



HAGGADAH

🍋 For Rosh HaShanah Seder 🍋



This downloadable Rosh HaShanah kit has been specially created and produced by **Kol HaOt - Illuminating Jewish Life through Art** for the Charles and Lynn Schusterman Family Foundation.

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There is no doubt that the Jewish New Year—Rosh HaShanah—differs from the New Year that much of the world celebrates on January 1. There is no Rosh HaShanah midnight countdown, and no party hats... but our Jewish New Year is far from a bore! Our sages established Rosh HaShanah traditions that are thought-provoking, creative and, believe it or not, fun—even 1,000+ years after they were written. (How's that for #ForwardThinking?)

Discover the fascinating history of the Rosh HaShanah *Seder*: a lesser-known Rosh HaShanah tradition consisting of delicious foods, puns, word games and meaningful reflections on the year that has passed, and expectations for the year to come. We hope that you'll experience a new—actually, an old!—way to celebrate the Jewish New Year with your family and friends; and if you're still pining for those party hats, find a creative way to include them in your *Seder*! The Jewish New Year is at your fingertips.

May the coming year be a peaceful one, filled with blessings.

♥ Shana Tova U'Metukah! ♥



What's in a Name?

The Many Names and Meanings of Rosh HaShanah

Usually translated as the Jewish New Year, Rosh HaShanah literally means, the “Head of the Year.” It was not called by this name until Talmudic times, however, and in biblical days it was referred to as *Yom Teruah*—the “Day of the Sounding of the Shofar”—or *Yom HaZikaron*—the “Day of Remembering.” According to rabbinic tradition, *Rosh HaShanah* has three major significances:

- 1 It is an anniversary of the world's creation (and specifically the Sixth Day, when humanity was born)
- 2 It is the Day of Judgment
- 3 It is a day of renewing the bond between God and the People of Israel

Rosh HaShanah opens the ten-day period of the Days of Awe (*Yamim Nora'im*), which culminate with Yom Kippur. It represents a celebration of the beginning of the New Year, as well as a striving for atonement for our misdeeds in the year that has just ended. The Days of Awe surrounding Rosh HaShanah are days of reflection and judgment, in which we carefully examine who we are so we can become aware of the ways we have failed others, ourselves and God. This introspection is meant to lead us to feelings of regret for the harm we have done, to attempt restitution when possible, and to turn away from our past negative behaviors in order to act differently in the coming year. The

blasts of the Shofar (the ram's horn) awaken our slumbering souls to time's passage, to our actions and—more importantly—to how we can shape our lives in the future. We are not meant to be our same old selves year after year, but rather we strive to be renewed.

Although Rosh HaShanah consists of very serious and reflective elements, it is also an extremely joyous, festive, forward-looking celebration—and what better way to combine these two moods of the holiday than with food!

The Rosh HaShanah Seder

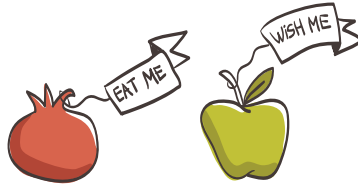
Think *Seders* are only for Passover? Think again. In fact, there are a few Jewish holidays with *Seder* traditions, and Rosh HaShanah is one of them. The gist of the Rosh HaShanah iteration: There is an ancient custom to eat symbolic foods at the Rosh HaShanah meal, accompanied by blessings and wishes for the upcoming year. These foods are consumed in a particular order—a *Seder*.

The tradition of the Rosh HaShanah *Seder* is based on the following early Talmudic source. It appears twice, with a slight variation (in bold):



*'Now that you have said that an omen is a significant thing, [a person] should always be accustomed **to seeing / to eating** at the beginning of the year (on Rosh HaShanah) a gourd, green beans, leek, beets and dates.'*

Based on the two different versions of the text (“to see” and “to eat”), two traditions evolved: one in which those present at the Rosh HaShanah meal ate the symbolic foods; the other in which they merely pointed to the foods and recited the corresponding wishes (they did not eat them).



Classical commentators explain that the foods mentioned in the Talmud should be accompanied by wishes/blessings, thereby having the effect of inspiring a person to repent and perform good deeds. They add that one may use any food whose name carries with it the implication of a blessing, even if this is not related to the Hebrew name of the food.

The Simanim

As Jewish history developed and the Jews were spread throughout diverse communities around the world, various customs emerged and additional symbolic foods were added, complete with blessings, wishes and hopes. These have become known as the Rosh HaShanah *Simanim* (the Hebrew word for “symbols” or “signs”).

Some of these wishes are based on the symbolic nature or shape of the food (e.g. honey is sweet, pomegranates have many seeds, etc.); others are word-plays reflecting the food’s name. Originally, these puns were based on the Hebrew or Aramaic names of the foods, but local communities eventually invented new puns based on their local languages and dialects.

The Rosh HaShanah *Seder* with the foods mentioned in the Talmud (page 5) was preserved mainly among the Jews of Sephardi and Middle Eastern descent; however, Jews from other lands, too, retained the basic concept of serving symbolic foods at the evening meal of Rosh HaShanah.

This year, we hope to gather some of the best of the Rosh HaShanah *Seder* traditions from around the world, as well as add our own modern twists to this ancient custom. Below, we will explain some of the traditional *Simanim* (symbolic foods + corresponding blessings), together with newer formulations for wishes and hopes that are relevant to our day.



Thought of your own clever, witty, relevant or generally meaningful food/blessing combo? Tweet it to us (#applesandpunny)!



Dig Deeper: Memory and Action

Memory plays a significant role in Judaism, especially on Rosh HaShanah (remember, Rosh HaShanah's biblical name, *Yom HaZikaron*, means the Day of Remembering). The symbolic foods of the Rosh HaShanah *Seder* help us to remember as well as to take action. By pointing to the foods and then eating them, we demonstrate how memory and action are connected and internalized.

For the *Maharal* of Prague, blessing and eating symbolic foods are not meant merely as prayers and wishes, but are done to spur our small actions into more significant ones throughout the year. By eating apples and honey on Rosh HaShanah, we are not only wishing that we have a sweet year—we actually start the year off with a touch of sweetness.

As Shammai said in the Talmud: “Say little and do much.”



As on other Jewish holidays—and the weekly Shabbat!—the beginning of Rosh HaShanah is marked with candle lighting.

Blessing over the candles:

ברוך אתה ה' אלקינו מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (לשבת שְׁבֶת ו) יוֹם טוֹב:

Transliteration:

*Barukh atah Adonai Eloheinu melek ha'olam asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel (Shabbat v') yom tov.*

Translation:

Blessed are You, Lord our God, Ruler of the Universe, who has sanctified us with commandments, and commanded us to light (Shabbat and) festival candles.



It is also customary to recite the *Shehechyanu* blessing when lighting the candles (see page 11 after *Kiddush*).





Similar to other holidays and to Shabbat, the Rosh HaShanah dinner begins with the *Kiddush* and the blessing over the wine. While there is a standard blessing over the wine, the *Kiddush* blessing is unique to Rosh HaShanah. It invokes the themes of remembrance, the blasts of the Shofar and the Kingship of God, thereby distinguishing this holiday from others, and sanctifying it. (The green additions/words in parentheses are only said if Rosh HaShanah falls on Friday night).



בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתֵּתֶן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם
(לְשַׁבַּת הַשְּׁבִיט הַזֶּה וְאֶת יוֹם) הַזִּכְרוֹן הַזֶּה, יוֹם (לְשַׁבַּת זִכְרוֹן) תְּרוּעָה
(לְשַׁבַּת בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זִכָּר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרָתָ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים, וַדְּבַרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה ה', מֶלֶךְ עַל כָּל
הָאָרֶץ מִקְדָּשׁ (לְשַׁבַּת הַשְּׁבִיט וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:



Transliteration:

Barukh atah Adonai Eloheinu
melekh ha'olam, borei peri haGafen.
Barukh atah Adonai Eloheinu
melekh ha'olam asher bakhar banu
m'kol am, v'romemanu m'kol lashon
v'kidishanu b'mitzvotav. Vatiten
lanu Adonai Eloheinu b'ahava et
(Yom HaShabbat ha'zeh v'et) Yom
HaZikaron ha'zeh. Yom (zichron)
teruah (b'ahava) mikra kodesh,
zekher le'yitziat mitzrayim. Ki vanu
vakharta v'otanu kidashtah m'kol
ha'amim, u'devarkha emet v'kayam
la'ad. Barukh atah Adonai melekh al
kol ha'aretz, mekadesh
(haShabbat v') Yisrael v'Yom
HaZikaron.

Translation:

Blessed are You, Lord our God,
Creator of the fruit of the vine.
Blessed are You, Lord our God,
Ruler of the universe, who has
chosen us from among all
peoples and sanctified us with
God's commandments. And You
gave us, Lord our God, in love
(this Sabbath day and) this Day
of Remembrance. It is (a Day of
Remembrance) a day for recalling
(with love) the sounding of the
Shofar, a sacred convocation, a
commemoration of the Exodus
from Egypt. For You chose us
and sanctified us from among all
peoples, and Your word is truth
and endures forever. Blessed are
You, Ruler over all the earth, who
sanctifies (the Sabbath and) Israel
and the Day of Remembrance.





The *Shehechyanu* blessing is a special blessing which we recite on several occasions: when celebrating a holiday for the first time in a yearly cycle; when donning a new garment; and when tasting a new fruit which we have not yet eaten this season.

This blessing thanks God for keeping us alive and well to enjoy this special experience. On Rosh HaShanah, *Shehechyanu* is recited during candle lighting and during *Kiddush*, as well as before blowing the Shofar.

There also is a custom to eat a “new” fruit on the second night of Rosh HaShanah—something you haven’t eaten all year, such as an exotic fruit from the green grocer—in order to recite this blessing on the second night of Rosh HaShanah as well. Perhaps the act of seeking out something new can symbolically reflect our deep desire to reinvent ourselves and make ourselves better people in the coming year.

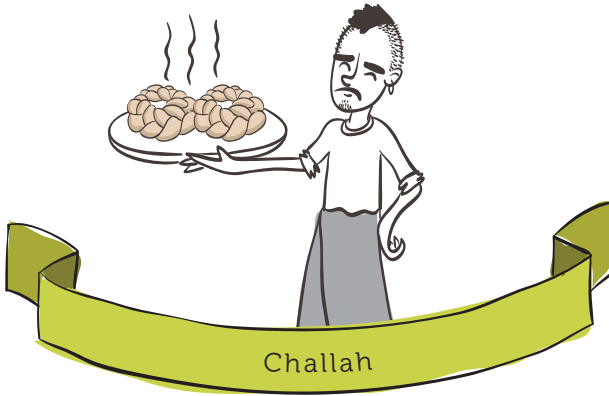
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה:

Transliteration:

Barukh atah Adonai Eloheinu melekh ha'olam shehechyanu v'kiyimanu, v'higiyanu laz'man hazeh.

Translation::

Blessed are You, Lord our God, Ruler of the Universe, who has given us life, and sustained us, and brought us to this day.



Two loaves of Challah bread are blessed and eaten at the Rosh HaShanah meal, just like on other Jewish holidays and on Shabbat. The difference: Tonight's Challah looks different from all other nights' Challahs—and contains symbolism! There is a custom to serve round Challah on Rosh HaShanah, representing the circularity of time, the roundness and the fullness of the year, or even a crown (whether it be the crown of God's kingship or the crowns with which God traditionally adorns the people of Israel). Jews of Polish descent have a custom of making Rosh HaShanah Challah in the shape of ladders (representing the idea that we will be exalted or brought low in the coming year) or birds, based on the verse in Isaiah: "Like the birds that fly, even so will the Lord of Hosts shield Jerusalem, shielding and saving, protecting and rescuing. Then the children of Israel shall return to Him..."

A common custom in many communities is to dip the Challah, normally sprinkled with salt, in sweet honey (or sugar).

When dipping our Challah, we might use this Hassidic wish:



"May God create yeast in your soul, causing you to ferment, and mature, to rise, elevate to your highest possibilities, to reach your highest self."



The blessing over the hand-washing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Transliteration:

*Barukh atah Adonai Eloheinu melek ha'olam asher kiddeshanu b'mitzvotav
v'tzivanu al netillat yada'im.*

Translation:

Blessed are You, Lord our God, who makes us holy with commandments
and has commanded us concerning the washing of hands.



The blessing over the Challah bread:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Transliteration:

*Barukh atah Adonai Eloheinu melek ha'olam ha'motzi lekhem min
ha'aretz.*

Translation:

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

now let's begin the fun part





It is traditional to begin the Rosh HaShanah *Seder* with the general blessing over fruit of the trees, before moving through the various *Seder* foods. Custom recommends that we start with the date, one of the seven species of the Land of Israel.

Fish

A wish for fertility
and growth



Dates

A wish for peace and
meaningful relationships



Shanah

Pomegranate

A wish for good deeds



vegetarian option

Head

A wish for
leadership



Rubia

A wish for
prosperity and
sharing

Karti

A wish for
friends and
community



Silka

A wish for
freedom and
growth



Tova ♡♡

Apple

A wish for a
sweet year



Kara

A wish to count
our blessings

Gezer

A wish for positive
judgement



The blessing over the fruit



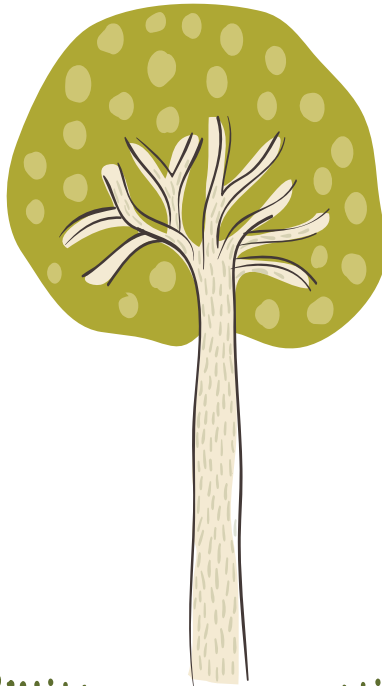
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָעֵץ:

Transliteration:

*Barukh atah Adonai Eloheinu melekh ha'olam
borei pri ha'etz.*

Translation:

Blessed are You, Lord our God, Ruler of the universe,
Creator of the fruit of the tree.





A wish for peace and meaningful relationships

The traditional symbolism of the dates plays on the Hebrew name *Tamar* (date, in Hebrew), which is similar to *Tam*, meaning to end or to extinguish. This *Siman* requests the end of our enemies and those who seek to harm us. Formulated in the positive, it is a request for peace and calm in the year to come.

Eating a Rosh HaShanah meal with a roomful of bachelors/ bachelorettes? How about an English language twist: Pick up a date and wish everyone a successful year of dating and relationships!



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ,
שִׁיתָמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רָעָתֵנוּ.

May it be Your will, Adonai our God, that enmity will end
and this new year will bring peace for us and the entire world.

May it be your will, Adonai our God, that this year be full of joyful dates
and meaningful relationships.



POMEGRANATE

A wish for good deeds

The pomegranate, which ripens in Israel during the season of Rosh HaShanah, has many sweet seeds inside of it (not to mention some awesome antioxidants). In fact, there is a *Midrash* that states that there are 613 seeds in the pomegranate, symbolizing the 613 *Mitzvot* (commandments). Whether or not this number is entirely accurate (feel free to count and see for yourself!), the pomegranate has come to symbolize *Mitzvot* and good deeds.



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֶיךָ אֲבוֹתֵינוּ,
שְׁנֵהֲיָה מְלֵאִים מַצּוֹת כְּרִמּוֹן.

May it be Your will, Adonai our God, that we be as full of good deeds as the pomegranate is full of seeds.



Food for Thought: What would you like your life to be filled with this coming year?





Green string bean
or Sesame seeds

A wish for prosperity and sharing

The *Rubia* is one of the symbolic foods mentioned in the Talmud. It is a bean or legume, and usually is interpreted as green string beans. The name is reminiscent of the word *Yirbu*, to increase or to be plentiful. With this *Siman*, we ask that our merits increase and that we be blessed with plenty. At the same time, the *Rubia* gives us an opportunity to remember and acknowledge those who are less fortunate: for their sakes, we wish that not only will this year be one of prosperity and plenty for us, but also one of giving and sharing with others.

Not a fan
of green
beans?

Try the Libyan version of the *Siman* for prosperity: Rather than *Rubia*, Jews from Libya mix sugar and sesame seeds to symbolize plenty, since the grains are so tiny and numerous that they can't be counted!



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ,
שִׁירְבוּ זְכוּתֵינוּ וְתִלְבְּנוּ.

May it be Your will, Adonai our God, that our merits increase,
that we be blessed with everything we need and that we share our
blessing with others.



KARTI

leeks or scallions

A wish for friends and community

Karti—leeks or scallions—resembles the word *Yikartu*: “will be cut off.” The traditional wish associated with this food asks that our enemies be cut off, together with those who seek evil. Jews of Persian descent tear the scallions and throw them over their shoulders, sometimes reciting the actual names of the enemies that they wish to destroy. For a more positive rendition, this *Siman* may be formulated as a request to be blessed with good friends and community.

.....

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלֵּקֵי אֲבוֹתֵינוּ,
שְׂיִכְרְתוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רָעָתֵנוּ
(וְשִׁנְתֵּבְרֶךְ בְּיָדֵי דִים טוֹבִים וּבִקְהֵלָה תוֹמָכָת).

May it be Your will, Adonai our God,
that those who are against us not succeed,
and that we be blessed with true, supportive friends and community.



SILKA

beets or beetroot leaves

A wish for freedom and growth

The Aramaic word *Salka* (beets or beetroot leaf) resembles the word *Lehistalek*, to retreat. In this blessing, we ask that our enemies retreat and that we be freed from those who wish us harm.

If it's hard for you to relate to the Aramaic version, try the English: An alternative *Siman* suggests that we succeed in following our true inner "beat" and path!



יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלֵּקִי
אֲבוֹתֵינוּ, שְׂיִסְתַּלְקוּ אוֹיְבֵינוּ וְשׁוֹנְאֵינוּ וְכָל
מְבַקְשֵׁי רַעֲתֵנוּ (וְשׁוֹנְצֵמַח וְנִמְצָא חֲרוּתֵנוּ).

May it be Your will, Adonai our God, that all
the enemies who might beat us will retreat,
and that we will beat a path to freedom.

May it be Your will, Adonai our God,
that we follow our true inner beat
and reach our personal goals.





A wish to count our blessings

The *Kara* is identified as a pumpkin or a gourd. *Kará*, similarly pronounced, means to tear or to rend; with a slightly changed spelling, it also means to proclaim. The traditional blessing associated with the gourd asks that our bad decrees be torn up and our good merits be proclaimed. If we think of merits as blessings, then this *Siman* effectively reminds us to proclaim and to count our blessings.



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּקְרַע רַע גְּזַר דֵּינֵנוּ
וְיִקְרְאוּ לְפָנֶיךָ זְכוּתֵינוּ (וּבְרָכוּתֵינוּ).

May it be Your will, Adonai our God, that our bad decrees be torn up
and our merits and blessings be proclaimed.





A wish for positive judgment

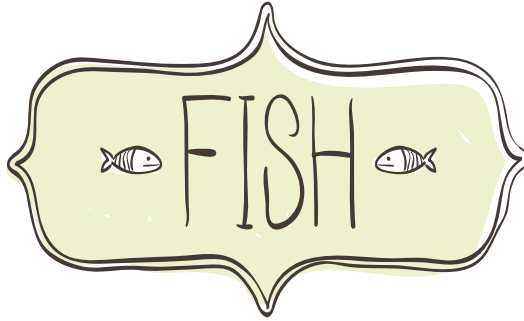
The Hebrew word for carrot, *Gezer*, is reminiscent of the infinitive *Ligzor*, meaning both to cut and to decree. Therefore, the carrot on the Rosh HaShanah table traditionally carries with it a wish that God judge us with positive decrees. Eastern European Jewish communities have adapted this as a blessing for plenty, since the Yiddish word for carrots—*Mehren*—can also mean “increase.”



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלֵּקֵי
אֲבוֹתֵינוּ, שֶׁתִּגְזֹר עָלֵינוּ גְּזֵרוֹת טוֹבוֹת.

May it be Your will, Adonai our God, to
decree upon us good decrees
and favorable judgment.





A wish for fertility and growth

Some communities serve fish on Rosh HaShanah as a symbol of bounty and fertility. If you'd prefer a vegetarian alternative, try fish crackers or fish-shaped gummy candies! They'll represent the same themes and blessings for the New Year.



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שְׁנִפְרָה וְנִרְבָּה כְּדָגִים.

May it be Your will, Adonai our God,
that we be fertile and multiply like fish.





A wish for leadership

Many communities serve the head of a fish or a lamb on the Rosh HaShanah *Seder* table (don't worry—no one said you had to eat it!). Either of these may represent the wish of being like the head in the New Year, and not the tail—a leader, not a straggler.

The lamb's head (the brains are removed and cooked) also serves as a reminder of the ram that was sacrificed in the story of the Binding of Isaac, which is the Torah portion that is traditionally read on Rosh HaShanah. Baghdadi Jews stopped using the fish as a *Siman* because its Hebrew name, *Dag*, sounds like the Hebrew word for worry: *D'agah*.



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ,
שְׁנֵהֲיָה לְרֹאשׁ וְלֹא לְזָנָב.

May it be Your will, Adonai our God,
that we be like the head and not like the tail.

Vegetarian?

Use a head of lettuce,
fish crackers or even a
head of beer!



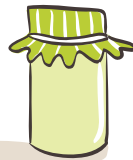


A wish for a sweet year

The most well-known of the symbolic Rosh HaShanah foods—the apple dipped in honey—is common in Ashkenazic traditions. The Iraqi custom, for comparison's sake, is to eat a baked apple with sugar, while in Yemen, quinces were served instead of apples. In all variations, these foods represent the wish for a sweet year to come. The sage the *Hafetz Haim* reminds us that the sweetness should be reflected in our mood, too: Avoid anger, for it is a bad omen for the coming year; rather, we should be sweet of temperament on Rosh HaShanah.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּקֵי אֲבוֹתֵינוּ,
שֶׁתַּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמִתּוֹקָה.

May it be Your will, Adonai our God,
to renew us for a good and sweet New Year.





- ✓ Jews in the Ukraine feed their children chicken livers on Rosh Hashanah because the Yiddish word for livers, *Leberlach* is homophonous with *Leb Ehrlich*, “live honestly.”
- ✓ Serve a piece of lettuce, half a raisin and a celery stick and put forth the request: “Let us have a raise in our salary!”
- ✓ When a salad consisting of peas and thyme is placed on the table, say: “May we merit peace in our time!”
- ✓ Serve salami and bread (*lechem*), so we may all have *salam aleikum* (peace unto you) in the year to come!
- ✓ Offer your guests punch and (bread) rolls, since we're hoping for a year in which we roll with the punches.
- ✓ Serve hearts of palm and recite: “May it be Your will that whoever holds our hearts in the palms of their hands, takes good care of them.”
- ✓ What will you be serving for dinner on Rosh HaShanah night? Just ice and beets—because nothing beets just-ice!



- ✓ Bring out the condiments! "May we mustard our strength so that we can find the time to 'ketchup' with family and friends and relish all the little moments in life."
- ✓ Beets and squash: "May we beet and squash the fears and prejudices within us."
- ✓ "May we cele'rate all the different kinds of JEWS in our mix!" (Mixed fruit juice with celery)
- ✓ "May we always find fava in Thine eyes." (Fava beans and black eyed pea stew)
- ✓ "Lettuce say: 'I yam an advocate for peas and justice, and olive the strength to remain true to my values.'"
- ✓ Pickled figs? Figs and pickles? "May we fig-ure our way out of every pickle."
- ✓ Gotta love dill! "May we be fair and just in our business dills."
- ✓ "May we cherrish every date and not rush to fig-ure out the solution to every question." (Cherries, dates, figs)
- ✓ "May we not take our wealth for pomegranate, nor be persimmonious with our charity." (Pomegranate and persimmon fruit salad)
- ✓ Carob: "This year, may we carabout our fellow man and woman more than ever."
- ✓ "May we succeed in our fundraisin' and be always raisin' our expectations!"



A big thanks to our awesome contributors to the **#applesandpunny campaign**: Elliot Vaisrub Glassenberg, Ariel Hirsch, Renana Levine, Mariel Schwartz and Elissa Krycer.



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