

ONETABLE 

PASSOVER



Seder Guide

5784 | 2024

BASED ON A GUIDE MADE IN COLLABORATION WITH:
REPAIR THE WORLD CHICAGO, BASE CHICAGO, YLD, AND ONETABLE

WELCOME

Order of the Seder

Seder means “order,” and traditionally, we begin our Seder by singing exactly what we plan to do: bless, wash, dip the veggies, break the matzah, etc. At times the rigidness of order can feel confining or even boring, but in times when our world is out of sorts, there is comfort in knowing we are doing something that our ancestors have done for centuries.

In 2024, we have three nights to invite, welcome, and celebrate together with the Passover Seders on April 22 + April 23 and Passover Shabbat dinner on April 26.

Jewish tradition offers two reasons for celebrating Shabbat. It’s an invitation to rest after the work of creation all week long and a reminder of our liberation from slavery in Egypt. The essence of any Passover Seder is that liberation story. We gather around our tables to dine together, reflect on a history from thousands of years ago, and think about the freedoms (and struggles) of today.

This year we are leaning into our core value of Welcoming Guests – consider welcoming those to your dinner that you might otherwise not have! What does radical hospitality mean to you during this time?

We’ve pulled together resources and inspiration to make your Seder a night to truly savor.

Kiddush



In the Passover Seder, wine is an essential part of the service and there are four distinct places where participants bless the wine throughout. The first glass of wine, or *kiddush*, is at the beginning of the Seder, and sets the tone of what is to come throughout the evening. Wine symbolizes freedom! And the four cups of wine symbolize the liberation of the Jewish people from bondage in Egypt. For this abridged Haggadah, only one glass of wine is needed. Raise your glass of wine and say the following blessing together.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech ha'Olam, borei p'ri hagafen.

Blessed is the Oneness that creates the fruit of the vine.

URCHATZ & RACHTZAH

Washing Hands



Twice during the Seder we wash our hands: first before *karpas* (veggies), and later before *motzi matzah* (blessing over the *matzah* or unleavened flatbread traditionally used on Passover). The first washing has no blessing, and the second blessing has the traditional hand washing blessing: *Al netilat yadayim*. Notice that both hand washings immediately proceed food consumption. Even the ancients understood that eating food requires some sanitary measure. Therefore, we wash before the *karpas* veggies, which serve as an appetizer to hold our appetite through the long Seder. The actual meal will follow the blessing over the matzah, because in Jewish tradition, meals officially commence with the breaking of the bread, or in our case the matzah! Therefore, we wash with a blessing so that we can bless the matzah and kick off the long-awaited feast.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch Atah Adonai Eloheinu Melech ha'olam
asher kidshanu b'mitzvotav vitzivanu al netilat yadayim.*

Blessed is the Oneness who makes us holy through
our actions and honors us as we raise up our hands.

KARPAS AND THE Seder Plate



The Seder plate holds all of the items that will be used throughout the Passover Seder and is the focal point of the entire ritual. Each item represents different pieces of the Exodus story and the items also allow for a complete sensory and interactive experience.

The Seder plate includes:

- Karpas** (כַּרְפָּס) green vegetable, most often parsley
- Haroset** (חֲרוֹסֶת) sweet fruit paste symbolizing mortar
- Maror** (מָרוֹר) bitter herb
- Hazeret** (חֲזֵרֶת) second bitter herb
- Zeroa** (זֵרוּעַ) shank bone or beet (veggie option)
- Beitzah** (בֵּיצָה) egg

(CONTINUED ON NEXT PAGE)

Many contemporary Jews add additional items to the Seder plate to symbolize modern struggles for liberation. One common item is an orange, which honors those whom Jewish communities have not traditionally recognized, including women and people who are transgender, nonbinary, and queer. The orange symbolizes the fruitfulness that these communities bring to Jewish life. Some Jews place an olive on the Seder plate to signal hope for peace between Israelis and Palestinians.



Some place Miriam's Cup, a cup of water, on the table to honor women. A banana addition symbolizes support for refugees, and an acorn acknowledges indigenous land. Cocoa or coffee beans acknowledge forced labor that still happens around the world.

Karpas comes from the Greek word *karpos*, meaning "fruit of the soil." Usually Karpas comes in the form of parsley. Now, we dip our green vegetables into salt water, a symbol of the tears of our ancestors and of the present day injustices that bring so many in this world to tears. Together, we recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

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

Blessed is the Oneness who creates the fruit of the earth.

SOURCE: [MYJEWISHLEARNING.COM/ARTICLE/THE-SEDER-PLATE](https://myjewishlearning.com/article/the-seder-plate)

Yachatz



Break the middle matzah and hide half of it for the afikomen, to find and collect a reward at the end of the Seder.

Passover Story



The Passover story chronicles the Israelites' exodus from slavery in Egypt. It celebrates the movement from oppression to liberation and our belief that tyranny can be thwarted and justice can prevail. Around the world today, courageous people are making similar journeys—leaving behind violence, poverty and persecution and seeking security, freedom, prosperity and peace. Consider stories of those who have transitioned from incarceration to freedom, stories of immigration and those who have gone from oppression to liberation. Or, for a lighter take on the Passover story, consider watching *The Prince of Egypt*!

Ten Plagues

We now arrive to the ten plagues, the disasters inflicted on Egypt in an effort to force Pharaoh to free the Israelites from slavery. Today, there are many plagues that impact marginalized and disproportionately impacted communities. Consider a few of the below and talk through additional modern-day plagues.

Unsafe Living Conditions

Access to safe housing is a human right, but limited affordable housing options force thousands of individuals to shelter in unsafe conditions.

Displacement

In this past year, millions of people have fled violence and instability in their homes in Ukraine, Syria, Venezuela, Afghanistan, and South Sudan, just to name a few.

Spread of Violence and War

War and violence continue to grow and spread across the globe. We pray for a world where everyone lives under safe conditions without the threat of violence or ongoing war.

Food Insecurity

Hunger can precede houselessness as many who are housing-insecure must decide between paying for housing or groceries.

Climate Justice

Climate change has led to more severe weather, causing an outsized impact on those forced to withstand snowstorms or heat waves without shelter.

Economic Justice

Employers often ask for an address before offering a job, and not having a permanent address can cut off income sources for individuals experiencing houselessness.

Mental Health

Acceptance is not always the norm. As a result, LGBTQ+ houseless youth represent 40% of the houseless youth population, and as many as 60% are likely to attempt suicide.

Dayenu



Dayenu literally means "enough." This piece of the Seder uplifts and celebrates all the incredible and wondrous acts that the Divine performed for the Israelites to escape from Egypt and find themselves en route to a world of their own creation.

Dayenu is an opportunity to sit and be grateful for the things that have gotten us to this moment. What incredible acts have we witnessed to get us all here to enjoy this Seder together? Whether they are divine or human-inspired, take this moment – one of reflection and joy – after the plagues to savor the stories that make us as Jews and the moments that make up our lives and our narrative.

Motzi Matzah, Maror & Korech Blessings



During this part of the seder, we construct and eat the “Hillel Sandwich,” which combines the sweetness of charoset and the bitterness of the maror with matzah – the bread of affliction and of freedom.

Combining all these elements at this junction in the meal represents our transition from slavery to freedom, combining the bitter with the sweet and the narrow with the expansive.

H A L L E L

Song of the Seder

Song can be an expression of faith and spirit. The Seder is coming to a close and the sound of songs celebrates what the ancient Israelites endured on their journey from bondage to liberation. *Hallel* is the song of the Seder, the moment where celebration and faith are expressed through joyous music that commemorates all that was experienced. *Hallel* comprises a group of Psalms traditionally sung on Passover, Shavuot, and Sukkot. If you wish, to recognize the many moments of redemption, you can sing or read *Pitchu Li*:

פְּתַחוּ לִי נְשֵׁי־צֶדֶק אֲבֹא בָם אֹדֶה יְהוָה.

Pitchu li sha'arei tzedek avo vam odeh Yah.

*Open for me the gates of righteousness
that I may enter them and praise God.*

Open up the gates of freedom

Open them to those in need of safety and protection.

Open up the gates of mercy.

*Open them to those who forget that we were once
strangers in the land of Egypt, the narrow place.*

Open up the gates of justice.

*Open them to those who remember that
we know the soul of the stranger.*

Open up the gates of righteousness.

*Open them to those who walk hand-in-hand and
heart-to-heart with today's refugees and asylum seekers.*

Together, we will find the path to freedom.

Next Year in Peace



Traditionally, we end the Seder by saying "B'Shana Haba'ah b'Yerushalayim" or "Next Year in Jerusalem." This phrase has a number of interpretations, from the metaphorical Jerusalem which represents wholeness, peace, and serenity, to considering the completion of the Israelites' exodus from Egypt to Israel, to longing for the time when the Temple in Jerusalem will be rebuilt. This year, we hope for next year in peace, wherever it may find us.