

סדר קבלת השנה

Seder Kabbalat haShanah

*A Seder
to Welcome the New Year*

Seder Kabbalat haShanah
Keddem Congregation, 2020

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קבלת השנה /Kabbalat haShanah Seder

Keddem Congregation

Dating back to Talmudic times, there have been associations between *Rosh haShanah* and food. From Nehemiah chapter 8:

And Ezra the *Kohen* brought *Torah* (the Law) to the congregation, men and women and all who could hear with understanding, on the first day of the seventh month.

Nehemiah the Tishatha, Ezra the *Kohen* and scribe, and the Levites who were explaining to the people said to all the people, “This day is holy to *Adonai* your God: you must not mourn or weep,” for all the people were weeping as they listened to the words of *Torah*.

They further said to them, “Go, eat choice foods and drink sweet drinks and send portions to whoever has nothing prepared, for the day is holy to *Adonai*. Do not be sad, for your rejoicing in *Adonai* is the source of your strength.

There are many symbolic foods around *Rosh haShanah*, depending on your custom: apples and honey, beets, gourds, beans, pomegranates, carrots, round *challah*, wine. In our *Kabbalat haShanah Seder*—our welcoming of the New Year—we incorporate some of these and some traditional text from the *machzor*.

We are assembling this *Seder* in *Av* and *Elul* 5780, July and August 2020. This is a time of pandemic, when we have been sheltering at home, many of us physically isolated from family and friends and community. We recognize that, though traditions help to maintain us during trying times, we must sometimes adapt these traditions to be not just meaningful but even viable. This *Kabbalat haShanah Seder* is such a reaction, such a reconstruction of multiple traditions.

Let all who are hungry—for food, for spiritual uplifting, for companionship—come and eat and join us.

PREPARATION

For this seder, you'll want some particular foods. Please have available for each person

- a date (or few),
- one or two apple slices,
- some honey,
- a small carrot or piece of a carrot,
- several pomegranate seeds (or a nice handful, if people really like pomegranate!),
- some *challah* (or other bread), and
- wine or grape juice.

You'll want a small plate for each person, too. You may provide the foods family style, or plate them in advance.

If you'd like a center “seder plate,” feel free!

LIGHTING THE ROSH HASHANAH CANDLES

We light the Yom Tov (and Shabbat) candles. Most traditions have us lighting at least two candles.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: בְּוָאָרֶץ הִיְתָה תְהוֹ וּבְהוֹ
וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹם...

In the beginning, God created the heaven and the earth. And the earth was *tohu v'vohu*, without form and empty, and darkness was on the face of the deep...

We bring light into the world, as God said, "Let there be light" at the Beginning.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ, לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Baruch Atah Adonay Eloheynu, Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel
(Shabbat v'shel) yom tov.

Blessed are You, Adonay our God, Ruler of the universe, who makes us holy through mitzvot, and has
commanded us to light (Shabbat and) Yom Tov lights.

בְּרוּכָה אַתָּה יְהוָה, שְׁכִינָה, רוּחַ הָעוֹלָם, שֶׁהַחַיָּתָנוּ וְקִיּוּמָנוּ וְהַגִּיעָתָנוּ לְזֶמֶן הַזֶּה.

B'ruchah At Yah Shekhinah, Ruach ha-olam, shehechiyatnu v'kiyimatnu v'higiyatnu lazman hazeh.

You are blessed, Yah, Divine Presence, Life's Breath of the universe, Who has kept us in life, who has sustained
us, and who has enabled us to reach this season.

KIDDUSH AND BLESSING FOR THE FIRST CUP OF WINE: CREATION

We pour a cup of wine (or grape juice) to continue to welcome and to sanctify the New Year.

We are all made *b'tzelem elohim*, in God's image. All of us: all ages, all races, all nations, all gender expressions, everyone in every social stratum. When God rested, the work of creation fell to us. Let us take care of God's creation, and continue God's work of creation – together.

Wine is a symbol of joy, a symbol of sanctity, a symbol of holiness. For this first cup, we take the theme of creation: Rosh haShanah celebrates the creation of all. Let us take this cup of wine and with it acknowledge Creation and sanctify this *Rosh haShanah*.

(On Shabbat, begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.	Vay'hi erev, vay'hi voker, yom hashishi.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Vaychulu hashamayim vеха'aretz
וְכָל צִבְאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	vechol tzeva'am vaychal Elohim bayom hashevi'i
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	melachto asher asah vayishbot bayom hashevi'i
מִכֹּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרַךְ אֱלֹהִים אֶת	mikol melachto asher asah. Vayvarech Elohim et
יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכֹּל	yom hashevi'i vaykadesh oto ki vo shavat mikol
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:	melachto asher bara Elohim la'asot.

And it was evening and it was morning, the sixth day. Now the heavens and the earth and all their beings were complete, and God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day, and sanctified it. For on it God had ceased from all the work that had been done in carrying out Creation.)

בְּרוּכָה אַתָּה יְיָ, שְׁכִינָה, רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגֶּפֶן.

B'ruchah At Yah, Shekhinah, Ruach ha-olam, boreit p'ri hagafen.

You are praised, Yah, Divine Presence, Life's Breath of the Universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Baruch Atah Adonay, Elohenu Melech ha-olam,
אֲשֶׁר קִרְאָנוּ לַעֲבוֹדָתוֹ, וְרוֹמַמְנוּ	asher kera-anu la-avodato, v'rom'manu
בְּקִדְשָׁתוֹ, וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ	bikdushato, v'kidshanu b'mitzvotav. Vatiten lanu,
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה, אֶת יוֹם	Adonay Elohenu, b'ahavah et yom (<i>on Shabbat:</i>
(הַשְּׁבִיט הַזֶּה וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה,	<i>haShabbat hazeh, v'et yom) haZikaron hazeh,</i>
יוֹם תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,	yom t'ruah, (<i>on Shabbat: b'ahavah) mikra kodesh,</i>
זֵכֶר לְיִצְיַת מִצְרַיִם:	zeicher l'tsiat mitzrayim.
כִּי אֵילֵינוּ קִרְאתָ וְאוֹתָנוּ קִדְשָׁתָ לַעֲבוֹדָתְךָ.	Ki eleyanu karata, v'otanu kidashta la-avodatecha.
וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד.	Ud'varcha emet v'kayam la-ad.

Blessed are you, THE HOLY ONE, our God, the sovereign of all worlds, who has called us to your service, and has shared your holiness with us, making us holy with your mitzvot. And you have given us, KIND ONE, our God, in love (this Sabbath and) this Day of Remembrance, a day for sounding the shofar, a day of holy assembly, in remembrance of the departure from Egypt. For you called to us, and made us holy for your service. Your faithful word endures forever.

נְבָרֵךְ יְהוָה אֱלֹהֵינוּ, מְקוֹר הָעוֹלָם, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Ne'varech Yah Eloheynu, Makor haOlam

me'kadesh (on Shabbat: haShabbat, v') Yisrael, v'Yom haZikaron.

We praise Yah our God, Source of all, who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.

Drink the wine or grape juice—a sip, the whole cup, or anything in between.

RITUAL HAND WASHING

If during pandemic: During this time of pandemic, washing our hands assumes new meaning. We cannot thoughtlessly wash our hands before meals, perhaps relegating that chore to something merely ritualistic and rote. As we wash our hands, we count the seconds or sing a song to ourselves to ensure we wash long enough to we keep ourselves and others safe. Here, we recite the *bracha* not once, but three times – because thrice through the *bracha* is how long our scientists and physicians have said it takes to get our hands clean. As we wash, let us be mindful that for some, washing hands in clean water is a luxury.

If not during pandemic: We remember the time of pandemic, a time when the simple act of washing our hands took on a live-saving significance. We use this ritual now to remember that time, to remember that the simple act of washing our hands can be one of the greatest gifts we can give each other, and to remember that for some, washing hands in clean water is a luxury.

Repeat the following three times while we wash our hands, using whichever combination of the following you like.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonay, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav vitzivanu al netilat yadayim.

You are praised Adonay, our God, Water-Giver of the universe, who makes us holy through mitzvot and commands us to wash our hands.

בְּרוּחָה אַתָּה יְהוָה, שְׁכִינָה, רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְצִוָּתָנוּ עַל נְטִילַת יָדַיִם.

B'ruchah At Yah, Shekhinah, Ruach ha-olam, asher kidshatnu b'mitvotaiha vitzivatnu al netilat yadayim.

You are praised, Yah, Divine Presence, Life's breath of the world, who makes us holy through mitzvot and commands us to wash our hands.

נְבָרֵךְ יְהוָה אֱלֹהֵינוּ, מְקוֹר הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Ne'varech Yah Eloheynu, Makor ha-olam, asher kidshanu b'mitvotav vitzivanu al netilat yadayim.

We praise Yah, our God, Source of all, who makes us holy through mitzvot and commands us to wash our hands

APPLES AND HONEY: FOR A SWEET YEAR

Take a slice or two of apple, and some honey.

Our first food this evening is an apple. Combined with honey, these are the foods most closely associated with *Rosh haShanah* for many of us. Our hope is for a sweet year. We eat some apple first, then we dip the apple in honey.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch Atah Adonai, Eloheynu Melech ha-olam, borei p'ri ha-etz

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the tree.

MAH NISHTANAH

Why is this night different from all other nights? How is this *Erev Rosh haShanah* different from all others?

If during pandemic: On all other *Erevei Rosh haShanah*, we have been able to gather in one place. Why on this *Erev Rosh haShanah* do we all sit each in our homes?

If not during pandemic: On this *Erev Rosh haShanah*, we have gathered together in one place, as we are accustomed. Why on *Erev Rosh haShanah* 5781 did we *not* gather together, but instead all sat in our homes?

On all other *Erevei Rosh haShanah*, we in this community have used a traditional machzor. Why on this *Erev Rosh haShanah* are we holding this *Kabbalat haShanah Seder*?

On all other *Erevei Rosh haShanah*, the only foodstuffs in evidence during services are wine and challah. Why on this *Erev Rosh haShanah* do we have many foods in evidence?

On all other *Erevei Rosh haShanah*, we make *Kiddush* and say a blessing over the wine once. Why on this *Erev Rosh haShanah* do we make a blessing over the wine five times?

If during pandemic: This night is different. On this night, beginning the Hebrew year 5781, in the Gregorian or common year 2020 we are (or were) in the midst of a pandemic. We express our love for each other by each staying at home alone or with our families, decreasing everyone's exposure to the coronavirus causing the pandemic.

If not during pandemic: That night was *very* different. In the midst of pandemic, we expressed our love for each other by each staying at home alone or with our families, decreasing everyone's exposure to the coronavirus causing the pandemic. Now, clear of that pandemic, we remember that *Rosh haShanah* 5781 (Gregorian or common year 2020), and we remember the love we expressed and the sacrifices we made to help each other stay safe.

Yet, we yearn to worship together and to welcome this New Year together. Although we can thrive in services for hours when we are all together, when each person's energy and presence multiply that of each other's, most of us flag more quickly without that communal presence. We did not simply want to recreate our traditional *Erev Rosh haShanah* services over that medium, setting the tone to do the

same again tomorrow morning and again for all of *Yom Kippur*. We turned to other traditions and other ways to celebrate this New Year. One of those is the *seder*, modeled after the *Pesach Seder*.

At the *Pesach Seder*, we use different foods as symbols. We extend that model to this night.

In this *Kabbalat haShanah Seder*, we have five themes: creation, God as Sovereign, justice, resilience, and *shofar*. We associate one cup with each of these themes.

MAGGID: TELLING THE STORY

In the seventh month, on the first day of the month, you shall observe a day of rest, a memorial proclaimed with the sounding of shofar, a holy convocation.

— *Vayikra* (Leviticus) 23:24-25.

This is what Torah says about *Rosh haShanah*. How did it become the New Year? How is the year to begin in the *seventh* month, instead of the *first* month of the year?

Why begin the year in the northern hemisphere's autumn? It was the time of the harvest in many of the ancient cultures around the Mediterranean region. The harvest began the economic cycle. (There is also a spring harvest, and some of these cultures began the year at that time. Ours chose to give primacy to the autumn harvest.)

After our departure from Egypt, the month of our liberation, *Nisan*, became the first month of the year. Still, the year number continued to change on the first day of *Tishrei*, in the (northern hemisphere) autumn.

Rosh haShanah has other names: *Yom T'ruah* (Day of the Horn Sounding), *Yom haZikaron* (Day of Remembrance), and *Yom haDin* (Day of Judgement). Each of these reflects an aspect of the day that has accumulated over the years. *Rosh haShanah* is also the first of the *Yamim Nora'im*, the Days of Awe, the period from *Rosh haShanah* through *Yom Kippur*, when the world is said to be judged and when we make a special effort to do *teshuvah*, to return to the path of righteousness.

During the *Yom Tov Kiddush*, we referred to the day as *Yom T'ruah* and as *Yom haZikaron* – but not as *Rosh haShanah*!

BLESSING FOR THE SECOND CUP: GOD AS SOVEREIGN

Pour a second cup of wine.

God as Sovereign is the theme of this second cup. We reflect on God as Sovereign, compassionate yet judgmental Ruler of all. Throughout our history, we have thought of God as Ruler, demanding obedience of us. More recently, we see this relationship as requiring creativity, perhaps even defiance. Yet even in defiance, we acknowledge God as Sovereign.

בְּרוּכָה אַתָּה יְיָ, שְׁכִינָה, רוּחַ הָעוֹלָם, בּוֹרְאֵת פְּרֵי הַגָּפֶן.

B'ruchah At Yah Shekhinah, Ruach ha-olam boreit p'ri hagafen.

You are praised Yah, Divine Presence, Life's Breath of the Universe, Creator of the fruit of the vine.

Drink

MAGGID: TESHUVAH

Teshuvah, returning. What does “returning” have to do with *Rosh haShanah* and the *Yamim Nora'im*?

Teshuvah is often translated as *repentance*. It is more accurately rendered “returning.” On *Rosh haShanah*, we begin a focused effort to correct our failings of the past year, to right our wrongs of the past year, and to *return* to the right path.

Teshuvah is frequently associated with *cheyt*, as in the *Al Cheyt* prayer. We often find *cheyt* translated as “sin.” Other ways to think of *cheyt* are as a *missing of the mark*, or as a *misstep*. When we make a mistake, when we *chot'im* (when we commit a *cheyt*), we take a misstep and we go the wrong way. When we do *teshuvah*, we return to the path we left when we made that misstep.

We will encounter *cheyt* in a focused way on *Yom Kippur*, especially through that *Al Cheyt* prayer.

Throughout these *Yamim Nora'im*, even starting a month ago when *Elul* began, we place a special emphasis on doing *teshuvah*, on making amends with other people for the wrongs we have done them. Only after we have made *teshuvah* regarding these wrongs committed against other people will our *teshuvah* for wrongs against God be accepted. Let us, though, take *teshuvah* with us throughout the year, and make *teshuvah* whenever we can. The sooner we can correct our misstep and return to the right path the less far astray from that right path we will go.

BLESSING FOR THE THIRD CUP: JUSTICE

Pour a third cup of wine.

The theme for this third cup is justice. Justice: a genuine respect for others, a lack of discrimination. Legal justice, economic justice. Equal access – to vote, to health, to love, to life. Environmental justice, cultural justice.

צֶדֶק צֶדֶק תִּרְדּוּף לְמַעַן תִּחְיֶה...
 צֶדֶק צֶדֶק תִּרְדּוּף לְמַעַן תִּחְיֶה...

Tzedek, tzedek tirdof, l'ma-an tichyeh
 Justice, justice shall you pursue, that you may thrive...

–*D'varim* (Deuteronomy) 16:20

נְבִרָךְ יְהוָה, אֱלֹהֵינוּ, שׁוֹפֵט הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Nevarech Yah, Eloheynu, Shofet ha-olam, borei p'ri hagafen.

We bless Yah, our God, True Judge of the world, who creates the fruit of the vine.

Again, drink!

 **Song Suggestion: “Bashana Haba-ah”, Nurit Hirsch and Ehud Manor**

CARROTS: FOR INCREASED BLESSINGS

Take a carrot, or a piece of a carrot.

The Hebrew word for carrot is גֶזֶר (*gezer*), similar to the Hebrew לִגְזֹר (*ligzor*), meaning to cut, or to ordain (as in command), or to decree. In this season of God as Sovereign, let God's judgments, God's decrees, be good ones for us in this New Year.

בְּרוּכָה אַתָּה יְיָ, שְׂכִינָהּ, רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הָאֲדָמָה.

B'ruchah At Yah Shekhinah, Ruach ha-olam boreit p'ri ha-adamah.

You are blessed, Yah, Divine Presence, Life's Breath of the Universe, Creator of the fruit of the earth

Eat the carrot.

POMEGRANATE: FOR PLENTY, FOR GOOD DEEDS

Take some pomegranate seeds.

As numerous as the stars...like the seeds of a pomegranate. Rich, deep red, the color of life-giving blood. Sweet and tart. Crunchy, refreshing. We can eat the pomegranate's seeds one at a time, savoring each individually, or we can take a handful at once and enjoy the explosion of flavor in our mouths.

May our good deeds, our *mitzvot*, be like pomegranate seeds. May they be plentiful. May we savor each, and may we enjoy many.

May it be Your will, Yah, our loving Mother who breathes life into all that lives, that we be filled with *mitzvot*, and that we be kind to others, and that we do as many good deeds as there are seeds in a pomegranate.

Eat the pomegranate seeds.

BLESSING FOR THE FOURTH CUP: RESILIENCE

Pour the fourth cup of wine

It does not take pandemic to bring challenges into our lives. It does not require civil unrest to have us yearning to bury our heads in the sand, to hide away in a cave, to crawl beneath the blankets. Pandemic and civil unrest merely (merely?) heighten our awareness, and sharpen our need for resilience.

Rabbi Mordecai Kaplan wrote, "When we worship in public we know our life is part of a larger life, a wave of an ocean of being – the first-hand experience of that larger life which is God."

In this fourth cup, may we find in ourselves the ability to lift others up, to bring each other into the light, and, through this, be brought into the light ourselves.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah Adonay, Eloheynu Melech ha-olam, borei p'ri hagafen.

We praise you, Adonay, our God, Uplifter who helps us bounce back, who creates grape juice and wine.

Drink some wine or grape juice.

MI SHEBEIRACH

During pandemic: In this time of pandemic, many have become sick. Many of us know people who have contracted COVID-19, or otherwise been sick.

Some of us have been sick; some of us are ill now. We pray for complete and rapid healing. We sing a song of healing based on the words Moshe used to ask God to heal his sister, Miryam.



יֵאלֹנָה רְפָא נָא לָהּ:
רְפוּאָה שְׁלֵמָה.

El na refa na lah!
Refuah sh'leimah
O God, please heal her!
Complete healing

 *Another song suggestion: "Mi Shebeirach", Debbie Friedman z"l and Drorah Setel*

KADDISH

During pandemic: In this past year, in this past month, many people have died. Some have died from COVID-19, some from other causes. Some of us personally know people who have succumbed to this virus.

We will read, "...who by famine and who by thirst... who by plague..." .. We remember those who are no longer with us.

קדיש יתום/Kaddish Yatom (Mourners' Kaddish)*(Mourners and those who wish to, please rise)*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meih rabah. B'alma divra chiruteih veyamlich malchuteih, bechayeychon uv'yomechon
uv'chayey dechol beyt yisrael, ba-agala uvizman kariv v'imru: amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:

Yehey shemey raba mevarach l'alam ulalmey almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ
הוּא לְעֵלְא לְעֵלְא מִכָּל בְּרַחְתָּא וְשִׁירְתָּא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְּאִמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitbarach veyishtabach veyitpa-ar veyitromam veyitnasey veyit-hadar veitaleh veyit-halal shemeih dekudsha
berich hu. L'ela l'ela mikol birchata veshirata tushbechata venechemata da'amiran be'alma v'imru: amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Yehey shelama raba min shemaya vechayim aleynu v'al kol yisrael v'imru: amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ
אָמֵן:

Oseh shalom bimromav, hu ya-aseh shalom aleynu v'al kol yisrael, v'al kol yoshvey teiveil, v'imru: amen.

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen

May God's great name be blessed forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the One Who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

SONG OF RESILIENCE: “I CAN SEE CLEARLY NOW”

“I Can See Clearly Now,” by Johnny Nash, sings of how it can be “now the rain is gone.” The dark clouds are gone, and the world is bright and “sunshiny.” It sings of hope.

 **Song Suggestion: “I Can See Clearly Now,” Johnny Nash**

BLESSING FOR THE FIFTH CUP: SHOFAR

In the thicket at *Moriah*. Yehoshua at the walls of Jericho. Uzi Eilam in 1967 at the *Kotel*. Throughout our history as a people, *shofar* has signaled important moments. From the moment when *Yitzchak* knew he would not be killed through each New Moon and Festival to today, we have heard the voice of *shofar*.

Tomorrow, we shall hear the voice of *shofar* in its richness. Tonight, we taste but an *hors d'oeuvre*. And as we do, we raise this fifth cup to this quintessence of *Rosh haShanah*.

Pour a fifth cup of wine or grape juice.

תקיעה!

Sound the horn

נְבִירָךְ יְהוָה אֱלֹהֵינוּ, רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגֶּפֶן.

N'varech Yah Eloheynu, Ruach ha-olam, boreit p'ri hagafen.

We praise Yah, Orchestrator, Life's Breath of the Universe, who creates the fruit of the vine.

Drink the final cup.

DATES: PEACE AND RELATIONSHIPS

The Hebrew word for date is תָּמַר (*tamar*). Within this word is תָּם (*tam*): innocent, unblemished. Innocent how? Innocent of wrongdoing, innocent of failings, innocent of missing the mark. Unblemished in what way? Unblemished by our own transgressions: of the hand, of the mind, of the tongue, of the heart.

May it be Your will, Adonai our God and God of those who came before us, that all humanity be innocent and unblemished. And may it be Your will that we be worthy of your forgiving our blemishes when we miss the mark. And may it be Your will that we be able to repair the blemishes we ourselves have wrought on each other and on our world.

 *Song suggestion: Salaam (Od Yavo Shalom), Moshe ben Ari*

Eat a date.

MOTZI: BLESSING OVER THE BREAD

Take some bread. It's traditional to use a round challah for the Yamim Nora'im.

Bread is among our most important foods. Good bread can satisfy a mighty hunger. Good bread can be the base of an entire meal. Good bread can be a luxurious food, rich, delicate, hearty, deep. Once we recite the *bracha* for bread, we are no longer obligated to recite an individual *bracha* over each kind of food. This shows how central, how basic, how essential bread is.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai, Eloheinu Melech ha-olam, haMotzi lechem min ha-aretz

You are blessed, Adonai our God, Ruler of all, who brings forth bread from the earth.

Eat bread.

To conclude this evening's *Kabbalat haShanah Seder*, we take some bread and we dip it in honey. May we all be blessed with a good and sweet New Year!

Eat bread dipped in honey.

לשנה טובה!

L'shanah tovah!

We end the Seder and adjourn for dinner.