



JEWISH SOCIAL SERVICES OF MADISON
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NIRTZAH - THE CONCLUSION

נִירְצָה

The Fourth Cup - The Cup of Acceptance

Leader

As our seder draws to an end, we take up our cups of wine. The redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of G-d, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope.

Together

As it is written: "And I will take you to be my people."

ברוך אתה יי, אלוהינו מלך העולם, בורא פרי הגפן.

Baruch Atah Adonai Eloheinu Melech ha-olam, borei pri hagafen.

We praise you G-d, Sovereign of the Universe,
Creator of the fruit of the vine.

All drink the fourth cup of wine.

Leader

The seder now concludes,
Its rites observed in full,
Its purposes revealed.

Together

This privilege we share will ever be renewed
Until G-d's plan is known in full,
G-d's highest blessing sealed.
Next year in Jerusalem!
Next year, may all be free!

Next year in Jerusalem is ever the hope of our people. Still we affirm that all people will rejoice together in the Zion of love and peace.

L'Shanah HaBa'ah B'Yerushalayim!

לשנה הבאה בירושלים!

All drink the third cup of wine.

WELCOME ELIJAH

Leader

The injustice of this world still brings to mind Elijah who, in defense of justice, challenged power. In many tales from Jewish lore, he reappears to help the weak.

Legend tells us that on Pesach Elijah appears at every seder and sips a little wine from “his” cup. Now let us open the door for Elijah and let us welcome him with this song. As we sing the song of Elijah, we pray that we may soon see fulfilled his hope of a world of freedom and peace for all.

Together

אליהו הנביא אליהו התשבי אליהו הגלעדי
במהרה בימינו יבוא אלינו עם משיח בן דוד

Eliyahu haNavi

Eliyahu haNavi, Eliyahu haTishbee
Eliyahu, Elihayu,
Eliyahu haGiladi

Bim'hayra b'yameynu
Yavo eyleynu
Eem mashiyach ben David
Eem mashiyach ben David

HALLEL

הלל

Together

Halelu, Halelu, Halelu,
Halelu, Halelu, Halelu,
Kol han'shamah t'halel Ya
Haleluya, Haleluya

Praise to the Creator, everything that has breath gives praise.

Leader

Harachaman hu yifarn'seinu b'chavod.

הרחמן הוא יפרנסנו בכבוד.

Sustain us with honorable work.

Together

May the One Who blessed Abraham, Isaac and Jacob,
May the One Who blessed Sarah, Rebecca, Rachel and Leah,
Bless this house, this table and all assembled here,
And so may all our loved ones share our blessing.

Leader

May the One Who brings harmony into the spheres on high bring peace to earth for all humanity.

Together

G-d will give strength unto our people
G-d will bless all people with peace.

עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל אמרו אמן

(sing)

Oseh shalom bim-romav
Hu ya'aseh shalom aleinu
V'al kol Yisrael
V'imru, imru amen

The Third Cup – The Cup of Blessing

Leader

Together we take up the cup of wine, now recalling the third divine promise:

Together

As it is written, "I will redeem you with an outstretched arm."

Together

ברוך אתה יי, אלוהינו מלך העולם, בורא פרי הגפן.
*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei pri hagafen.*

We praise you G-d, Sovereign of the Universe,
Creator of the fruit of the vine.

BAREICH- THANKS FOR DIVINE SUSTENANCE

ברך

Leader

Rabotai n'varech.

Friends, let us say Grace.

רבותי נברך

Together

*Yehi shem Adonai m'vorach
mei'atah v'ad olam.*

The name of the Eternal be
blessed from now unto eternity.

יהי שם יי מברך מעתה ועד ועלם

Leader

*Birshut m'ranan v'rabanan v'rabotai
n'varech Eloheinu she'achalnu mishelo.*

Let us praise G-d of Whose bounty
we have partaken.

ברשות מרנן ורבנן ורבותי נברך
אלהינו שאכלנו משלו

Leader

*B'yom chag hamatzot hazeh zachreinu
bo l'tovah.*

On this Festival of Matzot, inspire us
to goodness.

ביום חג הזה זכרנו בו לטובה

Together

Ufakdeinu bo l'vrachah

On this Day of Liberation, make us a blessing.

ופקדנו בו לברכה

Leader

V'hoshi'einu bo lchayim.

On this Festival of Pesach, preserve us in life.

והושיענו בו לחיים

Together

Harachaman hu yim'loch aleinu l'olam va'ed.

All Merciful, rule over us forever.

הרחמן הוא ימלוך לעולם ועד

Place a bit of horseradish on a piece of matzoh and say the following blessing,

Together

ברוך אתה יי אלוהינו מלך העולם אשר קדשנו במצותיו וציונו על אכילת מרור.

*Baruch Atah Adonai Eloheinu Melech ha-olam asher kid'shanu
b'mitzvotav v'tzivanu al achilat maror.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Who hallows our lives with commandments,
Who has commanded us regarding the eating of maror.

KORECH - EAT THE BITTER HERB
TOGETHER WITH MATZAH

כורך

Leader

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzoh and maror and ate them together, so that he might observe the precept handed down to him, exactly as his father before him: "They shall eat the paschal lamb with matzoh and maror together."

Together

Together they shall be the matzoh of freedom, the maror of slavery.
For in the time of freedom, there is knowledge of servitude.
And in the time of bondage, the hope of redemption.

According to an ancient custom, maror and charoset are eaten between two pieces of matzoh.

SHULCHAN ORECH -
THE MEAL IS SERVED

שולחן עורך

TZAFUN - THE SEARCH
FOR THE HIDDEN AFIKOMAN

צפון

RACHITZAH - WASHING HANDS

רחצה

Leader

ברוך אתה יי אלוהינו מלך העולם אשר קדשנו במצותי וציונו על נטילת ידיים

*Baruch Atah Adonai Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al nitilat yada'im.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Who has commanded us regarding the washing of our hands.

MOTZI, MATZAH, MAROR

מוציא מצה ומרור

Together

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
HaMotzi lechem min ha-aretz.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Who brings forth bread from the earth.

Together

ברוך אתה יי אלהינו

מלך העולם אשר קדשנו במצותיו וציונו על אכילת מצה.

*Baruch Atah Adonai Eloheinu Melech ha-olam asher kid'shanu
b'mitzvotav v'tzivanu al achilat matzoh.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Who hallows our lives with commandments,
Who has commanded us regarding the eating of matzoh.

Eat the matzoh.

V'nomar L'fanav

ונאמר לפניו שירה חדשה הללויה

V'nomar l'fanav

Shirah chadashah (repeat)

Halleluyah

Alternative

Heveinu Shalom Aleichem

Heveinu Shalom Aleichem

Heveinu Shalom Aleichem

Heveinu Shalom Aleichem

Heveinu Shalom, Shalom, Shalom Aleichem

The Second Cup – The Cup of Redemption

Leader

With the second cup of wine we recall the second promise of liberation.

Together

As it is written, "I will deliver you from their bondage..."

Together

ברוך אתה יי אלוהינו מלך העולם , בורא פרי הגפן.

***Baruch Atah Adonai Eloheinu Melech ha-olam,
borei pri hagafen.***

**We praise You G-d, Sovereign of the Universe,
Creator of the fruit of the vine.**

All drink the second cup of wine.

Leader points to the matzoh

Leader

What is the meaning of this matzoh?

Reader

Of old, matzoh was meant to recall that the dough prepared by our people had no time to rise before the final act of redemption. "And they baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves."

Together

To the driven of the earth we link ourselves today as we fulfill the mitzvah, "For seven days shall you eat matzoh, that you may remember your departure from Egypt as long as you live."

Leader points to the maror

Leader

What is the meaning of this maror?

Reader

It was eaten because the Egyptians embittered the lives of our people, as it is written, "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them."

Together

Today as well, wherever slavery remains, Jews taste its bitterness. In every generation, each person should feel as though he himself had gone forth from Egypt, as it is written, "And you shall explain to your child on that day, it is because of what the Lord did for me when I myself, went forth from Egypt."

Wine cups are raised

Together

Therefore, let us rejoice at the wonder of our deliverance
From bondage to freedom,
From agony to joy,
From mourning to festivity,
From darkness to light,
From servitude to redemption
Before G-d let us ever sing a new song.

Leader

How many and wonderful are the favors which G-d has conferred upon us!
 Had He brought us out of Egypt and not fed us in the desert, DAYENU!
 Had He fed us with manna and not ordained the Sabbath, DAYENU!
 Had He ordained 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 led us into Israel, DAYENU!
 Had He led us into Israel and not given us the prophets, DAYENU!

Ilu hotzianu mimitzrayim,

אלו הוציאנו ממצרים

Dayeinu!

דינו

Ilu natan lanu et haShabbat,

אלו נתן לנו את השבת

Dayeinu!

דינו

Ilu natan lanu et haTorah,

אלו נתן לנו את התורה

Dayeinu!

דינו

PESACH, MATZOH, MAROR

פסח מצה מרור

Leader

According to the Mishnah, Rabbi Gamliel said, “Whoever does not consider well the meaning of these three: pesach, matzoh and maror, has not fulfilled the purpose of the seder.”

Leader points to the z'roah or shankbone.

What is the meaning of this pesach?

Reader

In family groups, our people ate the paschal lamb when the Temple was still standing. For them, the pesach was a reminder that G-d “passed over” (pasach) the houses of our fathers in Egypt during the redemption.

Together

In our day, too, we invoke G-d as the guardian of the household of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole household of Israel.

The Ten Plagues

All recite in unison:

Dahm	Blood	דם
Tz'fardeiya	Frogs	צפרדע
Kinim	Lice	כינים
Arov	Beasts	ערוב
Dever	Cattle Pestilence	דבר
Sh'chin	Boils	שחין
Barad	Hail	ברד
Arbeh	Locusts	ארבה
Choshech	Darkness	חושך
Makat B'chorot	Death of the Firstborn	מכת בכורות

Go Down, Moses

Traditional Negro Spiritual

When Israel was in Egypt's land,
Let My people go.
Oppressed so hard they could not stand,
Let My people go.

Go down, Moses
Way down in Egypt's land.
Tell old Pharaoh,
To let My people go.

Leader

The Egyptians dealt ill with us and afflicted us, and laid upon us cruel bondage. And we cried unto the Lord, the G-d of our fathers, and the Lord heard our voice and saw our trouble and our toil and our oppression. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.

All raise their cups of wine

Leader

We praise the G-d Who kept His faith with His people Israel. G-d's promise of redemption in ancient days sustains us now.

Together

For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation, but a Divine Power sustains and delivers us.

All replace their cups untasted.

Leader

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. G-d silenced them and said, "My creatures are perishing and you sing praises!?"

Together

Though we descend from those redeemed from brutal Egypt and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe, as the wine within the cup of joy is lessened when we pour ten drops for the plagues upon Egypt.

Each person spills out a drop of wine from the cup at the mention of each of the plagues, a symbol of regret that the victory had to be purchased through misfortune visited upon G-d's creatures, the Egyptians.

Leader

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these persons, the wise, the wicked, the simple and the one who does not know how to ask, reappear in various guises. To this day, their questions must be pondered and answers sought, the story given life and meaning.

It is well for all of us, whether young or old, to consider how G-d's help has been our strength and our support through ages of trial and persecution. Ever since He called our father Abraham from the bondage of idolatry to His service of truth, He has been our protector. For not in one country alone, nor in one age have violent men risen up against us, but in every generation in every land, tyrants have sought to destroy us and the Holy One, blessed be He, has delivered us from their hands.

The Torah recounts the early history of the Jewish people. It describes how G-d commanded Abraham to leave his country and his father's house and to go to the land of Canaan where he would become the founder of "a great nation." Abraham obeyed God's command and journeyed to Canaan. There G-d blessed him and his family. His son was Isaac and his grandson was Jacob, and it was Jacob who went down to Egypt.

Lechi Lach (Take Yourself and Go)

Debbie Friedman

Lechi lach, to a land that I will show you
Lech lecha, to a place you do not know.
Lechi lach, on your journey I will bless you.
And you shall be a blessing,
Lechi lach.

Lechi lach, and I shall make your name great.
Lech lecha, and all shall praise your name.
Lechi lach, to a land that I will show you.
L'simchat chayim, l'simchat chayim, l'simchat chayim
Lechi lach.

Leader

Why did Jacob journey to Egypt? Because Joseph his son had become prime minister to Pharaoh, king of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. Then Joseph gave his father and his brethren a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen and they were fruitful and multiplied exceedingly.

Joseph died, and all his brothers, and all that generation. Now there arose a new king over Egypt, who had not known Joseph. And he said to his people, "Behold, the people of the children of Israel are too many too mighty for us; come, let us deal wisely with them, lest they multiply and it comes to pass, that if there be a war, they join themselves unto our enemies and fight against us." Therefore Pharaoh set over them taskmasters to afflict them with burdens. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread abroad.

The Four Children

Leader

Four times the Torah bids us tell our children of the Exodus from Egypt. Four times the Torah repeats: “And you shall tell your child on that day...” From this our tradition infers that there are different kinds of people. To each we respond in a different manner, according to the question, the situation and the need.

Reader

The Wise Child:

The wise child loves Passover. He is eager to celebrate the holiday and he asks his parents, “What are the decrees, statutes and laws which the Lord our G-d has commanded concerning Passover?” He must be told all that there is to know about the beautiful customs and observances of the festival. Then you must point out to him that they have meaning too as the beloved symbols of a great and noble ideal – the ideal of freedom for all people.

Reader

The Wicked Child:

The wicked child is scornful and irreverent. She does not feel as though she is part of this whole celebration. She asks her parents in a mocking spirit, “What does the service mean to you?” “To you,” she says, as though she were an outsider and had no part in it. She should be scolded and told, “It is because of what G-d did to me when I went out of Egypt. To me, not to you! If you had been there, you would not have deserved to go forth.”

Reader

The Innocent Child:

The simple child is naïve and innocent. He would like to know what Passover is all about, but he is shy so he says merely, “What is this?” He should be told, “With a strong hand the Lord brought us forth from Egypt out of the house of bondage.”

Reader

The Child Who Does Not Know How to Ask:

This child does not realize that something unusual is going on. Therefore she must be introduced to the story and its celebration in a simple and clear fashion. As the Torah explains, “This is because of what the Lord did for me when I went forth from Egypt.”

MAGID-THE NARRATION

מגיד

Leader

There are many questions; now we begin to answer. We eat matzoh because, when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.

At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.

At the Seder, we dip food twice: the parsley in salt water and the bitter herbs in charoset.

As a sign of freedom, we lean to the left when we partake of wine and the symbolic food. In antiquity, slaves ate hurriedly, standing or squatting on the ground while royalty, nobility and the wealthy in Egypt, Persia, Rome and other empires dined on couches. To indicate that the ancient Israelites were now free, they, too, reclined while eating. Since it is impractical for each person to have a dining couch, the Leader is provided with pillows on which to lean and the rest lean to the left when drinking the wine and eating the matzoh.

Leader

Our history moves from slavery toward freedom.

Our narration begins with degradation and rises to dignity.

Our service opens with the rule of evil and advances toward the kingdom of G-d.

This is our theme:

Together

We were slaves to Pharaoh in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One, praised be He, delivered our people from Egypt, then we, our children and our children's children would still be enslaved.

Avadim Hayinu

Avadim hayinu, hayinu, ata benei chorin benei chorin
Avadim hayinu ata, ata benei chorin benei chorin

עבדים היינו עתה בני חורין

We were slaves to Pharaoh in Egypt – now we are free.

Leader

Therefore, even if all of us were wise, all of us were people of understanding, all of us were learned in Torah it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

The Four Questions

מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כלו מצה.
שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה כלו מרור.
שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים.
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה כלנו מסבין.

Mah nishtanah, ha-laylah ha-zeh, mi-kol ha-leylot?

She-b'chol ha-leylot anu ochlin chameytz u-matzah, ha-laylah ha-zeh, kulo matzah.

She-b'chol ha-leylot anu ochlin sh'ar y'rakot, ha-laylah ha-zeh, maror.

She-b'chol ha-leylot eyn anu matbilin afilu pa'am achat, ha-laylah ha-zeh, shtey fe'amim.

She-b'chol ha-leylot anu ochlin beyn yoshvin u-veyn m'subin, ha-laylah ha-zeh, kulanu m'subin.

Reader

Why is this night different from all other nights?

On all other nights we may eat either leavened or unleavened bread, but on this night, only unleavened bread.

On all other nights we eat all kinds of herbs, but on this night we eat especially bitter herbs.

On all other nights we need not even dip our herbs once in any condiment, but on this night we dip herbs twice.

On all other nights we eat either sitting or reclining, but on this night we recline.

YACHATZ - DIVIDING THE MIDDLE MATZOH IN TWO

יחצ

Leader

Now I break the middle matzoh and conceal one-half as the afikomen. Later we will share it, as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

Together

This is the bread of affliction,
The poor bread which our fathers ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in want share the hope of Passover.
As we celebrate here,
We join with our people everywhere.
This year we celebrate here,
Next year in the land of Israel.
Now we are all still bondsmen,
Next year may all be free.

Ha'lachma, ha'lachma anya,
Dee achalu, achalu avhatanah,
B'ar'ah, b'ar'ah d'mitzrayim (2)
Kol dichfin yaytay v'yachol
Kol ditzrich yatay v'yifsach.
Hashatah hachah l'shatah d'atyah
B'ar'ah d'yisrael.
Hashatah avday l'shatah d'atyah
B'nay chorin.

הא-לחמא עניא די-אכלו אבהתנא בארעא דמצרים
כל-דכפין ייתי וייכול כל-דצריך ייתי ויפסח
השתא הכא לשתא דאתיה בארעא דישראל
השתא עבדי לשתא דאתיה בני חורין

URCHATZ - WASH THE HANDS

ורחץ

Leader

The second ceremony of the seder is Ur'chatz, washing of the hands. This is a symbolic act of purification, which precedes our participation in this religious service.

KARPAS - EATING A GREEN VEGETABLE

כרפס

Leader

The third ceremony is partaking of the karpas. We now dip this green fruit of the earth into salt water, as we recite together:

Together

In partaking of this fruit of the earth, we give thanks to G-d for all His bounties. We also recall that our forefathers were tillers of the soil who were ever grateful for the earth's produce. In tasting of the salt water we are asked to remember the tears which our ancestors shed while suffering the tortures of slavery. May our gratitude for the blessings which we enjoy help to soften the pain of sorrow and convert tears to joy and appreciation.

Together

ברוך אתה יי אלוהינו מלך העולם בורא פרי האדמה

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei pri ha'adamah.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Creator of the fruit of the earth.

Dip the karpas in salt water and eat it.

The First Cup ~ The Cup of Sanctification

Leader

Our story tells us that in diverse ways, with different words, G-d gave promises of freedom to our people. With cups of wine we recall each one of them, as now, the first:

Together

I am the Lord and I will free you from the burdens of the Egyptians.

Leader

We take up the Kiddush cup and proclaim the holiness of this Day of Deliverance.

Reader

ברוך אתה יי אלוהינו מלך העולם , בורא פרי הגפן.

Baruch Atah Adonai Eloheinu Melech ha-olam, borei pri hagafen.

We praise you G-d, Sovereign of the Universe,
Creator of the fruit of the vine.

Together

We praise you G-d, Sovereign of the Universe. You have called us for service from among the peoples, and have hallowed our lives with commandments. In love You have given us festivals for rejoicing, seasons of celebration, the Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, O Lord our G-d, who gave us this joyful heritage and Who sanctifies Israel and the festivals.

Together

ברוך אתה יי אלוהינו מלך העולם שהחינו וקיימנו והגיענו לזמן הזה

*Baruch Atah Adonai Eloheinu Melech ha-olam,
she-he-chiyanu v'kimanu v'higianu lazman hazeh*

We praise You, O Lord our G-d,
Sovereign of the Universe, Who has kept us in life,
sustained us and brought us to this festive season.

All drink the first cup of wine.

KADESH: SANCTIFICATION OF THE DAY

קדש

Leader

Now in the presence of loved ones and friends,
Before us the emblems of festive rejoicing,
We gather for our sacred celebration.
With the household of Israel, our elders and young ones,
Linking and bonding the past with the future,
We heed once again the divine call to service.
Living our story that is told for all peoples,
Whose shining conclusion is yet to unfold,
We gather to observe the Passover,
As it is written:

Together

You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.

Leader

We assemble in fulfillment of the mitzvah:

Together

Remember the day on which you went forth from Egypt, from the house of bondage and how the Lord freed you with a mighty hand.

Lighting the Festival Candles

Reader

In praising G-d we say that all life is sacred.
In kindling festive lights we preserve life's sanctity.
With every holy light we kindle,
The world is brightened to a higher harmony.
We praise You, G-d, Majestic Sovereign of all life,
Who hallows our lives with commandments
And bids us kindle festive holy lights.

The candles are lit as the blessing is recited or chanted

Reader

ברוך אתה יי אלוהינו מלך העולם
אשר קדשנו במצותיו וציונו להדליק נר של יום טוב.

*Baruch Atah Adonai Eloheinu Melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik neur shel Yom Tov.*

We praise You, O Lord our G-d, Sovereign of the Universe,
Who has commanded us to kindle the holiday lights.

Order of the Passover Seder

סימנים לסדר של פסח

Kadesh	קדש	Kiddush blessing, first cup of wine
Urchatz	ורחץ	Wash the hands, without the blessing
Karpas	כרפס	Dip the vegetable in salt water
Yachatz	יחץ	Break the matzo
Magid	מגיד	Tell the story
Rachtzah	רחצה	Wash the hands, with the blessing
Motzi Matzo	מוציא מצה	Bless the bread products and matzo
Maror	מרור	Eat the maror
Koreich	כורך	Eat the sandwich made of matzo and maror
Schulchan Oreich	שולחן עורך	Serve the holiday meal
Tzafun	צפון	Eat the afikomen
Bareich	ברך	Sing the blessing after the meal, third cup of wine
Hallel	הלל	Recite Hallel, fourth cup of wine
Nirtzah	נירצה	Conclusion

Jewish Social Services of Madison

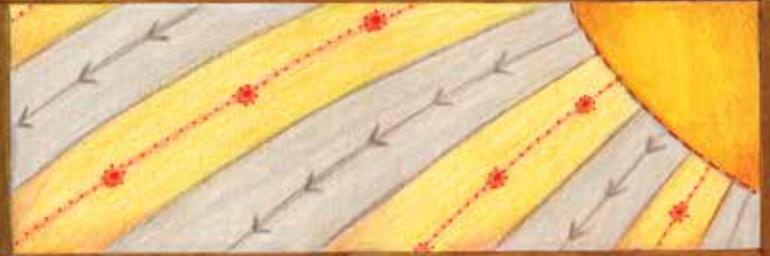
Passover Haggadah

הגדה של פסח

This Haggadah was prepared for the Senior Passover seders held by Jewish Social Services of Madison, WI. It was organized with our participants in mind. Several sources were used, including a Hagaddah originally prepared by Rabbi Cary D. Kozberg, Director of Rabbinical and Pastoral Services at Wexner Heritage Village in Columbus, Ohio. Rabbi Kozberg used several sources to arrange the text: "A Passover Haggadah," edited by Rabbi Herbert Bronstein, "The Hagaddah of the Jewish Home for the Elderly of Fairfield County, Connecticut," and "The Passover Haggadah," edited by Rabbi Nathan Goldberg. JSS consulted several online sources for the Hebrew text.

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פסח



וכל המרבה לספר ביציאת מצרים
הרי זה משובח

