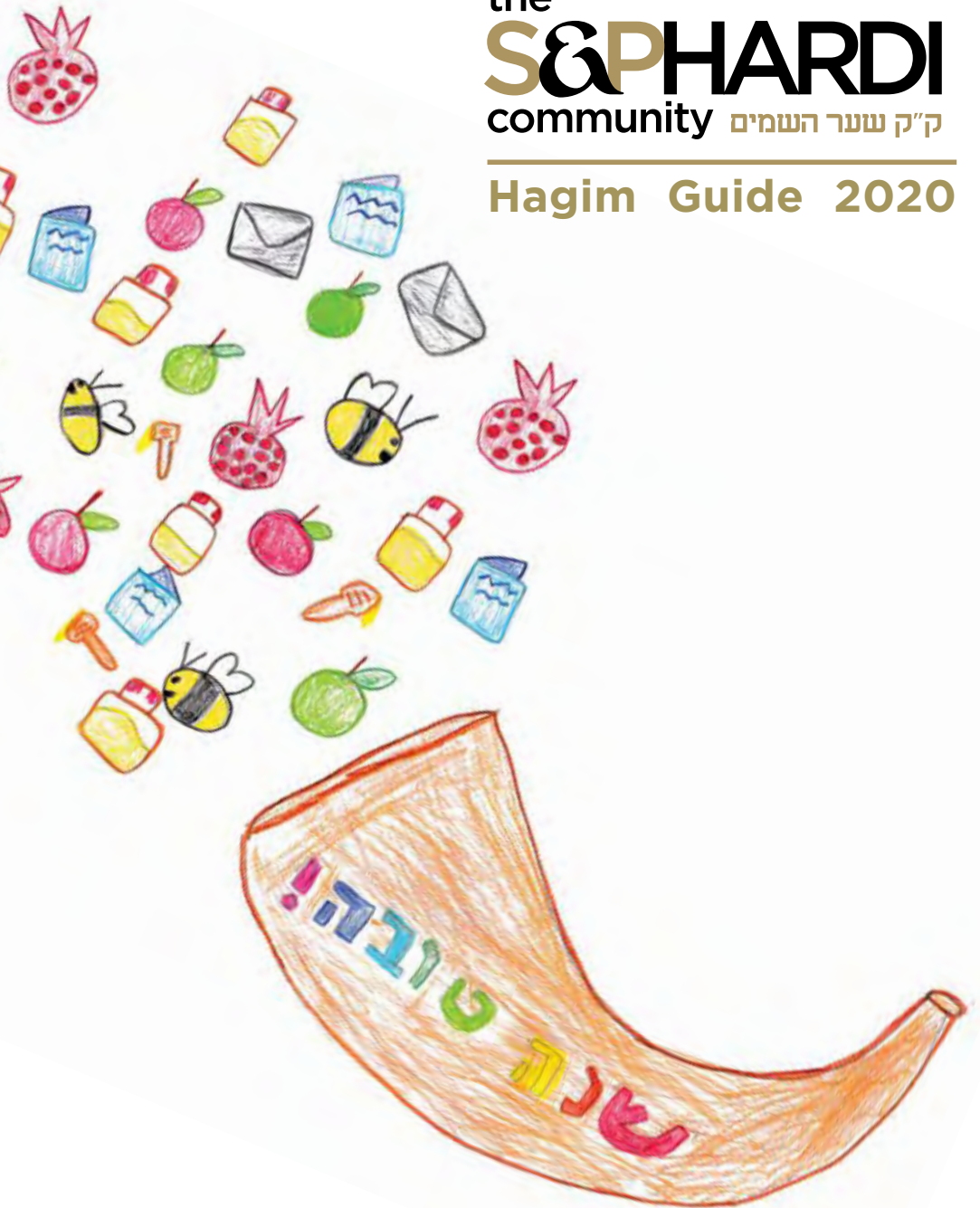


the
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community ק"ק שער העמים

Hagim Guide 2020



Drawn by competition winner *Isabella, age 8*



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Kahal Kadosh,

The weeks and months leading up to our High Holy days this year were, for many of us, among the most trying in recent memory. Forced to isolate for approximately four months — some of us even more — we became acutely aware as to just how fundamental our human connections are. We discovered how challenging it is for us to keep to ourselves physically, emotionally and psychologically. Many of us found that isolation is among the most difficult states for us to maintain.

Still, many of us found silver linings to the dark clouds that swept over us due to the virus. We spent more time being present with ourselves and with our closest family. We slowed our pace of everyday life. We connected virtually with others beyond our physical proximity that we otherwise might not have. We united as a community in many ways virtually even when we couldn't be together in our usual ways in person. On a deeper level, many of us came to discover elements of ourselves, our feelings, and our families that we had not previously been conscious of. For some of us this might have felt like epiphany, while for others it might have been more jarring and unsettling.

We can all likely say, with a significant level of confidence, that the people and community we will be as we emerge from this micro-era of pandemic, will not be quite the people and community we were going into it. The question is not whether we have changed through it, but how?

What will be the lessons we bring with us as we rise from the period of Covid-19? How will we draw from the social, political, civil, and personal events that

stirred the already hostile waters of the world's tides during this time?

We have learned that while we may value our alone time, we do not wish for isolation to be our default mode of life. We have discovered anew how spending special time together, speaking with and seeing one another in person, cooperating, collaborating, and simply joining together is precious to us. Yet, as Newton's first law of motion states: "an object at rest, tends to stay at rest". In order for us to hold together as a community again, and indeed in new and stronger ways, it will take an effort and commitment beyond our current status. It will take a level of rebuilding our connections and forming new ones. We must make concerted efforts to push past the "at rest" state we have become used to during these past months. Our community's strength will require cooperation from us all.

We are a community that has survived over three and a half centuries during all manner of strife. And so we will continue to, but we must recognise that survival requires great efforts and that ultimately our goal is not to survive, but to thrive. Please God, we will.

We will say with special intent this Rosh HaShana - tikhle Shana vekileloteha, tahel Shana ubirkhoteha. Let the year and its curses end, and let the New Year and its blessings begin.

May God bless our community, the Jewish people, and the world with health, strength and happiness, amen.

Tizku LeShanim Rabot - Many years!
Rabbi Joseph Dweck, Senior Rabbi

Dear Kahal

As we approach a New Year the like of which we would never have envisaged 12 months ago, our lives have changed immeasurably. The fear, anxiety and sadness that the pandemic has brought to each and every one of us is a stark reminder of our own fragility and mortality.

The pandemic however has also changed so many ways of thinking and how we live our lives that we should draw many positives from what has been a bleak period. The coming together as a community, the support from a passionate and caring volunteer network and the ability for workers to bend and flex during an extraordinarily challenging time has proven one thing beyond all doubt, as a community we can endure.

At the time of writing this message, there continues to be uncertainty. Uncertainty whether the Synagogues will be fully open for prayer over the Hagim and no clear sight of either an effective vaccine or medicine. There is one certainty though, and it is that the pandemic will come and will eventually go, it will be consigned to a dark and painful portion of global history. The S&P Sephardi community however, has continued operating for over 350 years since the first community members leased a house in Creechurch Lane in the City of London in 1657. We can therefore take a certain amount of comfort that despite everything that has gone before, the Kahal will go on.

As we start to plan for the coming weeks and months ahead, I am confident of a better



and brighter future for the community – a future in which we can learn from the near past to bring the best out of each other and support one another when it is really needed.

Finally, I would like to thank you all for your support and generosity over the past year – there will undoubtedly be challenges ahead, but we will face them with renewed strength and unity.

Tizku LeShanim Rabot
Best wishes for a Happy and
Sweet New year
David Arden, CEO

Dear friends

I would like to wish you all and your families a Shana Tova and Chatima Tova

As we approach the New Year with the unprecedented circumstances still overhanging us, we remember those who lost their lives to the virus. Our hearts go out to their loved ones.

On a positive note, the virus has managed to bring us all closer together and amplify the warm characteristics of our community. I would like to thank all the volunteers who have been helping our more vulnerable members with visits, although from a distance, telephone calls and help with food and medicine shopping.

We all miss not seeing each other in person since the lock down started over 3 months ago. However, thanks to our Rabbis and their activities we can see each other on Zoom; through Rabbi Elia's daily morning tefelot and Rabbi Dweck's, Rabbi Kada's and Rabbi Morris's Shiurim and lively discussions with interesting people.

Our administrative staff are working hard under difficult circumstances to help our members resolve various issues.

Unfortunately, we will be approaching the High Holy Days celebrations with the cloud of the Coronavirus still overhanging us. The reopening of our Synagogues, although welcomed, will not take us back to how we were before the lock down. As we will have to implement social distancing and take other precautions to keep everyone safe.



It will create challenges that will need the help and cooperation of all of us working together to keep to the government's recommendations.

I joined the community over 35 years ago. What attracted me to it is its warmth, music and diversity of its membership. I miss all this and pray that we will soon be able to get back to our beloved Synagogues, greet each other in person and enjoy the warmth and melodies which we have become so accustomed to over the years.

There are some positive things to look forward to in the New Year. Among them the start of work to deliver the Bevis Marks Synagogue Heritage project which will serve not just the S&P Community in the future but the Jewish community at large.

Finally, I would like to thank you all for your support and generosity over the past year and look forward to working with you in the coming year on furthering the aspirations of our community.

Tizku LeShanim Rabot
Stay safe
Sabah Zubaida, Parnas Presidente

A Guide to the 2020 High Holy Day prayers for members of the S&P Sephardi Community

Prayer, the time we spend speaking to and communing with God, can lift us from our daily routine of working, eating, chatting, shopping, streaming and sleeping into a world full of unexpected meanings. It activates our imagination, enhances our perception of reality, and so connects us to the One Who made us and Who watches over us. We should create the right atmosphere, identify major prayer themes, recite carefully and slowly, and maintain our concentration.

Rosh Hashanah themes

God as King - Malkhut

On Rosh Hashanah we praise God's sovereignty and commit ourselves to working towards a just and fair society for our people and for all. Here are some examples, with their page numbers in 'The Order of Service for the New Year - Spanish and Portuguese Jews' Congregation Book of Prayer': Adonai Melekh - 'God was, is, and will forever be, king' (59); Abinu Malkenu (92); Malkhiyot - Kingship section of Musaf Amida (117-119).

A result of God's kingship is that Rosh Hashanah becomes Yom HaDin, the Day of Judgment, when the one true king judges the status of His whole creation and thus how responsible and just we have been in our lives. Many of the poems written by our Spanish ancestors are included in the liturgy reflecting this theme, particularly Elohay Al Tedinenu Kema'ali - 'My God, judge me not according to my trespasses' (73) and Adonai Yom Lekha E'erokh

Tehina - (75) both by Rabbi Yehuda HaLevi (12th century).

To Life - LeHayim

Rosh Hashanah recalls the sixth day of Creation, on which human life first began. So, on these days, we ask God to remember us for life. This encourages us to desire life, to value being alive and not ever take life for granted. Four special sentences are added to every Amidah (standing prayer) throughout the Ten Days of Repentance - two near the beginning and two near the end - and they are all about life, hayim, for example see (86) zokhreneu lehayim; mi khamokha...zokher yetsturav lehayim; (90) ukhtob lehayim tobim...; ubsefer hayim.

Memory - Zikaron

Rosh Hashanah is called the Yom Hazikaron by the Torah and by our sages; it is how we refer to the day throughout the mahzor. It is in the fact that God remembers and pays attention to His creations that we find meaning and value in our lives - that we matter to Him. As we matter, so are we taken into account and remembered by Him.

It is in the fact that we have memory that our identities take shape - our experiences, relationships, learning, consciousness are all woven into an integrated whole by our memories. We reflect on our lives and choices together with God on Rosh Hashanah - the Day of Memory - Yom HaZikaron. The shofar is sounded to awaken us to this purpose. The central aspect of prayer focused on this is in the Amida of Musaf in the section called Zikhronot - 'Memories' (119-121).



Yom Kippur themes

Speaking our mistakes - Viddui

The first step to improvement is admitting what you have done wrong. Bringing to mind the uncomfortable memories of your mistakes enables you to recognise not just what you did, but how and why you came to do it. Psychologically, this enables you to work on your character. Viddui, 'confessing your sins', whether they are deliberate, unintentional or accidental, is the main challenge of Yom Kippur. And thus, the main element of the service. This is why there is a confession component, to all five prayer services of the day. The list is in the plural, 'We have sinned', because the full list applies to the Jewish People as a whole, but you will gain much by spending more time reflecting on the sins that apply to you personally.

Viddui can be found on the following pages in the Day of Atonement prayer book - 129, 181, 216, 247.

Forgiveness - Selihah

What is the origin of Yom Kippur? When Moses returned from 40-days on Mt. Sinai, he was carrying the Ten Commandments written on two stone tablets. But when he saw the Golden Calf deified by the Israelites, he smashed the tablets, punished the people and returned to God to seek forgiveness. God relented and when Moses returned with a new set of tablets, everyone knew for sure that they had been forgiven for their sin. This, say the Sages, happened on the tenth of Tishri. And so, Yom Kippur became the 'Day of Forgiveness' for all time.

This then is the eternal format: our role is to say sorry and it is God's role to forgive.

Throughout Yom Kippur we remind God and ourselves of our special relationship. Sing, contemplate, repeat: Selihot are found on the following pages: 27-42, 135-144, 193-202, 235-244, 264-265.

Returning - Teshuvah

No matter what you have done, no matter how ashamed or disillusioned you might feel, you can return to God. This is the gift of teshuvah, literally, 'returning'.

Time slots - If you can, you should attempt to pray all the services of the High Holy Days. But if that is difficult, then perhaps try something like the following:

- Pray twice on both days of Rosh Hashanah, some of Shaharit at 9.30am and some of Musaf at 11.30am, for half-an-hour to an hour each time, with a good break in-between.
- For Yom Kippur, pray part of the evening Kal Nidre service, and then three more times during the day: some of Shaharit at 9.30am, some of Musaf at 1.30pm, and some of Ne'ilah at 5.30pm; again, for half-an-hour to an hour each time.

(Based on "Beyonding - A really practical guide for meaningful prayer for this Rosh Hashanah and Yom Kippur" by Rabbi Dr Raphael Zarum, Dean of the London School of Jewish Studies. Adapted with permission for the S&P Sephardi Community by Senior Rabbi Joseph Dweck)



FOOD FOR THE HAGIM

The following feature is in memory of **Estelle Levy**, in fond recollection of all that she did for the community

Seder For Rosh Hashanah

In some Sephardi households it is customary to precede the family meal on the eve of Rosh Hashanah with a 'Seder'. This practice is alluded to way back in Talmudic times. The foods eaten can vary between community and heritages. Here are some of the foods:



Apple & Honey: For a sweet New Year. Many Sephardi communities make apple preserve or a marrow jam which is eaten instead.



Pomegranate or other seeds such as Aniseed: So that our good deeds are as plentiful as the seeds we are eating. Pomegranate is also

used to say the blessing of shehehiyanu on the second night.



Date (Tamar): May we date the coming year as one of happiness, blessing and peace. The Hebrew version uses a pun on the word for date - may our enemies be eliminated (yitamu).



Pumpkin, Marrow, or Gourd (Kera): May the coming year grow as



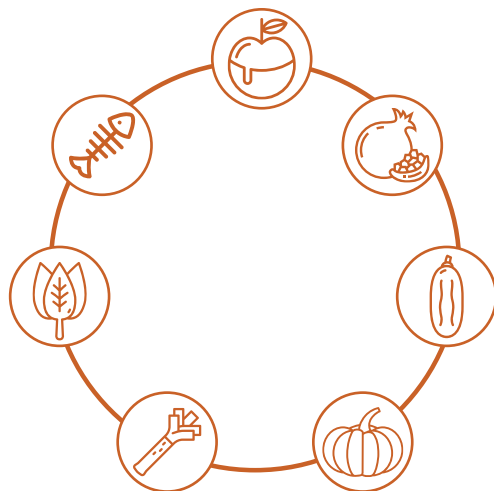
Leek (karti): As we eat this leek may our luck never lack - the Hebrew version uses a play on words, may our enemies be cut off (yikaretu).



Spinach (silka): Pun on the Hebrew.



Sheep or Fish Head: That we should be at the head, not tail, of all of our endeavours.



a gourd in fullness of blessing - or in Hebrew - may our good deeds be proclaimed (yikare'u).

Breaking the Fast

Fijuelas (Portugal)

Fijuelas are crisp fried pastry coils, soaked in sweet syrup. Traditionally eaten after the fast of Yom Kippur, they are thought to replenish lost energy after the fast with a substantial sugar boost.

Fijuelas:

2 eggs
1 tbsp orange flower water
1 tbsp olive oil
Pinch of salt
3 tbsp cold water
9oz / 255g plain flour
Oil for frying

Syrup:

8oz (227g) granulated sugar
10 fl oz (285ml) water
2 tsp cinnamon

Beat together eggs, orange flower water, oil and salt.

Add water and enough flour to make a soft pliable dough.

Knead very well and roll it out into two very thin pieces until almost transparent.

Cut into strips 8" (20cm) long by 2" (5cm) wide.

Have half a pan of hot oil ready and carefully lower a strip into the oil.

As it touches the oil, turn gently with a long-handled fork until it forms a coil, turning it over and over to fry each part of it.

Remove the fork and continue frying until each roll is golden brown.

Lift each one out, holding it over the pan to drip for a moment, then transfer



onto kitchen paper to drain well.

When all the coils are cooked, arrange the coils onto a large bowl.

To make the syrup, slowly bring sugar and water to the boil, then add the cinnamon.

Continue boiling for a few minutes then pour the hot syrup over the fijuelas. Leave to cool in the syrup and serve on the same day.

To make in advance, prepare the fried fijuelas the day before, then make the syrup and pour over about an hour before serving.

Adapted from 'A Sephardi Feast - the cookery and culture of the Sephardi Jews in England' Edited by Estelle Levy and Judith Sacerdoti. Published by the Sephardi Centre for the Lauderdale Road Synagogue Guild, 1996.

Calling all kids aged eight and under!

Our friends at PJ Library have suggested some great ideas so the whole family can get in the mood for Rosh Hashanah. Even if attending a synagogue service is not an option for little ones this year, they can try these New Year-themed crafts, recipes and activities, inspired by PJ Library books, to help feel connected to the High Holy days.

ONE, TWO, THREE, ROSH HASHANAH! (0-4 YEAR OLDS)



On Rosh Hashanah we look forward to celebrations, reflecting on the past year and setting goals for the coming one. For families, there are

lots of wonderful traditions to engage in such as dipping apples in honey, baking and tasting round challah, making cards, and listening to the blast of the shofar – many of which are featured in this new counting book. As the little girl in this story discovers, celebrating Rosh Hashanah is as easy as one, two, three!

CRAFT: Handprint cards – without the mess of making prints

Fold a piece of card in half, with the crease on the left, and place your child's left hand on bottom left corner. Align

the side of their hand with the fold and draw around their hand. Cut around the outline and decorate. Make this a new tradition in your home and watch the cards grow in size every year.

RECIPE: An apple, honey and pomegranate salad for all the family. Make a deliciously festive and sweet salad by mixing 1 chopped apple, rocket leaves, 6 chopped dates, pomegranate seeds and ¼ finely chopped red onion with a sweet dressing of 1 tbsp honey, 1 tbsp olive oil, 1 tbsp lemon juice, 2 tbsp red wine vinegar, salt and pepper.

ACTIVITY: Learn the notes of the shofar. Make your own shofar blower and learn the notes played during the traditional set of blasts sounded on Rosh Hashanah and Yom Kippur at (www.bit.ly/2Epc9MV)

Teach children the names for each shofar sound, and see whether they can identify them:

TEKIAH: One long, unbroken sound

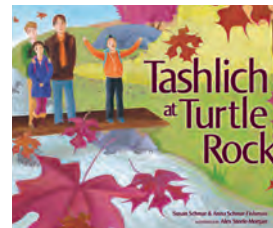
SHEVARIM: Three medium-length broken sounds

TERUAH: Series of nine staccato sounds

TEKIAH GEDOLAH: One long, unbroken blast held as long as possible with a louder ending

TASHLICH AT TURTLE ROCK (4-8 YEAR OLDS)

On Rosh Hashanah, many families participate in tashlich, a tradition of reciting prayers by running water as a symbolic way of washing away the mistakes of the past year. We also have



the tradition of apologising to people we may have hurt, and to forgive those who have hurt us.

CRAFT: Paint 'tashlich rocks' or create story stones.

Gather a collection of small stones and decorate them with pictures that can be used as to tell this PJ Library story.

RECIPE: Easy sweet New Year muffins. Bring along delicious and healthy apple and honey muffins on your tashlich stroll, with just enough sweetness to be irresistible.

INGREDIENTS

- 1 ¾ cups plain flour
- 1 ½ teaspoons baking powder
- 1 teaspoon ground cinnamon
- ½ teaspoon baking soda
- ½ teaspoon salt
- 1 cup grated apple
- 1 cup apple diced into ¼" cubes
- ⅓ cup melted coconut oil or olive oil
- ½ cup maple syrup or honey
- 2 eggs
- ½ cup plain Greek yogurt
- ½ cup applesauce
- 1 teaspoon vanilla extract



Mix the dry ingredients and add the grated and diced apple. Mix the wet ingredients and then add everything together. Divide into muffin cups and bake for 15 mins at 200 °C.

ACTIVITY: Enjoy your craft and baking efforts on a Rosh Hashanah adventure. Organise a tashlich walk with family and friends, bringing along the hand-painted rocks for others to find (we bet they'll make someone's day!) and delicious muffins. Use the time to encourage each person to reflect on an occasion in the past year when they could have been kinder to others, and how they plan to do things slightly differently in the coming year.



If you know children aged eight and under who would enjoy the monthly gift of a Jewish book, sign them up at www.pjlibrary.org.uk



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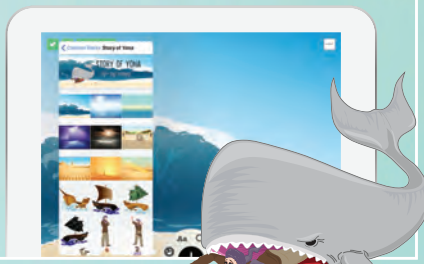
Rosh Hashanah

Let your kids make and print their own custom-made, placemats.



Yom Kippur

Make your own interactive e-book on the story of Jonah (Yona).



Tishrei Resources

Ji Tap resources for educators and parents are filled with facts and activity ideas to prepare your children for the upcoming Tishrei holidays.
(Available in Hebrew & French as well)

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The S&P Sephardi Community Patrons' Circle is for valued members and friends of the S&P Sephardi Community who wish to deepen and demonstrate their responsibility and dedication to our Kahal, in order that we may continue to build on our rich heritage for our children and grandchildren.

By joining the Patrons' Circle, you will strengthen our work, enabling us to continue to create an environment that delivers a warm, engaging, enlightening and embracing approach to traditional Judaism.

To find out more about joining the Patrons' Circle call Oshrit on 07391 012522 or email her at oshrit@sephardi.org.uk



the
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HEBRA

We are proud to announce that we have very recently launched our New Burial Scheme (NBS) for all existing members of the S&P Sephardi Community.

The scheme is a simple, transparent and competitive model which is akin to schemes already being offered by other mainstream orthodox communities with burial service.

A list of FAQs can be found
<https://www.sephardi.org.uk>



Wishing all of the Kahal a
Shana Toba u'metukah

From Joanne and David Ereira

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Wishing Rabbi Dweck and family and all the Kahal a very happy, healthy, peaceful and prosperous New Year and well over the fast.



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“Whoever listens to
a witness, becomes
a witness.”

Elie Wiesel



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Limited spaces are available. For more information please visit marchoftheliving.org.uk or contact Adrienne@marchoftheliving.org.uk

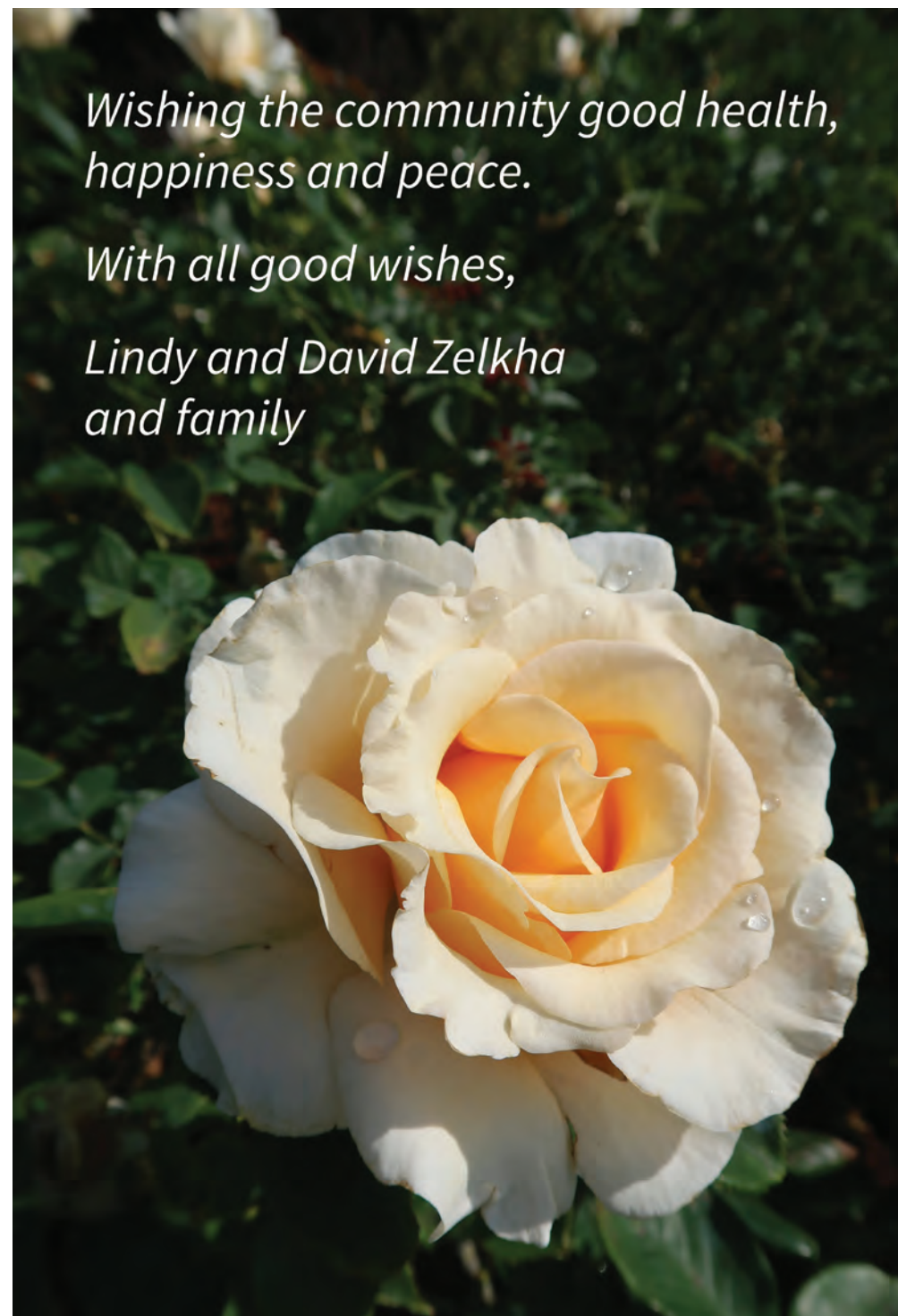
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*Wishing all of the Kahal
a Shana Toba u'metukah*

Anonymous

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Since the 17th century the Synagogue has helped those less fortunate in the community. There are still those who need our help - with grants at Rosh Hashana and Pesach, holiday schemes for children and essential household items. We also give grants towards winter fuel bills.

We are very grateful to our donors' generosity which makes possible a positive change to many lives. Please help as much as you can.

A donation can be made online: Sephardi.org.uk
or by phone: 0207 432 1305.

the
S&PHARDI
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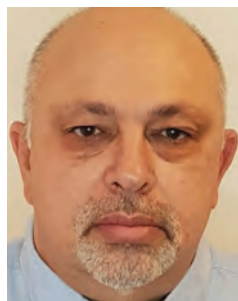
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To find out more about the Trustees, and how we are here to make the Synagogues a better place for all of the Kahal, visit www.sephardi.org.uk/about/board-of-trustees/

Rabbi's messages

Rosh Hashanah ends a year of epidemic and loss. Deprived of luxury and travel, we have newly recognised the core of our lives in food, shelter, medicine, family, and community.

Within our spiritual community, people have offered charity. Within our greater community, we have been humbled by the courage of our doctors and nurses, no longer behind the lines, now shoulder to shoulder along the very frontline.

Rosh Hashanah finds our community gathered behind its banner of Torah, ready to renew its resolve in the face of second waves, and financial chaos.

תכלה שנה וקללותיה תחל שנה
וברכותיה

Here ends a year of troubles. May here begin a year of solutions and blessings.

**Rabbi Elia, Lauderdale
Road Synagogue**

Human beings don't like change; consistency, regularity and predictability are our predilections. But this past year, whether it's the increased use of technology or wearing masks in public spaces, every single one of us has been forced to change aspects of our lives.

Although uncomfortable, change is good: humans can only progress when we are willing to change.

As Jews, we have a period of change each and every year: Rosh Hashana through to Yom Kippur. This is a time to reflect on our lives and change for the better. With so much uncertainty in the world, we can take refuge in these special days and use them productively.

**Tizku LeShanim Rabot
Rabbi Kada, Wembley
Synagogue**

Over these past months we've all had a surplus amount of time to contemplate our lives. It's been like one long Kippur! With all of this year's challenges, we've no doubt had moments of feeling distressed or despondent. And yet, we've also felt gratitude for the blessings we do enjoy, like togetherness, whether in person or more likely through technology. Ironically, in some ways we've felt more connected to one another than we did beforehand. This Rosh Hashanah let us therefore cherish the relationships we've strengthened, and our renewed sense of community, as we pray for a return to normality and health throughout the world.

**Rabbi Morris, Bevis
Marks Synagogue**

Candle Lighting

First Night

This year, first night Rosh Hashana is also Shabbat, so the following beracha is made:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של שבת ויום טוב

Some women have the custom to recite an additional beracha:

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה

Second Night

This year, second night Rosh Hashana is Motsa'e Shabbat, so candles are lit from a large candle that was lit on Friday for this purpose.

Before lighting, say "Baruch hamavdil ben kodesh lekodesh". Then, the following beracha is made:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

Some women have the custom to recite an additional beracha. It is correct to have in mind one's new clothing or a new fruit one will have that night.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה

Kiddush for 1st Night Rosh Hashana which falls on Friday Night

יום הששי: ויכלו השמים והארץ וכל-צבאם ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מלאכתו אשר עשה: ויברך אלהים את-יום השביעי ויקדש אתו כי בו שבת מלאכתו אשר-ברא אלהים לעשות:

וביום שמחתכם ובמועדיכם ובאשתי חדישים ותקעתם בחצצרת על עליתכם ועל זבחי שלמיכם והיו לכם לזכרון לפני אלהיכם אני יהוה אלהיכם

סברי מרגן

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הגפן

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם

ורוממו מכל לשון וקדשנו במצותיו. ונתת לנו יי אלהינו באהבה את יום השבת הזה ואת יום הזכרון הזה את יום טוב מקרא קדש הזה, יום זכרון תרועה באהבה מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ודברך אמת וקיים לעד. ברוך אתה יי, מקדש השבת וישראל ויום הזכרון

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה

Drink the wine.

Kiddush for 2nd Night Rosh Hashana which falls on Motza'e Shabbat

וביום שמחתכם ובמועדיכם ובאשתי חדישים ותקעתם בחצצרת על עליתכם ועל זבחי שלמיכם והיו לכם לזכרון לפני אלהיכם אני יהוה אלהיכם

סברי מרגן

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הגפן

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממו מכל לשון וקדשנו במצותיו. ונתת לנו יי אלהינו באהבה את יום הזכרון הזה את יום טוב מקרא קדש הזה, יום תרועה מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ודברך אמת וקיים לעד. ברוך אתה יי, מקדש ישראל ויום הזכרון

Looking at a pre-existing flame, say:

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש

Continue:

ברוך אתה יי, אלהינו מלך העולם המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת-יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך ישראל בקדשתך

ברוך אתה יי, המבדיל בין קדש לקדש

It is correct to have in mind one's new clothing or a new fruit one will have that night whilst reciting this last beracha.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה

Drink the wine.



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