

ONETABLE 

# PASSOVER



## Passover Shabbat

A ONETABLE GUIDE

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This year, Shabbat falls on the fifth night of Passover, and while it is not a Seder, it is still a special Shabbat. We invite you to elevate it with some added Passover elements.

Celebrating Shabbat during Passover is an invitation to let go of (what might have been a very busy) week and infuse this Shabbat with the special energy of freedom and the Exodus. When we celebrate Shabbat every week, we are welcoming in a taste of the world to come (*olam ha'ba*). On this special Shabbat, we get to combine forces with the incredibly powerful Exodus narrative and imagine a truly redemptive and free world.

With light, wine, and matzah, we recognize where we have come from and where we are and imagine where we should be going - dreaming up a better future for ourselves and for others.

# Light



Lighting Shabbat candles symbolizes the last act of the work week and connects us to passages in the Torah, the Hebrew Bible, that remind us to keep and remember Shabbat.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch Atah Adonai Eloheinu Melech ha'olam asher kidshanu  
b'mitzvotav vitzivanu l'hadlik ner shel Shabbat..*

Blessed is the Oneness that makes us holy through commandments  
and commands us to kindle the light of Shabbat.

# Wine



Kiddush is a portal that sanctifies the special time of Shabbat. We bless the wine (or grape juice), we bless the season, and we remember: We are partners in the ongoing miracle of creation and recreation, building a better world week after week, year after year.



## OPTION 1: FULL SHABBAT FESTIVAL KIDDUSH

There was evening and there was morning, the sixth day. And the heavens and earth and all their components were completed. God completed by the seventh day the work that God had done, and God rested on the seventh day from all of the work that God had done. God blessed the seventh day and made it holy, for on it God rested from all of the work that God had done.

Attention, my friends:

Blessed is the creator of the fruit of the vine. Amen.

Blessed is the One who has lifted us up by deed and by language and whose mitzvot sanctify our lives. You have given us in love, Shabbat as a day of rest, appointed times for celebration, joyful feasts and festive seasons, this Shabbat and the festival of matzot, the season of our freedom, in love as a holy gathering and as a living reminder of our exodus from Egypt. For You have lifted us up and given us as a heritage Shabbat and Your holy festivals in love and favor, in joy and gladness. Blessed is the One who sanctifies Shabbat, the people Israel, and the festive seasons. Amen.

## PRO TIP

It is customary to say \*amen\* at the conclusion of a blessing. In Hebrew, amen is a confirmation; meaning literally "truly;" saying it completes the blessing, acknowledging its impact, and allowing everyone to participate in the ritual.

וְיִהי עֶרֶב וְיִהי בֹקֶר יוֹם הַשְּׁשִׁי.  
וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.  
וְיִכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה  
וְיִשְׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה.  
וְיִבְרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וְיִקְדֹּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.  
סִבְרֵי חֲבֵרֵי

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם וְרוֹמְמָנוּ מְכַל לְשׁוֹן וְקִדְּשָׁנוּ  
בְּמִצְוֹתָיו  
וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשׁוֹן אֶת  
יוֹם הַשְּׁבֻת הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתְנוּ בְּאַהֲבָה מְקַרָּא קִדְּשׁ זִכְרֵ לְיִצְיָאֵת  
מִצְרָיִם. כִּי בְנוֹ בְּחִרְתָּ וְאוֹתְנוּ קִדְּשָׁתָּ מְכַל הָעַמִּים וְשֻׁבַת וּמוֹעֲדֵי קִדְּשָׁךְ בְּאַהֲבָה וּבְרַצוֹן  
בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ.  
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבֻת וְיִשְׂרָאֵל וְהַזְּמַנִּים.

Va'yih erev va'yih boker yom ha'shishi  
Va'yichulu ha'shamayim va'ha'aretz v'chol tziva'am.  
Va'yichal Elohim ba'yom ha'shivi'i milachto asher asah  
va'yishbot ba'yom ha'shivi'i mi'kol milachto asher asah.  
Va'yivarech Elohim et yom ha'shivi'i va'yikadesh oto  
ki vo shavat mi'kol melachto asher bara Elohim la'asot.

Savri chaverai:

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri ha'gafen. Amen.  
Baruch Atah Adonai Eloheinu Melech ha'olam asher bachar banu mi'kol am  
v'rom'manu mi'kol lashon v'kidshanu b'mitzvotav.  
Va'titen lanu Adonai Eloheinu b'ahavah Shabbatot limnucha u'moadim  
l'simchah chagim uz'manim li'sason et yom ha'Shabbat ha'zeh v'et yom Chag  
ha'Matzot ha'zeh  
zman cheiruteinu b'ahavah mikra kodesh zecheh litziat Mitzrayim  
ki vanu vacharta v'otanu kidashta mi'kol ha'amim v'Shabbat u'moadei  
kodshecha b'ahavah uv'ratzon b'simchah uv'sason hin'chaltanu.  
Baruch Atah Adonai mikadesh ha'Shabbat v'Yisrael v'ha'zmanim. Amen.

**Conclude with Shehecheyanu:**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch Atah Adonai Eloheinu Melech ha'olam shehecheyanu v'kiyamanu  
v'higianu lazman ha'zeh.

**From here, the meal continues at your own pace. The unleavened matzah, which is uncovered and blessed during motzi, replaces challah at your table.**



## OPTION 2: ABBREVIATED SHABBAT FESTIVAL KIDDUSH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.  
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל וְהַזְמַנִּים.

*Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri ha'gafen.  
Baruch Atah Adonai mikadesh ha'Shabbat v'Yisrael v'hazmanim.*

*Blessed is the creator of the fruit of the vine.  
Blessed is the One who sanctifies Shabbat, the people Israel, and the festive seasons.*

### PRO TIP

The Shehecheyanu is recited when you experience something for the first time each year and want to give thanks for the moment.

**Conclude with Shehecheyanu:**

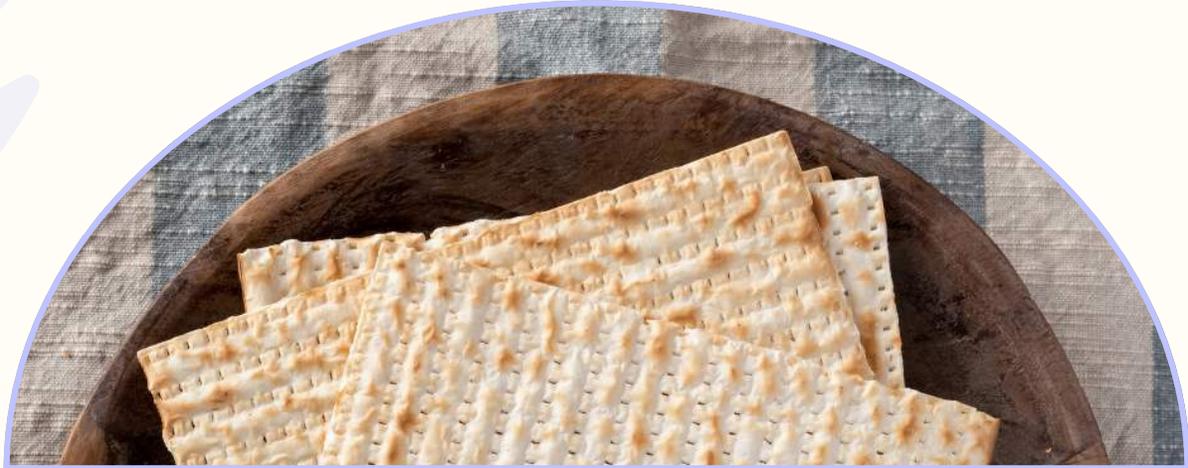
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

*Baruch Atah Adonai Eloheinu Melech ha'olam shehecheyanu v'kiyamanu  
v'higianu lazman ha'zeh.*

*Blessed are You, Infinite One, who sustains us, lifts us up, and enables us  
to reach this season.*

**From here, the meal continues at your own pace. The unleavened matzah, which is uncovered and blessed during motzi, replaces challah at your table.**

# Matzah



Blessing matzah (the unleavened bread that replaces challah this week) is a way to acknowledge our interconnectedness, our dependence on each other for the necessities that enrich our daily lives.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִי  
לֶחֶם מִן הָאָרֶץ.

*Baruch Atah Adonai Eloheinu melech ha'olam ha'motzi  
lechem min ha'aretz.*

*Blessed is the One who brings forth bread  
from the earth.*

# Gratitude

AT THE END OF THE MEAL



וְאַכְלֵתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ.

*V'achalta v'savata u'varachta.*

When you have eaten and are satisfied, bless.

— Deuteronomy 8:10

It's a remarkable thing that Jewish tradition seeks to inspire us to be present before we eat, and all the more so that we are then directed to acknowledge our gratitude after we eat, not for the food itself, but for the incredible feeling of being full. At this time, perhaps more than any other, the notion of being sated is powerful. What does it mean to truly be fulfilled? In Hebrew, the root of the word for fulfillment – to be whole, to be complete – is shalem, the same as the root for the word shalom which means peace. May we find peace, a whole and complete peace. May we be fulfilled, not only by our food, but by our family and friends no matter how far they feel, and by our actions and our words.

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעֵלְמָא מְרִיחַ דְהַאי פִּיתָא.

*Brich rachamana malka d'alma marei d'hai pita.*

*We are blessed with compassion by the One who sustains us with bread.*



# Ma Nishtanah 5784

## 4 QUESTIONS FOR PASSOVER THIS YEAR

On Passover, we ask four questions to understand what makes Passover and the nights of the Seder unique from the rest of the year. Traditionally, the youngest person in attendance is given the honor of asking the questions. Consider asking your table who is the “youngest” at different things - like who has lived in your city for the shortest amount of time? Here are four reframed question topics for your table this year:

## 4 QUESTIONS FOR PASSOVER THIS YEAR

1

We eat matzah as a symbol to remember both affliction and freedom. This flat, cracker-like bread is all the Jews were able to prepare before they could flee Egypt. How does it feel at this moment in Jewish history to recall another precarious story from Jewish history? What sustains you in the way that matzah sustained the Jews of the Exodus? When you eat matzah and participate in a Seder, does it make you feel part of a greater narrative or story?

2

It may feel out of place entering this metaphorical journey of freedom when many of us have our eyes, minds, and hearts centered on Israel and Gaza rather than Egypt. We eat bitter herbs to remind us of the bitter life the Jewish people experienced as slaves. What might it mean to have these bitter herbs represent the hostages and the Palestinians? Does it make the Passover story feel more or less resonant to you?

3

When we dip parsley into saltwater, the parsley symbolizes spring and new life, while the saltwater reminds us of the tears of our Jewish ancestors. When we dip, we remember the pain of the past and the hope of a new future simultaneously. Are you able to feel hopeful during this Passover season? What rituals help ground you and keep a positive outlook towards the future?

4

On all nights, we eat sitting upright or reclining, and on this night, we are prompted to recline throughout the meal. This reclining is designed to make us more receptive to the lessons and stories of the Seder. How might you bring this ritual receptivity into the rest of the year? What lessons and inspiration can you draw from the Seder and bring into Shabbat?

## PASSOVER SHABBAT

# Reflections

Tonight, we get to celebrate **both** Shabbat and Passover! Passover asks us to use ritual to retell one of our most foundational stories: the Israelites' exodus from Egypt to the land of Israel. In Hebrew, the word for Egypt is *mitzrayim*, which means a narrow place. The story of Passover is also a metaphorical journey from a place of constriction and narrowness to a place of expanse and openness, from existing in a world created by others to co-creating a world for ourselves.

The Shabbat of Passover is the **perfect** time to lean into this metaphor. Shabbat is a special invitation, week after week, to inhabit openness and expansiveness. Shabbat is an opportunity to continue the acts of creation and envision the world as it should be or as it's meant to be. When the Israelites left Egypt, they had this opportunity to come together as a community and create a new world for themselves.

With that in mind, consider asking around your Passover Shabbat dinner tonight:  
:

- What does *mitzrayim*, a narrow place, represent for you? How can you use Shabbat as a respite from this narrowness week after week?
- How does the Passover story connect to your Shabbat practice? How might participating in a highly ritualized Seder impact the way you think about and host Shabbat dinner?
- Could Shabbat represent the freedom that we celebrate in the Passover story?
- What's one aspect of the Seder that you might want to consider incorporating into your Shabbat practice each week – singing, more symbolic foods, inviting more guests?