

Kiddush

for Rosh Hashana Night

Fill a cup of wine or grape juice and recite standing:

ON SHABBAT BEGIN HERE:

The sixth day. The heavens and the earth and all their hosts were completed. And G-d finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And G-d blessed the Seventh Day and made it holy, for on it He rested from all His work which G-d created to function.

ON OTHER NIGHTS BEGIN HERE:

Glance at the wine and say: Attention, my masters! Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the vine. [Others answer: Amen]

ON SHABBAT ADD THE WORDS IN PARENTHESES:

Blessed are You, Lord our G-d, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, Lord our G-d, have given us in love (this Shabbat day and) this Day of Remembrance, the festival of holy assembly, a day for (the remembrance of) sounding the shofar, (in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You Lord, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance. [Others answer: Amen]

WHEN ROSH HASHANA OCCURS ON SATURDAY NIGHT ADD THE FOLLOWING:

Blessed are You, Lord our G-d, King of the universe, who created the lights of fire. [All answer: Amen]
Glance at the festival lights, then continue:
Blessed are You, Lord our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You Lord, who makes a distinction between holy and holy. [Others answer: Amen]

ON ALL NIGHTS CONCLUDE WITH:

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. [Others answer: Amen]



On Shabbat, begin here.

יום הששי: וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ, כִּי בּוֹ שָׁבַת
מְכַל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

On weeknights, begin here.

When making Kiddush over bread, say:

סְבִרֵי מֶרְנָן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן
הָאָרֶץ: (אָמֵן)

When making Kiddush over wine,
glance at the wine and say:

סְבִרֵי מֶרְנָן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
(אָמֵן)

On Shabbat, add the words in shaded parentheses.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם, וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן
לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיעִי הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן
הַזֶּה, אֶת יוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה, יוֹם (וְזִכְרוֹן) תְּרוּעָה
(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ, זִכֵּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרָתְ
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְדִבַּרְתָּ מִלִּבְּנוּ אִמָּת וְקִים לְעַד.
בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבִיעִי) יִשְׂרָאֵל
יוֹם הַזְכָּרוֹן: (אָמֵן)

When Rosh Hashanah occurs on Saturday night, add the following:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
(אָמֵן)

Glance at the festival lights, then continue:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשִׁשָּׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קִדְּשַׁת שְׁבִיעִית לְקִדְּשַׁת יוֹם
טוֹב הַבְּדִלָּה, וְאֶת יוֹם הַשְּׁבִיעִי מִשִּׁשָּׁת יְמֵי הַמַּעֲשֵׂה
קִדְּשַׁת, הַבְּדִלָּה וְקִדְּשַׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשֶׁךָ. בְּרוּךְ
אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: (אָמֵן)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Thought for Food

— Discussions for the Rosh Hashana Dinner table



APPLES AND HONEY

— Traditional Modernity

ברוך אתה ה' אלקינו מלך העולם בורא פרי העץ
יהי רצון מלפניך (ה' אלקינו ואלקי אבותינו)
שתחדש עלינו שנה טובה ומתוקה

Blessed are You, Lord our G-d, Ruler of the universe, who creates the fruit of the tree. May it be Your will, Lord our G-d and G-d of our ancestors, that the new year will be good and sweet for us.

There couldn't be two greater opposites than apples and honey. Honey lasts forever. Archaeologists found an ancient honey jar in a pyramid in Egypt, and it was still edible after three thousand years. But leave a cut apple out for an hour or two, and it already starts to go brown. Apples represent newness, originality, keeping it fresh. Honey symbolises preservation, tradition, keeping it the way it always was. We dip apples in honey, to show that the two can work together. Our tradition is our anchor. Modernity presents us with new opportunities. Our traditions give us clarity to face modern challenges. Modernity gives us new questions to deepen our understanding of tradition. As Jews we are part of an ancient culture that is at the forefront of cutting edge innovation. We embrace modernity, while celebrating tradition. We find new relevance in ancient wisdom.

We dip our apples in honey. As you dip yours, think:
How can ancient traditions help us stay sane and give us perspective when facing the challenges of today?

ROUND CHALLAH

— The Upward Spiral

ברוך אתה ה' אלקינו מלך העולם המוציא לחם מן הארץ

Blessed are You, Lord, our G-d, King of the universe, who brings forth bread from the earth.

Some see time as a line, always progressing forward. Others see time as a circle, history always repeating. Judaism sees time as a spiral. It goes in cycles, but the same moment never returns. We climb up and up as time moves on. The yearly festivals are checkpoints on the journey. We are a little older and hopefully a little wiser. It's Rosh Hashana, the beginning of the year again, but we aren't back where we started. It is a new year, with new blessings and opportunities that have never been seen before. It's a time to look back and measure our progress, and to look forward and plan our next move. That's why our Challahs are round, spiralling upwards.

As you eat your Challah, ask yourself:
*How did I grow as a person this year?
What new inner challenge do I want to take on in the coming year?*

POMEGRANATES

— The Holy Hypocrite

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו,

שנהיה מלאים מצות כרמון

May it be Your will, Lord our G-d and the G-d of our ancestors, that we be filled with mitzvot like a pomegranate is filled with seeds.

There is something unique about the seeds of a pomegranate. Each one has its own bulb of fruit around it. Each individual seed is a self-contained entity. Good deeds are the same. Each one is a world unto itself. Every mitzvah that you do has infinite worth. Maybe you don't keep all 613 commandments of the Torah, but each mitzvah you do is a self-contained bubble of holy energy, a bulb of goodness that is not erased by anything else you do or don't do. It is never hypocritical to do a mitzvah. Judaism is not all or nothing. There's always room to grow, but each mitzvah is an eternal expression of your Jewishness that can never be taken away.

Look at the pomegranate seeds and ask yourself:
What good deeds do I refrain from doing because I don't want to be a hypocrite? How about I become a holy hypocrite and do another mitzvah!