

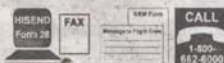
Procedure for Using First Aid Kits



Step	F/A Action
1	Break seal and remove required items.
2	Return any unused items to First Aid Kit.
3	Record use on Message to Flight Crew or ARM form.
4	F/A most involved must submit a report within 24 hours.

A PASSOVER SEDER

Gloves are located in Service Kit, Grab and Go Kit, First Aid Kit, Enhanced Medical Kit, Medical Kit, and AED units on each A/C (except QQ A/C).



NOTE Wear gloves in any first aid or medical situation that may expose you to body fluids (e.g. vomiting, blood, etc.).

Step	F/A Action
1	Offer gloves to any physician, nurse, or passenger who assists with a first aid or medical situation.
2	Dispose of gloves after use.
3	Record use on Message to Flight Crew or ARM form.
4	F/A most involved must submit a report within 24 hours.

GRAB AND GO KIT

The Grab and Go Kit contains protective equipment for situations involving exposure or contact with blood or other body fluids that could contain blood. The Grab and Go Kit assures you will use Universal Precautions, treating any human body fluids as potentially infectious and taking measures to prevent direct contact.

Grab and Go Kit Contents

- Sealed bag containing:
 - 1 pair of gloves
 - Biohazard Fluid Treatment System
 - Scoop
 - Surface disinfectant
 - Antiseptic wipe
 - Black body fluid disposal bag
 - Red Biohazard Bag – for materials visibly contaminated with blood
 - Sealed bag containing:
 - Face mask with visor
 - 1 pair of gloves
 - Protective gown
 - Sharps Containe
 - 2 Pocket Masks, packaged with gloves†
- 1 Some Pocket Masks are not packaged with gloves. In this event, gloves are placed in the Grab and Go Kit in a separate package.

Grab and Go Kit Procedures

Step	F/A Action During Emergency Equipment Check
1	Check for kit's presence and green seal. If not present, notify Cabin Service. Unit will be replaced if time permits.
2	Grab and Go Kit is not a No Go item.

IN PREPARATION FOR A PASSOVER SEDER

Before the Seder do what you would have otherwise were there not going to be a Seder. Know that people everywhere believe in (God) and invoke (God)'s name to justify terrible things. Ask yourself: How do I live in this world? Keep food prep times under 15 minutes when cooking for the Passover, as if they were *coming for you* and you had to get away fast. If you cannot prepare your food quickly, place it in a satchel and go to sleep. Have a burly friend break down your door in the dead of night and attempt to take you away. Evade this friend, grab the satchel, dash from your house, arrive at the Seder.

A Note On Irony:

I have come to believe over many years that irony is a deadly force, fighting against meaning. Are we able we fight against this by using irony itself ironically, cancelling out the death it brings? Is it another postmodern way to avoid responsibility, or a way of infecting dead words with a new kind of vitality? This is for you to decide. Feel free to say "Hence The Irony" after prayers for the sake of nostalgia for past Seders, or to express the irony that by being so "sacreligious" we are having a genuine communal ritual experience, but also feel free to say anything else that you'd like there, much the same way that the word (God) is treated elsewhere.

A Happy Note, Still:

The use of pronouns is still permitted at The Passover Seder.

A Note On This Year's Seder

Any way we can find to live, persevere, struggle against the world we live in must give us enough joy to find strength.

ORDER OF A SEDER

- 1. The First Cup**
- 2. I Feel Dirty**
- 3. Get Green**
- 4. The Second Cup**
- 5. Fragmentation**
- 6. A Passover Story**
- 7. Rebirth**
- 8. Oy! It Would Have Been Enough!**
- 9. We Now Return To A Passover Story**
- 10. Hillel, or Make Your Own Passover Story**
- 11. The Fourth Cup**
- 12. The Festival Meal**

THE FIRST CUP

All read:

Thank you, (God), for providing us this weed. With it we can forget things that we need help forgetting. With it we may gain the necessary critical distance to keep our lives in a sort of order. However, let us not trust in this, for we may not. And the more we smoke it, the smaller the chance we will find this critical distance we are looking for, and the greater the chance that we will spin around in a paranoid, neurotic feedback loop. A paranoid, neurotic feedback loop. A paranoid, neurotic feedback loop. With it, we make pretty things, and think they are much prettier than they actually are. We will try not to smoke it all the time and forget about You, but You have given us pleasure without guilt and for that You have fallen by the wayside. You probably should have had the foresight to make it act in a way that makes You prettier also. Though, on further reflection, there have got to be some people out there who believe this too. So let us say, ('Hence The Irony!')

Leaning on the left side, smoke the joint.

DIRTY, DIRTY, DIRTY

Wash your hands but do not say the blessing.

Fill the second cup.

GET GREEN

The 'master' of the 'house' takes a bit of parsley and dips it in some salt water and distributes it to everyone at the table. Before eating the parsley, say this prayer:

Thank you, (God), for providing us this vegetable. Sorry about fucking up the Earth so badly, but, like, um, we recycled, or at least we tried. And now Bloomberg's going to take that away from us! That billionaire bastard! And let us say, (Hence the Irony!)

THE SECOND CUP

All read:

Thank you, (God), for providing us this wine. With it, we can reduce inhibitions that we may feel around each other. With it we can say things which we may ordinarily never say and do things which we may ordinarily have far too much self-consciousness and dignity to do. Verily, we can both say and do these things and not regret it until the next morning, if we are unfortunate enough to remember them at all. And let us say, (Hence the Irony!)

Drink The Second Cup

FRAGMENTATION

The 'master' of the 'house' breaks the middle matzah in the plate. He leaves half of it there and excuses himself to the bathroom. Maybe he's hiding the other half, and maybe if anyone can find it after the meal has been eaten, they will win a special prize.

Fill the Third Cup

A book says that many years ago the Jews were slaves in Egypt. The book we are reading tonight is a translation of a Haggadah prepared by the Ktav Publishing House in New York City in 1949. That book is a translation of the story of the Exodus in the Bible, a story about Jew-persecution and Jew-flight. This translation is an attempt to reassemble fragments handed down through history and piece them together into something that we can relate to and try to understand.

A book says that many years ago the Jews were slaves in Egypt. Like many other rituals in the tradition Passover celebrates Jewish survival. It is a time to kick back, recline, and inebriate. As the ritual begins we are to imagine ourselves as slaves. Through the recitation of the story, and the unhooking of our consciousness, we are liberated.

A book says that many years ago the Jews were slaves in Egypt. To live in

New York in 2002 is to be dwarfed by information, saturated by advertising, constantly choking back the gag reflex of one's own skepticism. To live in America in 2002 is to watch a government drunk on its own power curtail the rights of its own citizens and oppress the people of the world, economically, culturally, and militarily. This Seder has always been a struggle to create belief in the commodified, homogenized world that we live in. Is this kind of struggle the privilege of those who are able to take their own freedom for granted? If the freedom we celebrate at the end of this ritual is grounded in oppression, how can we claim to be free at all? Is it enough to rewrite the story, to try to take control, or are these only more words? We must strive to be compassionate and understanding in order to be free.

We begin to recite our story of the Jews when the youngest person sitting at the table asks four questions.

THE FOUR QUESTIONS

On all other nights, we may drink, smoke pot, do our homework, watch teevee, recover from another miserable day in capitalism, think, very technically, about cluster bombs, or surf the gleaming roads of the information superhighway, baby. Tonight we sit around a table with a bunch of people who we might or might not know, enacting a ritual which many of us have never participated in before. **Yo, 'sup wit dat?**

On all other nights, we can eat bread if we want to. Tonight we are obligated to eat matzah instead. **Yo, 'sup wit dat?**

On all other nights, most of us would not eat any bitter herbs. Those of us who might would do so without considering them bitter, or even as herbs. Tonight we'll be eating bitter herbs at least once, calling them "bitter herbs," and dipping them into all sorts of shit. **Yo, 'sup wit dat?**

Let's face it, on all other nights, many of us slouch. But tonight we are supposed to recline even if we have good posture, or our chairs are very comfortable. Why the mandatory relaxation? **Yo, 'sup wit dat?**

A PASSOVER STORY

We read this story tonight because the Jews are a hardy race of people who are pretty good at surviving whenever someone tries to kill them. Even now that the Jews live in relative plenty and security, they are not very interested in being killed again. It is ironic, then, not in a recontextual and uplifting way,

but in a bitter and tragic way that the Jews are perpetrating a kind of slavery on others in this day and age.

There are those out there, Douglas Rushkoff and Freud among them, who see the Passover story as not grounded in any historical truth. They feel that it served as a handy metaphor for reaffirming the Jewish tradition and explaining a time in history in which many people converted to Judaism. In this interpretation, the ten plagues (which we will get to soon) represent the pagan gods of the Egyptians, the Jews were never really slaves (except, in a metaphorical way, to said pagan gods), and Moses was an Egyptian. Jay Michaelson says that the Passover story is a different metaphor. Once freed, the Jews are led out of Egypt to wander into the desert for 40 years which serve as a sort of womb for their rebirth. They have no responsibilities, wander aimlessly, and are fed by God. As they receive the 10 commandments from Moses (via God) they are reborn as a civilization.

These interpretations might be more in line with our interpretation of this Passover Seder, as we use the Passover story to craft our own kind of belief in our connections to each other and to humanity in general. And even if not, they're good kibitzing. In biblical times, telling this story was so important that wise old men would sit around and kibitz about when it should be told. They also kibitzed about such things as whether the words 'all the days of your life' meant the days and the nights also. There seemed to be a heavy dispute over the difference between 'The days of your life' and 'All the days of your life.' (The Passover story also included a large digression about Laban The Syrian. To this day, countless numbers of Jews do not understand the importance of Laban The Syrian to the Passover Story.) These arguments became part of the story, forcing you to kibitz in its recitation, opening up a space for dialogue and connection.

There are other fringe benefits to the recitation of a Passover Seder. We affirm our ties, mediated as they may be, to the collective ethnic history that at least some of us share. We also get to say 'delivered us from the house of bondage' a number of times, and to mention Rabbi Jose of Galilee. We can discuss the 'Rod of Moses' and give each other salacious winks.

To help us understand our connection to the Passover Story, we are given four sons to use as models. Is it a coincidence that there are four sons in the Polenberg family? Nobody knows. Each of these four sons asks a different question about the Passover story, and is given an important answer

about belief.

The first son asks, 'Why has God given us these customs?' Give him what he wants, for he affirms the system. Teach him to manipulate it for his benefit. He will earn dope-ass Nike sneakers, a job at Burton-Marsteller, a Miata.

The second son asks, 'So what do you really think of this God thing anyway, and all these rituals where we have to wait so long to eat such weird food? And what's with that stuff in the Windex bottle, anyway?' By saying 'You' instead of 'I,' he makes it clear that his Limp Biskit-grade rebellion will not let him believe in anything that you try to consider real. Tell him he'd have been well fucked back in Ol' Egypt when we were in the house of bondage, and to stick his head back into the MTV. No Air Jordans for the second son.

The third son asks 'Wuzzat?' He's not very bright. Pat him on the head and say 'God brought us out of the house of bondage. Just wait, and you can eat.' Wipe the drizzle off his chin.

The fourth son can't even ask a question. Put words in his mouth for him. Try to make them really good words, even if you aren't a really good person.

Archetypal sons notwithstanding, we figure that something really did happen. It started when the Jews migrated to Egypt, probably because of a drought. They were then enslaved by the Egyptians because, par for the Jewish course, they excelled without becoming assimilated in the society where they lived. We know that they are no longer slaves because we get to sit around and recontextualize the religion, free to the extent that we're free.

What happens is that (God) saves the Jews from Pharoah by visiting these ten plagues on the Egyptians, each worse than the last. This is a good time to point out that there's almost no grief in the Passover ritual. The only time we're supposed to grieve is during our recitation of the plagues. Many Haggadahs don't even bother notifying us that we are supposed to grieve. Instead, they dwell on a kibitz-fest by the rabbis about exactly how many attributes of (God) you could attribute to each plague. The big question: four or five attributes per plague? Either way, the Egyptians were fucked. How many plagues will be visited upon the Jews for playing the role of Pharoah in Israel today?

THE TEN PLAGUES

Spill a drop of wine for each of the plagues

**blood
frogs
vermin
beasts
cattle disease
boils
hail
locusts
darkness
slaying of the first-born**

Sing the ten plagues

DAYENU (OY! IT WOULD HAVE BEEN ENOUGH FOR US!)

(note: 'ghe' will be substituted as a gender-neutral pronoun where 'he' would have been used in olden times. It rhymes with 'twee'. The 'h' is silent.)

If we are going to bother to believe in (God), we should believe that Ghe sure has done a bunch of good stuff for us!

If ghe had brought us out of Egypt

And not drowned the Egyptians at the Red Sea like lemmings,

I

!

If ghe had drowned the Egyptians at the Red Sea like lemmings,

And not let us survive subsequent attempts at genocide,

I

!

If ghe had let us survive subsequent attempts at genocide,

And not let us become exceedingly wealthy in the medical and legal professions,

I

!

If ghe had let us become exceedingly wealthy in the medical and legal professions,

And not allowed us to dominate a corrupt and tawdry

entertainment industry,

|

!

If ghe had allowed us to dominate a corrupt and tawdry
entertainment industry,

And not let us shop at Niketown,

|

!

If ghe had let us shop at Niketown,

***And not let Niketown's success help turn vast swaths of America into
a gigantic mall with cotton candy and MTV and nothingness for every-
one,***

|

!

If ghe had let Niketown's success help turn vast swaths of America into a
gigantic mall with cotton candy and MTV and nothingness for everyone,

***And not let the mallness of America to lull its citizens to sleep while the
IMF and World Bank perpetrated fucked-up neoliberal economics on
most of the world's developing nations,***

|

!

If ghe had let the mallness of America to lull its citizens to sleep while the
IMF and World Bank perpetrated fucked-up neoliberal economics on most
of the world's developing nations,

***And not let us "vote" Dubya and Cheney and Asscraft in the White
House, giving us a far more reactionary, elitist, and heinous government
than we ever could have imagined,***

|

!

If ghe had let us "vote" Dubya and Cheney and Asscraft in the White House,
giving us a far more reactionary, elitist, and heinous government than we
ever could have imagined

***And not let our piece-of-shit warmonger president NOT choke to death
on a pretzel,***

|

!

If ghe had let our piece-of-shit warmonger president NOT choke to death
on a pretzel,

***And not let Enron perpetrate energy and utilities future trading as if
people don't need electricity and water, just the market, man, and
made our government so complicit in its staggering collapse that the***

whole thing isn't even going to help put anybody less venal in power in the future,

I

,

?

REBIRTH

All read:

In previous incarnations of A Passover Seder, we would enact our own death by drinking a suspicious-looking blue liquid out of a windex bottle at this very point. But we have seen enough death and simulations of death for a while. Thank you, (God), for allowing us to live, and persevere, and grow. Instead of simulating our death, let us celebrate our rebirth as more feeling people. Let us try to remain firm in our beliefs, yet open and questioning enough to change them when necessary. And let us say, (Hence The Irony!)

Drink the Third Cup

Fill the Fourth Cup

BACK TO THE ANSWER

The three important symbols of the Passover Meal are...

THE PASSOVER OFFERING

THE MATZAH

THE BITTER HERBS

Point to the Offering:

The Passover Offering reminds us that God gave us a chance to spare our first-born children. It also gives us a convenient name for the holiday. Reputable scientists tell us that God passed over the houses of the Jews which were marked with blood from the offering.

Point to the Matzah:

The Matzah is here to remind us that we had to tear-ass out of Egypt to get the jump on Pharaoh and his posse, who were all saddled up to bust a cap into us. If we had waited for it to rise, we woulda been slaughtered. So no bread, no corn syrup, nuh huh.

Point to the Bitter Herbs:

These bitter herbs are here to remind us that being in slavery sucks. Stick a fistful of those bad boys in your mouth. This year, maybe stick two. And maybe wrap them in an American flag first. Not very pleasant. And even

less pleasant wrapped up in the flag, eh?

BLESSING OVER THE MATZAH

All read:

Thank you, (God), for saving our ass, even if the bread didn't have time to rise. Was that me kibitzing again? I'm sorry. And let us say, 'Hence the Irony.'

BITTER HERBS:

First, combine bitter herbs and charoset on a spoon.

Then, all take their cellphones out of their pockets. All cellphone users should find partners with cellphones, preferably sitting next to them. One of the two partners will turn off their cellphone. The other partner will enter the number of the turned-off cellphone into their cellphone. The group should dial the cellphones in synchronicity. When every phone is connected to a voice mailbox, all recite the prayer into the cellphones.

Thank you, (God), for saving our ass again. We eat the bitter herbs tonight to remember how bad it was before you saved our asses, but temper it with sweetness because we've suffered enough. Let us remember that there are other, more technological kinds of slavery, that it is very easy to be unaware of how enslaved we truly are, and that we can enslave others by doing *nothing but living our own American lifestyles*. And let us say, (Hence the Irony.)

HILLEL, OR, MAKE YOUR OWN PASSOVER STORY

Before the prayer, fill out the Mad Lib

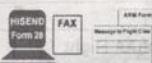
THE FOURTH CUP

If it is warm, walk onto the Union Street Bridge over the Gowanus Canal.

Thank you, (God), for allowing us to live another year, to pursue our hopes and aspirations, to attempt to strive at the edge of our periphery and stride, unafraid, into the void of mystery. We survive, and we remember.

Everyone can either drink their cup or pour it into the canal. Do not be a meshuggah and pour your drink out if we are inside.

THE FESTIVAL MEAL



NOTE

One kit will be on every narrowbody A/C and two kits will be on every widebody A/C.

Step	F/A Action
1	Obtain Grab and Go Kit and break seal.
2	Used hypodermic needles, syringes, and acupuncture needles are to be placed, by the passenger, in the Sharps Container, sharp end first. Used IV needles, tubing, and injectable medicine vials from the EMK should also be placed in the Sharps Container.
3	<p>Snap the lid shut on the Sharps Container and put the container in the red biohazard waste bag.</p> <ul style="list-style-type: none"> The red biohazard bag is used for disposal of the Sharps Container, blood, and bodily fluids contaminated with blood. All other waste may be disposed of in the black waste bag provisioned in the Grab and Go Kit. The black bag may be disposed of in any waste container.
4	<p>Stow the red biohazard waste bag for landing. Use your best judgment when stowing red biohazard waste bag.</p> <p>Do not stow in the following locations:</p> <ul style="list-style-type: none"> In lavatories, locked or unlocked In food service areas In the normal waste compartment with other trash With other emergency equipment
5	<p>Notify the Captain when the red biohazard waste bag is used.</p> <ul style="list-style-type: none"> An authorized biohazard waste disposal company will remove the red biohazard waste bag and Sharps Containers from the A/C in the U.S. Since international destinations do not have biohazard waste disposal agencies, the red biohazard waste bags and Sharps Containers will be removed from the A/C upon arrival in the U.S. The F/A 1/Purser will notify the Agent upon arrival of stowage location of used red biohazard waste bag.
6	Return all unused items to the Grab and Go Kit and return the kit to the designated stowage location.
7	Record use of any contents on Message to Flight Crew or ARM form.
8	F/A most involved must submit a report within 24 hours. The disposal of an insulin syringe by a diabetic passenger need not be reported to the AMR Event Call Center.

Exposure Incident

An exposure incident is contact with eye, mouth, other mucous membrane, non-intact skin, or parenteral (IV or needle), blood or other potentially infectious materials (e.g., semen, vaginal secretions, cerebrospinal fluid, synovial fluid, pleural fluid, pericardial fluid, peritoneal fluid, amniotic fluid, saliva in dental procedures, or any body fluid that is visibly contaminated with blood).

If Exposure Incident Suspected:

An exposure incident occurs when a F/A has come into contact with blood or other potentially infectious materials as described above. To avoid suspected exposure incidents, universal precautions must be followed as an approach to infection control.