

# What Do We Do?

The Aleph Institute provides welcome relief for incarcerated Jewish men and women, their families, and those re-entering society from prisons.

Jewish prisoners and their families have traditionally been forgotten by society at large and especially neglected by the Jewish community where the number of incarcerated is significantly smaller than the jailed portion of the main-stream population.

The Aleph Institute advocates for the imprisoned Jewish population, believing that they too are an integral part of the Jewish community.

Aleph provides a holistic approach to caring for men and women during and post incarceration and working with their families.

**Kiddush on Shabbat is an important Jewish ritual, practiced weekly in Jewish homes.**

**The Aleph Institute Kiddush Program will provide the institution with the grape juice and matzah needed.**

**Institutions should contact our office to receive the supplies.**

# Programs

- *Rabbinical Visitation*
- *Collect Telephone Hotline*
- *Re-Entry Programs*
- *Family Support*
- *Financial Assistance*
- *Counseling*
- *Support Groups*
- *Educational Materials*
- *Holiday Programs*
- *Alternative to Prison*
- *Programs*
- *Advocacy*

## THE ALEPH INSTITUTE

Hyman & Martha Rogal Center

(412) 421-0111

[info@alephne.org](mailto:info@alephne.org)

5804 Beacon Street

Pittsburgh, PA 15217



**ALEPH  
INSTITUTE**

No One Alone,  
No One Forgotten.

**KIDDUSH  
GRAPE JUICE &  
MATZAH PROGRAM**

# KIDDUSH ON SHABBAT

In the Ten Commandments, the Torah commands us to “remember (zachor) the Sabbath day to sanctify it.” This teaches us that we are to verbally declare the Shabbat holy. We do this on Friday nights—once during prayers, and then again holding a cup of wine\*\* before we begin our evening meal. As an extension, we also hold a cup of wine and recite a blessing over wine before we begin our Shabbat daytime meal.

**\*\*The Rabbis have determined that grape juice is an acceptable alternative to wine.**

This declaration of sanctification is known as “kiddush”. The Hebrew word kiddush translates as “sanctification” or “separation.” The Friday night declaration is comprised of three parts: recitation of verses from the Torah regarding the holiness of Shabbat (taken from the verses in Genesis that describe the first Shabbat in history, right after G-d created the world), the blessing over the wine, and a blessing in which we thank G-d for having chosen our nation and given us the gift of Shabbat.

The term zachor is associated with wine in numerous places in Scripture. Thus, the sages instituted that this mitzvah be done over wine.

Additionally, the rabbis throughout the ages have offered further reasons why kiddush is recited specifically on wine.

The wine — which is a celebratory beverage — also serves to show that the meal we are about to eat isn’t just another regular meal, but a special, joyous and festive one.

Wine also has a special power to gladden the hearts of men. And when it is used for a holy purpose, such as to celebrate Shabbat, it also “gladdens G-d.”

We celebrate the Sabbath as a testimony to G-d having created the world in six days and “rested” on the seventh. At that time, He set aside special wine to be used at the celebratory meal when the Moshiach comes. Just as the six-day workweek culminates in Shabbat, so will the six millennia of our work to make the world a home for G-d culminate in the messianic era—“the day that is wholly Shabbat and tranquility, for life everlasting.” May it be speedily in our days!

## Friday Night Transliteration

Yom Ha-shi-shi. Va-y'chu-lu Ha-sha-ma-yim  
v'ha-a-retz, v'chawl ts'va-am.

Va-y'chal e-lo-him ba-yom ha-sh'vi-i, m'lach-to a-  
sher a-sa va-yish-bot ba-yom ha-sh'vi-i, mi-kawl  
m'lach-to a-sher a-sa. va-y'va-rech e-lo-him et  
yom ha-sh'vi-i, va-y'ka-deish o-to ki vo sha-vat  
mi-kawl m'lach-to a-sher ba-ra e-lo-him la-a-sot.

**Glance at the wine (or grape juice) and say:**  
Sav-rei ma-ra-nan!

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-  
o-lam, bo-rei p'ri ha-ga-fen. (Audience: Amen)

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-  
o-lam, a-sher ki-d'sha-nu b'mits-vo-tav v'ra-tsa  
va-nu, v'sha-bat kawd'sho b'a-ha-va uv'ra-tson  
hin-chi-la-nu, zi-ka-ron l'ma-a-sei v'rei-shis. T'chi-  
la l'mik-ra-ei ko-desh, ze-cher li-tsi-at Mits-ra-  
yim. Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-  
kawl ha-a-mim, v'Sha-bat kawd-sh'cha b'a-ha-va  
u-v'ra-tson hin-chal-ta-nu. Ba-ruch a-tah A-do-  
nai, m'ka-deish ha-Sha-bat. (Amen)

**Drink at least two ounces while seated.**

### Translation:

The sixth day. And the heavens and the earth and all their complements were finished. 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 had created to do.

Attention Gentlemen! Blessed are You, Lord our G-d, King of the world, who creates the fruit of vine.

Blessed are You, Lord our G-d, king of the world, who made us holy with His commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the first of the holy festivals, commemorating the exodus from Egypt. For You have choesen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage. Blessed are You, Lord, who sanctifies Shabbat.

## The Matzah

The Matza should be covered during Kiddush. After Kiddush, we wash our hands in the customary manner for eating bread. Each person fills a large cup and pours water three times, first on the right hand, then on the left. The hands are raised and the following blessing is recited:

Boruch atoh A-donoy, Elo-heinu Melech Ho'Olam,  
asher kidshonu bemitzvovosov vetzivonu al netilas  
yodoyim.

Blessed are You, L-rd our G-d, King of the universe,  
who sanctified us with His commandments and  
commanded us to wash our hands.

Raise the two matzot and recites  
BA-RUCH A-TAH A-DO-NOI  
ELO-HAI-NU ME-LECH HA-O-LAM  
HA-MO-TZI LE-CHEM MIN HA-A-RETZ.

Blessed are You, L-rd our G-d, King of the  
Universe, Who brings forth bread from the earth.  
The matzah dipped into salt. It is eaten right away  
to avoid interruption between the blessing and  
eating.

We use two matzos for a particular reason. When the Israelites wandered in the desert following the Exodus and until they entered the Promised Land, G-d provided them daily with heavenly manna. In order to enable the Jews to observe Shabbat (and not have to carry and prepare the manna on the Day of Rest), G-d provided them with a double portion on Friday. To commemorate this miracle, the Sages instituted that we break bread over two complete loaves at the start of the Shabbat meal. These two loaves are known as Lechem Mishneh.

It is customary to dip the slices (matza) into salt just as the sacrifices in the Temple were salted before being consumed.