



# B'NAI DAVID-JUDEA

## *Shabbat Shorts*

Last time on Shabbat Shorts we addressed the practical case of what to do when wine is not available. Now we will answer the question of what someone who cannot drink wine should do, as well as how grape juice fits into all of this.

*As a reminder, the obligation of Kiddush is about hearing it. If we are hearing Kiddush from someone else we are not required to drink wine at all as long as the person saying Kiddush drinks rov rivi'it.*

Anyone who will be harmed by drinking wine **MUST** refrain from drinking it. Pikuach nefesh always takes priority, and so those with allergies, with an addiction to alcohol, or a pregnant woman who has been told by a doctor not to consume wine for medical reasons should not drink wine at Kiddush. Our Torah is supposed to help us live fully, not put our lives in danger.

But what about someone who is reciting Kiddush, and chooses not to drink wine?

An interesting parallel case that comes up is that of someone who made a vow not to drink wine.

According to the Rema (272:9), if such a person is alone, he should say Kiddush over the challah on Friday night, and Kiddush over chamar medina on Shabbat. If he is eating with others, he may say Kiddush himself on wine and then have one of the people eating with him drink the wine (It should be noted that the Magen Avraham disagrees with this last ruling of the Rema and holds that a person should not say Kiddush with the intention that others drink the wine).

Practically, what do we learn from this case? It is certainly ideal for the person who is saying Kiddush for others to be someone who is drinking wine. If that is not possible, we may rely on the Rema's ruling that the person saying Kiddush may have others drink.

But we have another option in this conversation: Grape juice. Though the preference is to use יין ישן (defined as wine that has fermented for at least forty days), the Shulchan Aruch (272:2) permits יין מגת (freshly pressed wine), which has the potential to ferment but currently is really just fresh grape juice. The poskim then debate whether the potential for fermentation is a prerequisite for the grape juice to have the full halachic status of wine. This is an important question as not all commercially-sold grape juice possesses this potential. *Though there are opinions on both sides, the widely accepted practice is that grape juice is considered borei pri hagafen and valid for Kiddush.*

And so, if wine is not available or if those present cannot or prefer not to drink wine, grape juice is certainly acceptable!

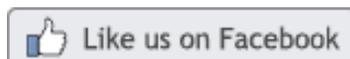
The Mishnah Berurah (272:1:2) says that we are forbidden to say Kiddush over something that is undesirable or repulsive to us. Through Kiddush, we are supposed to offer God our best-- including our best selves-- as embodied in a good wine. For some of us, this may davka mean drinking grape juice because it is how we will most enjoy Kiddush (especially when it is a matter of our health). When we say Kiddush, may we give God that which we would want to receive-- for He wants what is most desirable to us.

**NEW!! Send us your Shabbat questions, and we will address them in upcoming Shabbat Shorts!!**

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