

# Challah, Kiddush, Washing, Ha Motzi

## Taking Challah

When making challah we add another layer to our spiritual experience by performing the mitzvah of taking challah.

This mitzvah is for batches of more than 14 cups. After mixing and kneading, but before forming the loaves, we *take challah*. Pinch off a piece of dough the size of a large olive. This only applies to challah when the main liquid ingredient is water. This small piece is also called *challah*. Holding the ball of challah, say:



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ לְהַפְרִישׁ חֻלָּה

*baruch atah adonai elohainu melech haolam asher kidshanu b'mitzvotav v'tzivanu l'hafrish challah*

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to separate challah.

Hold the piece of dough and say "*harei zo challah*" (this is challah). Now we are ready to burn and discard the challah. It's easiest to wrap the dough in foil and burn it in the bottom of the oven as it preheats or as the loaves bake. For batches of dough using between 14 and 10 cups of flour, separate the challah without a blessing. Any recipe calling for less than 10 cups of flour does not require the separating step at all.

## Making Kiddush

The Shabbat or festival Kiddush ceremony is done at night before sitting down to the meal. A cup of wine is filled and held in the hand and the benediction over wine recited. This is often the male head of the household, but individuals must do it on their own and families are free to decide which adult will do it.



Kiddush is a home ceremony but in the Middle Ages Kiddush was also recited in the synagogue on behalf of travelers. A short form is recited before the midday meal on the Sabbath or Festival day. This Kiddush was not recited at synagogue since it was to accompany the meal. Nowadays, a small meal is usually held, so it is recited. This meal is called "Kiddush" too.

Kiddush is recited while standing and holding a cup of wine no less than 3.3 ounces in the right hand. The kiddush cup can be of any material but many choose to have a decorative one set aside for this purpose. Sit and drink the wine. Make sure that everyone gets a sip of the wine.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*Vay'hi erev vay'hi voker yom hashish. vay'khulu hashamayim v'ha'aretz v'khol tz'va'am vay'khal elohim bayom hash'vi'i m'la'kh'to asher asah vayish'bot bayom hash'vi'i mikol m'la'kh'to asher asah Vay'varekh Elohim et yom hash'vi'i vay'kadeish oto ki vo shavat mikol m'la'kh'to asher bara Elohim la'asot*

And there was evening and there was morning, a sixth day.

The heavens and the earth were finished, the whole host of them. And on the seventh day God completed his work that he had done and he rested on the seventh day from all his work that he had done. And God blessed the seventh day, and sanctified it because in it he had rested from all his work that God had created to do

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרָא פְּרִי הַגֶּן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זָכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זָכָר לַיְצִיאַת מִצְרָיִם, כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ הַשָּׁבֶת.

*Barukh atah Adonai, Eloheinu, melekh ha-olam borei p'ri hagafen*  
*Barukh atah Adonai, Eloheinu, melekh ha-olam asher kid'shanu b'mitz'votav v'ratzah vanu v'shabat*  
*kad'sho b'ahavah uv'ratzon hin'chilanu zikaron l'ma'aseih v'rei'shit ki hu yom t'chilah l'mik'ra'ei kodesh*  
*zeikher litzi'at Mitz'rayim ki vanu vachar'ta v'otanu kidash'ta mikol ha'amim v'shabat kad'sh'kha b'ahavah*  
*uv'ratzon hin'chal'tanu Barukh atah Adonai m'kadeish hashabat*

Blessed are you, Lord, our God, Ruler of the universe Who creates the fruit of the vine.

Blessed are You, Lord, our God, Ruler of the Universe who sanctifies us with his commandments, and has been pleased with us. You have lovingly and willingly given us Your holy Shabbat as an inheritance, in memory of creation because it is the first day of our holy assemblies, in memory of the exodus from Egypt because You have chosen us and made us holy from all peoples and have willingly and lovingly given us Your holy Shabbat for an inheritance. Blessed are You, who sanctifies Shabbat

### ***Netilat Yadayim: Washing Hands***

After Kiddush and before the meal, each person performs a ritual hand washing. This has nothing to do with cleanliness but focuses on sanctity.

Although the original reason was to ensure that Temple acts and food were eaten in ritual purity, it has continued as our tables have become our *altars*.

This washing is only required before a meal including bread. Pour water twice over one hand and then twice over the other. Dry the hands and recite:

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Barukh atah Adonai, Eloheinu, melekh ha-olam asher kidishanu b'mitz'votav*

*v'tzivanu al n'tilat yadayim.*

Blessed are You, Lord, our God, Ruler of the Universe Who has sanctified us with His commandments and commanded us concerning “lifting” of hands.

### ***Making Ha-Motzi: Bread***

Bread is the staff of civilization and holds a place of honor in Judaism. For thousands of years, a meal without bread meant starvation. Saying the *motzi* accomplishes two things. First, it draws attention to the privilege of having food. Second, the blessing's reminds us of the inherent sanctity of all things.

Blessings always refer to the proximate source of the food: Fruit – *of the tree*. Vegetables – *of the earth*. With bread we refer to God as the One who *brings forth bread from the earth*.” Thanks to God's gifts of nature and human reason, we are partners with God in completing the world

Immediately after washing hands and before eating the meal, the head of the household removes the cover from the two challah loaves, lifting them while reciting the following blessing. The challah is then ripped into pieces or sliced and passed around the table, so that each person may have a piece.

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Barukh atah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz.*

Blessed are You, Lord, our God, King of the Universe who brings forth bread from the earth.

