assured
We'll do better than we did, on that I give my word
In a world of separation, families fighting not to be shorn
"Come in, " she said, "I'll give you shelter from the scorn."

Not a word was spoke between us, there was little risk involved
Everything up to that point had been left unresolved
Try imagining a life when your real face can be worn
"Come in, " she said, "I'll give you shelter from the scorn"

I was burned out from exhaustion, hiding who I am
Poisoned by persisting in this unending scam
Hunted like a crocodile, if I reveal where I was born
"Come in, " she said, "I'll give you shelter from the scorn."

Suddenly I turned around and you are standin' there
A relative demanding that I do my fair share.
You speak to me so urgently but demand a crown of thorns
"Come in, " she said, "I'll give you shelter from the scorn"

In a little hilltop village, they gambled for our lives
We bargained for salvation an' they treated us like flies.
We offered up our innocence but must prepare to mourn.
"Come in, " she said, "I'll give you shelter from the scorn"

We're livin' in a foreign country and we're bound to cross the line
Beauty walks a razor's edge, someday I'll make it mine
If I could only turn back the clock to when God and we were born
"Come in, " she said, "I'll give you shelter from the scorn"

Reader: Hatach came and told Esther what Mordecai had said. Esther then spoke to Hatach, and instructed him to carry this message back to Mordecai: "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court of the king without an invitation will be put to death(!)... unless the king extends his golden scepter... only then may that person live. And as for me, I have not been called to come in unto the king for the last thirty days. (4:9-11)

Dylan Purim: Don't Think Twice, It'll Be All Right

To "Don't Think Twice, It's All Right,"

lyrics by Rabbi Josh Zweiback, with minor changes
by Rabbi Michael Feshbach

It ain't no use to sit and hold your tongue, babe
That won't help you anyhow
And it ain't no use to worry 'bout yourself, babe
Your people need you now.
When Haman comes to kill us all
Realize that you too will fall
So stand up now, answer the call
Don't think twice, it'll be all right

We're standing at the end of the road, babe
It's time to do your part
And who knows but maybe this is why you're here, babe
So look inside your heart
I'm a hopin' and a prayin' that you'll listen to me
Go talk to the king, he'll hear your plea
Do it now so our people can be free
Don't think twice, it'll be all right

Reader: And Mordecai answered Esther: Do not think that because you are in the king's palace, and because you have hidden your identity, that you alone of all the Jews will escape. On the contrary; if you remain silent about who you are in this crises, relief and deliverance will come to the Jews from another source, but you and your father's house will perish. Besides, who knows -- perhaps it was for just such a time as this that you attained your royal status." (4:13-14)

Congregation: *And Esther sent this message back to Mordecai: "I will go in to the king, though it is against the law, and if I perish, I perish."* (4:15-16)

Dylan Purim: Simple Twist of Fate

to "A Simple Twist of Fate," lyrics by Rabbi Michael Feshbach, 2019

They sat together in the park
As the evening sky grew dark
She looked at him and he felt a spark tingle to his bones
Twas then he felt alone, worried it was too late
And wondered about a simple twist of fate

They talked about their old life
How things changed almost overnight
But knew that what came next
Might not be very bright.
They felt the heat of the night
hit him like a caravan
Moving with a simple twist of fate

Somewhere their enemies that night played
Cast lots in the arcade
While they were wide awake.
Toss a dice or flip a coin
Even a blind man can see straight
It comes down to a simple twist of fate.

Reader: After three days of fasting and praying, Esther put on her best royal robes, and stood in the inner courtyard of the king's palace, while the king was sitting on his throne. (5:1)

Dylan Purim: Hey, King Achashverus

to "Hey, Mr. Tamborine Man."

Lyrics by Rabbi Joel Abraham, with tweaks

Chorus: Hey, King Achasverus, lift up your rod for me.
I am Esther and you don't know I am a Jew
Hey, King Achasverus, lift up your rod for me.
In the jingle-jangle evening, I'll party with you.

Though I know your vast empire runs from Hodu until Kush
(Hey, stop looking at my tush!)
My knees have turned to mush, as I am pleading.
My boldness now amazes me, the court is in a hush.
I sure don't want to push or be a lush,
But the golden sceptre's touch, I still am needing.

Chorus

If you pay this visit to my pad, the party will be rad.
The food won't be too bad, I'll try not to be sad,
We'll all be really glad
And please bring your vizier, Haman.
The time would be tonight; the setting will be right.
Please don't get too uptight, send that scepter my way
I promise to honor it.

Chorus

Congregation: *When the king saw Queen Esther standing in the courtyard, she won his favor, and the king extended to Esther the golden scepter which he had in his hand, and Esther approached and touched the tip of the scepter. (5:2)*

Reader: Then the king said to her: "What is troubling you, Queen Esther, and what is your petition? Be it half the kingdom, it will be granted to you!" (5:3)

Reader: And Esther said: "If it please the king, let the king and **HAMAN** come today to a feast which I have prepared for them." (5:4)

Reader: The king replied: "Bring **HAMAN** quickly to fulfill Esther's wish!" (5:5)

Congregation: *And the king, together with his advisor, came to the banquet which Esther had prepared. (5:5)*

Reader: Then the king said to Esther: "Now, what is your request? It will be granted to you!" And Esther said: "If I have found favor in the king's eyes, let the king and **HAMAN** come to the feast which I have prepared for them tomorrow." (5:6-7)

Esther 7:1-6

א ויבא המלך והמון לשתות עם-אסתר המלכה: ב ויאמר המלך לאסתר גם
ביום השני במשתה הליון מה-שאלתך אסתר המלכה ותנתן לך וימה-בקשתך
עד-חצי המלכות ותעש: ג ותען אסתר המלכה ותאמר אם-מצאתי חן בעיניך
המלך ואם-על-המלך טוב תנתן-לי נפשי בשאלתי ועמי בבקשתי: ד כי נמכרנו
אני ועמי להשמיד להרוג ולאבד ולשפחות נמכרנו החרשתי כי
אין הצר שנה בנזק המלך: ה ויאמר המלך אחשוורוש ויאמר לאסתר
המלכה מי הוא זה ואי-זה הוא אשר-מלאו לבו לעשות כן: ו ותאמר אסתר
איש צר ואוליב המון הרע הזה והמון נבלת מלפני המלך והמלכה:

Congregation: *So the king and [that bad guy] came to the feast with Queen Esther. On the second day, the king again asked Esther: "What is your wish, Queen Esther? It shall be granted to you. And what is your request? Even to half the kingdom, it shall be fulfilled." (7:1-2)*

Reader: And Esther said: "May my life be given to me as my petition, and the life of my people as my request. For we have been sold, me and my people, for destruction, for murder and annihilation!" And the king asked: (7:3-5)

Congregation: *"Who is he, and where is he, who dared to do such a thing?" (7:5)*

Reader: "A vicious enemy!" (7:6)

Reader: "This wicked **HAMAN!**" (7:6)

Reader: The king arose and said: "Hang him on the gallows that he prepared for Mordecai!" (7:7)

Dylan Purim: Knock, Knock, Knockin' on Haman's Door

To "Knock, Knock, Knockin' on Heaven's Door."

Lyrics by Rabbi Michael Feshbach, 2019

Mama, take this ring off o' me
I can't use it anymore
It's gettin' dark, too dark to see
I feel I'm knockin' on Hades' door

Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door

Mama, hide my nooses in the ground
I can't hang them anymore
That long black cloud is comin' down
I feel I'm knockin' on Hades' door

Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door
Knock, knock, knockin' on Haman's door

Reader: So they hanged **HAMAN** on the gallows he had built. (7:10)

Reader: The king's scribes were summoned, and Mordecai ordered that letters be sent to all the Jews, telling them how they had been saved from the hands of the king's evil advisor. (8:9, 11)

Congregation: *Then Mordecai left the king's presence dressed in a royal robe of blue and white, with a great golden crown and a cloak of white linen and purple, and the city of Shushan had a long, loud party!* (8:15)

Rabbi: *Hayita la'y'hudim orah v'simcha, ve'sasson, v'yikar* (8:16).

Congregation: *For the Jews there was light and joy, gladness and honor.* (8:16 -- in English).

Rabbi: And Mordecai sent letters to the Jews, instructing them to observe the fourteenth and fifteenth days of Adar each year, the same days on which the Jews had found relief from their enemies, making them days of feasting and joy, for the exchange of gifts and the giving of *tzedakah* to the poor, so that these days of Purim should be remembered and kept for all generations. (9:20-22)

Dylan Purim: Time to Say Shalom

To "Like A Rollin' Stone," lyrics by Rabbi Josh Zweiback,
with minor modifications by Rabbi Michael Feshbach

Once upon a time you were doing fine
Thought you were so sublime, didn't you?
People'd bow, you thought "Wow!"
They like me now, but they were just kiddin' you

You didn't ever hear
Hatred hid behind the fear
Now you'll have to pay the price
You will be the sacrifice
Start thinking about your last meal

How does it feel?
How does it feel?
To be so alone
In your own home
You cannot make us groan,
Time to say "Shalom."

Hang this bird then heed my word
And make sure that it is heard everywhere
The Jews are free to live and be
And to defend their liberty, this I swear
So rise up, don't hesitate
No time to equivocate
Defend yourselves from all who hate
From all who would annihilate
Your great people Yisrael

How does it feel?
How does it feel?
To be a Jew
With such a history
A major mystery
Make you safe at home
And bring you peace, shalom.
Bring you peace, shalom.

Dylan Purim: A Feeling in Our Heart

to "Blowin' in the Wind,"

lyrics by Rabbi Michael Feshbach, 2019

(except for the original final stanza)

How many times must we tell the same tale
Before we learn how to live?
How many scenes must repeat in our minds
Before we remember to give?
Yes, and how many times must the gates be shut closed
Before we build the right bridge?
The answer, my friend, is a feeling in our heart
The answer is a feeling in our heart.

Yes, and how many years can we go to Mountaintop
Before we are able to see
That living with those who are not all the same
is that which allows us to be free?
Yes, and how many times can we just close our eyes
And ignore our next door neighbors' pain?
The answer, my friend, is a feeling in the heart
The answer is a feeling in the heart.

Yes, and how many times must we all look up
Before we can see the sky?
Yes, and how many ears must we all have
Before we can hear people cry?
Yes, and how many deaths will it take 'til we know
That too many people have died?
The answer, my friend, is blowin' in the wind
The answer is blowin' in the wind

Blessings for after the Reading of the Megillah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָרַב אֶת רִיבֵנוּ, וְהִדּוּ אֶת דִּינֵנוּ,
וְהַנּוֹקֵם אֶת נִקְמַתֵנוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל אֵיבֵי נַפְשֵׁנוּ, וְהַנִּפְרָע לָנוּ
מִצָּרֵינוּ. בְּרוּךְ אַתָּה יי, הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

Barukh atta Adonai, Eloheinu Melekh HaOlam, harav et riveinu, v'hadan et dineinu, v'hanokeim et
nikmateinu, v'ham'shaleim g'mul l'chol naf'sheinu, v'hanifra lanu mitzareinu. Barukh atta
Adonain, ha'nifra l'amo Yisrael mikol tzareihem, ha'eil ha'moshiyah.

We praise You, Adonai our God, Sovereign of Existence, who hears our plea,
judges our claim, sees that justice is done, and knows that our enemies
themselves will suffer from their hatred in the end. We praise You, Adonai,
Eternal Source of Comfort for the Jewish people, and Source of Salvation for all
the righteous and just of the world.

Wicked, Wicked Man

Oh! once there was a wicked, wicked man,
The Bible calls him Haman.
He lied and lied about the Jews,
Whom he was always blamin'.

Chorus:

Oh, today we'll merry, merry be,
Oh, today we'll merry, merry be,
Oh, today we'll merry, merry be,
And eat some hamantashen.

And Esther was the lovely queen
of old King Ahasuerus;
When Haman said he'd (hurt) us all,
Oh my, how he did scare us.

Chorus

But Mordecai, her cousin bold,
Said: "What a dreadful knave, Sir!"
"Our Esther is a clever queen,
Her people she will save, Sir!"

Chorus

When Esther speaking to the King,
Of Haman's plot did mention,
"Aha," said he, "Oh no, he won't,
I'll spoil his bad intention."

Chorus

The Bible tells how she destroyed
All Haman's plots so clever;
And God preserved the Jews that day,
As God has done forever.

