

**ROSH
HASHANAH
and
YOM KIPPUR
Booklet for
Home Celebrations**

- Home Ceremonies for
Erev Rosh Hashanah and Yom Kippur
- Everything You Always Wanted to Know About
Rosh Hashanah and Yom Kippur
 - Family Activities
 - Recipes and Songs

**TEMPLE EMANUEL
NEWTON, MA**

**Terri Swartz Russell
Family Educator**

Dear Temple Emanuel families,

Every Rosh Hashanah I used to search through the front of my High Holiday Machzor for the correct order and blessings to be said at home to 'bring in' and begin the celebration of both Rosh Hashanah and Yom Kippur in the home. I now have easy access to this information since compiling this booklet. I hope this booklet is useful to you as well. Enjoy using this booklet as your family ushers in a sweet New Year. L'shana Tova U'Metuka! Best wishes for a happy and sweet New Year!

Terri Swartz Russell
Family Educator

שלך טובה
ומתוקים!
Terri

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Family Guide to the Fall Holidays
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My Very Own Rosh Hashanah Book
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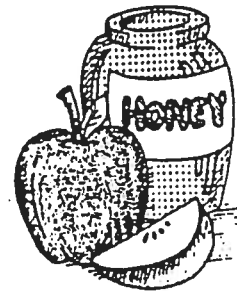
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Home Ceremony for Erev Rosh Hashanah

Rosh Hashanah Checklist:

- Round challah and challah cover.
- Apples and honey.
- 2 candles.
- Kiddush cup.
- Wine.
- Mahzor - High Holiday prayerbook.
- A special first fruit - for the New Year's Shehecheyanu (for the second night of Rosh Hashanah).
- Fresh flowers for your holiday table.
- Tzedakah.



1. Tzedakah.

In the villages of Eastern Europe it was a custom before the New Year for a messenger to go from house to house with a sack. Those who could afford it put coins into the sack; those who were poor took coins from the sack. No one knew who gave and who took. No one was embarrassed because he or she was poor. Every family had money to buy the things they needed to celebrate the holiday.

Giving *tzedakah*, sharing what we have with those in need, is an important *mitzvah* in Jewish life.

Before Rosh Hashanah begins, we remember this *mitzvah* by setting aside some of our allowance or savings.

2. Hadlakot Nerot - Candle Lighting.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

מְלֶכֶת הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל

יוֹם טוֹב.

Baruch atah adonai eloheinu melech
ha'olam asher kid'shanu b'mitzvotav
v'tzivanu i'hadlik ner shel Yom Tov.

Blessed are You Adonai our God, Ruler of the Universe,
by whose Mitzvot we are hallowed, who commands
us to kindle the light of the holiday.

LIGHTING THE CANDLES

Freely, as a chant

Freely adapted after a version
by A.W. BINDER



3. Blessing the Children.

Children go to parent(s), who puts hands on children's heads or around their shoulders. The words used in blessing the children are not nearly as important as the act of blessing itself. One may choose to recite the traditional, ancient Priestly Benediction, or one may wish to express one's own hope and dreams for one's children.

For sons say:

יְשִׁמְךָ אֱלֹהִים Y'sim'cha E-lo-him k'-E-fra-yim v'-chi-m'-na-se.

בְּאֶפְרַיִם וּבְמְנַשֶּׁה. May God make you like Ephraim and Manasseh.

For daughters say:

יְשִׁמְךָ אֱלֹהִים Y-si-meych E-lo-him K'-Sa-ra, Riv-ka, Ra-cheyl, v'-Ley-a.

בְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. May God make you like Sarah, Rebecca, Rachel, and Leah.

The blessings continue for all the children:

יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ Y'-va-re-h'-cha A-do-nai v'-yish-m'-re-cha
Ya-eyr A-do-nai pa-nav ey-le-cha vi-y'chu-ne-cha
יֵאָר יְיָ פָנָיו אֵלֶיךָ וַיַּחֲנֶךָ Yi-sa A-do-nai pa-nav ey-le-cha v'-ya-seym l'cha
sha-lom.

יְשַׂא יְיָ פָנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שָׁלוֹם.

May God bless you and keep you; May God cause the spirit of God to shine upon you and be gracious to you; May God turn His spirit unto you and grant you peace.

Parent(s) may wish to kiss each child.

4. Kiddush - Blessing Over the Wine.

Ba-ruch a-ta a-do-nai, e-lo-hey-nu me-leh ha-o-lam, bo-rey p'ri ha-ga-fen.

Blessed are You Adonai, Our G-d, Ruler of the Universe, Who creates the fruit of the vine.

Ba-ruch a-ta a-do-nai, E-lo-hey-nu me-leh ha-o-lam, a-sher ba-char ba-nu mi-kol am, V'-ro-m'-nu mi-kol la-shon, V'kid'-sha-nu b'-mitz-vo-tav.

Blessed are You Adonai, Our G-d, Ruler of the Universe, Who has chosen us from among all peoples and sanctified and exalted us with Your commandments.

Va-ti-ten la-nu, A-do-nai E-lo-hey-nu, b'-a-ha-va mo-a-dim l'-sim-cha, cha-gim u-z'ma-nim l'-sa-son, et yom ha-Zi-ka-ron ha-ze, Yom Tru-ah mik-ra ko-desh, zey-cher li-tzi-at mitz-ra-yim.

In Love You have given us days of joy, and seasons of gladness, this Day of Remembrance, a day of blowing the Shofar, a holy convocation, as a memorial of our release from Egypt.

Ki va-nu va-char-ta v'-o-ta-nu ki-dash-ta mi-kol ha-a-mim, ud-var-cha e-met v'-kayam la-ad.

You have chosen us for Your service and Your word is truth and endureth forever.

Ba-ruch a-ta a-do-nai, me-lech al kol ha-aretz, m'-ka-deysh yis-ra-eyl v'-yom ha-zi-ka-ron.

Blessed are You Adonai, Our G-d, Ruler over all the earth, Who sanctifies Israel and the Day of Remembrance.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִמְרָה בָּנוּ מִכָּל-עַם
וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתְּנוּ-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
אֶת-יּוֹם [הַשְּׁבִיט הַזֶּה וְאֶת יוֹם] הַזְּכוּרֹן הַזֶּה, יוֹם [זְכוּרֹן] תְּרוּעָה
בְּאַהֲבָה מִקֵּדָשׁ קֹדֶשׁ זָכָר לַיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּתַרְסָה וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וְדָבַרְתָּ אִמְתָּ וְנִקְּיָם לְעַד. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ
עַל כָּל-הָאָרֶץ מִקֹּדֶשׁ [הַשְּׁבִיט וְ] יִשְׂרָאֵל יוֹם הַזְּכוּרֹן.

KIDDUSH

Traditional

Ba - ruch a - tah a - do - nai e - lo - hei - nu me - lech - ha - o - lam bo -
rei — p' - ri ha - ga - fen. A - men. Ba -
ruch a - tah a - do - nai e - lo - hei - nu me - lech ha - o - lam a -
sher ba - char ba - nu mi - kol am — v' - ro - m' - ma - nu mi - kol la - shon — v' - kid' -
sha - nu b' - mitz - vo - tav. — Va - ti - ten la - nu a - do - nai e - lo - hei - nu b' a - ha -
vah — mo - a dim l' - sim - cha — cha - gim u - z' ma - nim l' - sa - son. — Et
yom ha - zi - ka - ron ha - zeh — yom te - ru - ah mik - rah ko - desh
ze - cher liy - zi - at mitz - ra - yim. Ki va - nu va - char - tah v - o - ta - nu ki - dash - ta mi -
kol ha - a - mim u - de - var - cha e - met ve - ka - yam — l - ad Ba -
ruch a - tah a - do - nai me - lech al kol ha - a - retz m' - ka - desh yis - ra -
el v' - yom ha - zi - ka - ron

5. Shehecheyanu.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְמָנוּ וְהַיְצֵנוּ לְזִמְן הַזֶּה.

Baruch atah adonai eloheinu melech ha'olam shehecheyanu, vekiy'manu, v'higiyanu laz'man hazeh.

Blessed are You Adonai, Our G-d, Ruler of the Universe, who has kept us alive so that we are able to celebrate this festive time.

SHEHECHEYANU

Traditional



Ba - ruch a - tah a - do - nai e - lo - hei - nu me - lech ha - o - lam she -



he - che - ya - nu v' - kiy' - ma - nu v' - hi - gi - ya - nu la - z'man ha - zeh.

6. Nitilat Yadayim - Washing of Hands.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Ba-ruch A-ta A-do-nai, E-lo-hey-nu me-lech ha-o-lam,
a-sher ki-d'-sha-nu b'-mitz-vo-tav v'-tzi-va-nu al n'-ti-lat
ya-da-yim.

Blessed are You Adonai, Our G-d, Ruler of the Universe,
who teaches holiness through ceremonies and
instructs us to to perform the Mitzvah of washing the
hands.

7. Hamotzi - Blessing Over the Challah.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Ata Adonai, Eloheinu melech ha-olam,
hamotzi lechem min ha-aretz.

Blessed are You Adonai, Our G-d, Ruler of the
Universe, who brings forth bread from the
earth.



(It is customary for the challah to be dipped in honey on Rosh Hashanah.)

8. Blessing for a Sweet Year.

Before the meal is eaten, apples are dipped in honey.

בָּרַךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרֵי הָעֵץ

Baruch atah adonai eloheinu melech ha'olam borei p'ri ha'etz.

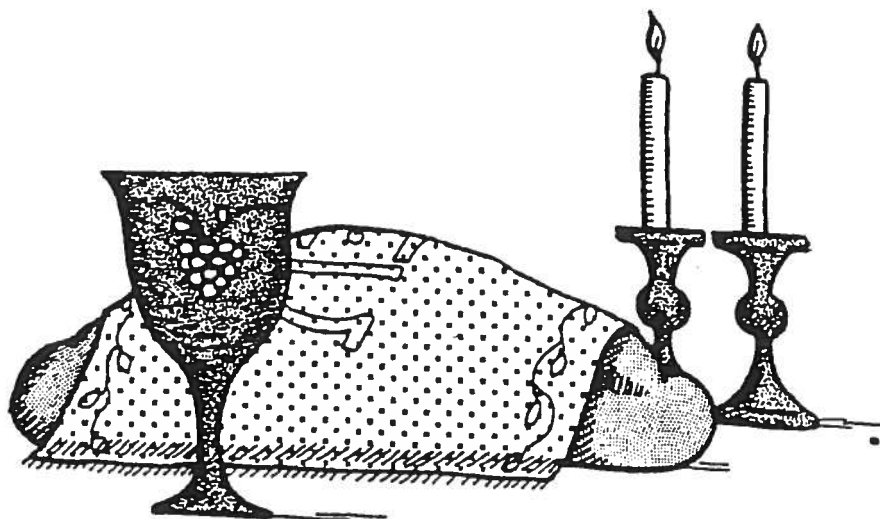
Blessed are You Adonai, Our G-d, Ruler of the Universe, Who creates the fruit of the tree.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּחַדֵּשׁ עִלֵּינוּ שָׁנָה טוֹבָה וְמִתּוֹקָה

Yehi ratzon milfanecha adonai eloheinu v'elohei avoteinu shet'chadesh aleinu shanah tovah um'tukah.

May it be your will, Adonai, our God and God of our Ancestors, to renew unto us a good and sweet year.

9. A Festive Meal is Served.



Home Ceremony for Yom Kippur

The Order of Yom Kippur:

1. Eat a leisurely meal.
2. Bless the children.
3. Give tzedakah.
4. Light the candles.
5. Go to the synagogue to hear Kol Nidre.



1. Lighting the Memorial (Yahtzeit) Candle.

There is no blessing over the lighting of the Memorial candle. However, the person(s) involved may wish to spend a few moments in silent prayer or in recalling the attributes of the deceased loved one.

2. Lighting the Yom Kippur Candles.

The following two blessings are recited on this occasion:

ברוך אתה, יי
אלהינו, מלך העולם,
אשר קדשנו במצותיו
וצונו להדליק נר
של
יום הכפורים.
Baruch ata Adonai eloheinu melech ha'olam asher kiddeshanu
b'mitzvotav v'tzivanu l'hadlik ner shel Yom Kippurim.
Blessed are You, O Lord our God, King of the Universe, who has
sanctified us by Your commandments, and has commanded us to
kindle the lights for the Day of Atonement.

ברוך אתה יי אלהינו מלך העולם שהחיינו וקימנו והגיענו לזמן הזה.

Baruch ata Adonai eloheinu melech ha'olam shehehiyan ve'kimanu ve'higianu la'zman ha'zeh.

Blessed are You Adonai, Our G-d, Ruler of the Universe, who has kept us alive, and has preserved us and enabled us to reach this season.



Everything You Always Wanted to Know About Rosh Hashanah and Yom Kippur . . . (But Were Afraid to Ask)

1. What is the meaning of Rosh Hashanah?

Rosh Hashanah literally means "head of the year" and refers to the Jewish New Year celebration initiating the High Holy Days.

2. When do we celebrate Rosh Hashanah?

We observe Rosh Hashanah on the first day of the Hebrew month of Tishrei. This may fall in either September or October of the secular year. Most Reform Jews celebrate one day of the holiday, while Conservative, Orthodox, and Israeli Jews observe two days.

3. Is Rosh Hashanah biblically based?

In a sense it is. The Book of Leviticus (23:24-25) declares: "In the seventh month, on the first day of the month, you shall observe a day of rest, a memorial proclaimed with the blowing of the shofar, a holy convocation." This day eventually became Rosh Hashanah, the Jewish New Year. But it was not known as such at the time.

4. How could the first day of the seventh month become the new year?

In ancient times, there were four "new years" in the Jewish calendar! Each one had a distinct significance: (a) The first of Nisan - the New Year of Kings, a date used to calculate the number of years a given king had reigned. (b) The first of Elul - the new year for tithing of cattle, a time when one out of every ten cattle was marked and offered as a sacrifice to God. (c) The first of Tishrei - the agricultural new year. (d) The fifteenth of Shevat - Tu B'Shvat, the New Year of the Trees.

The Torah refers to Nisan as the first month of the Jewish year. Despite this, however, the first of Tishrei emerged as what we now know as Rosh Hashanah.

5. When did the holiday get the name Rosh Hashanah?

It was not until about the second century C.E. The name "Rosh Hashanah" first occurs in the Mishnah. Before then, however, the day had many other designations. The oldest name, found in the Torah (Numbers 29:1), is Yom Teruah (Day of Sounding the Shofar). Two other names, undoubtedly reflecting Babylonian influence, were Yom Hazikaron (Day of Remembrance) and Yom Hadin (Day of Judgement). While those terms are still preserved in the liturgy and rabbinic literature, Jews all over the world today usually refer to Rosh Hashanah as the Jewish New Year.

6. What is the meaning of Selichot?

Selichot, a Hebrew word meaning "forgiveness," refers to the special penitential prayers recited by many Jews during the Rosh Hashanah season. The Selichot liturgy contains some of the finest Jewish religious poetry ever composed.

7. Are there any special home rituals for Rosh Hashanah?

Yes. On the eve of the holiday, we recite the festival candle blessing and Kiddush. We pronounce the Motzi prayer as usual, but traditionally over a round challah. Finally, just before beginning the Rosh Hashanah meal, we customarily eat challah or apples dipped in honey.

8. Why do we use a round challah?

There are many explanations for this custom. Some people see the round shape as reflecting the continuing cycle of years and seasons. The most common interpretation, however, is that the challah resembles a crown, thus symbolizing the kingship of God. At a time of year when our thoughts turn to repentance and resolutions of improvement, the round challah reminds the Jew that God is central to our people and faith.

9. Why do we eat apples and honey?

Over the centuries, Jews have dipped challah, apples, grapes, and other fruits in honey, eating them on Rosh Hashanah while wishing one another a "sweet" New Year. Apples, however, are most commonly used.

Why apples? Why not pears or oranges? No one knows for sure, but there are some interesting possibilities. Scholars of ancient cultures tell us that mystical powers were once ascribed to the apple. People ate the fruit in the belief that it could guarantee good health and personal well-being. As a matter of fact, if you think about it, there are a number of oddities involving the apple which defy explanation. For example:

Though the story of Adam and Eve in Genesis does not specify which "forbidden fruit" was eaten, why do we customarily speak of the apple as the cause of expulsion from paradise? Why do we say "an apple a day keeps the doctor away"? Why did school children once bring an apple for the teacher?

If one assumes that customs in society arise for a reason, then the scholars are probably correct in theorizing that the apple was once invested with great symbolic significance. Whether the custom of eating apples and honey arose out of superstition, ties to the Genesis account, or for some other reason, it is a lovely - and delicious - way for families to begin a New Year together.

10. What is the origin of the Rosh Hashanah greeting "Leshanah Tovah Tikatevu"?

This Hebrew phrase, which means "May you be inscribed for a good year," first arose during the Middle Ages. In all probability, the greeting initially reflected a strong superstitious belief.

There is ancient legend (adapted from the Babylonians) of two books of destiny, opened by God on Rosh Hashanah and closed on Yom Kippur. Naturally, Jews hoped that their families and friends would enjoy a year of health, happiness, and success. "Leshanah Tovah Tikatevu" probably grew out of that spirit of well-wishing, as well as a belief that they could "help one another along" through its use.

11. Where did the shofar originate?

The shofar is one of the world's oldest wind instruments. The Hebrew word means "horn" or "trumpet". The shofar was important in our people's history long before it became associated with the holiday we now know as Rosh Hashanah. Throughout the Bible, we find the shofar mentioned as a central element in ritual observance. The shofar, for example, was sounded at the new moon and at solemn feasts. The Book of

Exodus (19:16, 20:18) describes how the shofar was blown at Sinai to prepare the people for the giving of Torah. The Book of Joshua (6:1-21) details the use of the shofar as part of the conquest of Jericho. And, as we have seen, the celebration which ultimately evolved into Rosh Hashanah was originally called "Yom Teruah" (Day of Blowing the Shofar).

12. But why specifically do we blow the shofar on Rosh Hashanah?

There are many explanations for this custom which has become such an integral part of the Jewish New Year. Certainly the link with Yom Teruah was an early reason, but there are many others.

Some people feel that the shofar reminds us of the Sinai experience. At a time when Jews are closest to God, they say, this historical moment is relived through the shofar service. The great Jewish philosopher Maimonides saw the sounding of the shofar as a call to repentance while the Talmud viewed the ritual as a means of confusing Satan so that he would not harm the Jewish people during this time of judgement.

The most common explanation of the shofar in the Rosh Hashanah service, however, derives from the account of the binding of Isaac in Genesis 22 which we read on the New Year. The sacrifice of Isaac was averted through the substitution of a ram for the boy. The story, whose major thrust is a statement against human sacrifice, also became a basis for blowing a ram's horn on Rosh Hashanah.

13. Is that the only reason we use a ram's horn?

No. Traditional Jews also avoided horns from a cow or ox because of the negative role that the golden calf played in undermining the Jewish people's faith at Sinai. In addition, the shofar is customarily curved, symbolic of the human heart bent in humble repentance of this important day.

14. What is tashlich?

Tashlich (you shall cast away) is the ceremony which occurs on the afternoon of the first day of Rosh Hashanah. It is customary to go to a body of flowing water and throw breadcrumbs or the lint from your pockets into the water. This act is symbolic of casting off sins and starting over again.

15. What is the meaning of Yom Kippur?

Yom Kippur means "Day of Atonement" and refers to the annual observance of fasting, prayer, and repentance. Most Jews consider this day the holiest in the Jewish calendar.

16. When did Yom Kippur originate?

Yom Kippur dates from biblical times. In three separate passages in the Torah, the Jewish people are told that "the tenth day of the seventh month is the Day of Atonement. It shall be a sacred occasion for you: You shall practice self denial . . ." (Numbers 29:7). That commandment became the basis of Yom Kippur as we know it today, which we observe on the tenth day of the Hebrew month of Tishrei.

17. Does Yom Kippur have any other names?

Yes. The Torah refers to Yom Kippur as Shabbat Shabbaton, "a Sabbath of complete rest," while the Talmud denotes Yom Kippur simply as Yoma, "The Day." Interestingly, the Islamic religion once held the tenth of Tishrei as holy. According to Islam, this was

the date when the Koran was sent from heaven. The day was designated the Fast of Ashurah and remained a solemn observance for many years among Islamic peoples.

18. How was Yom Kippur observed in ancient times?

The biblical ceremony of atonement, which reflected the strong belief in magic and superstition prevalent among peoples of that era, was quite different from that of today. The high priest of the Temple or kohen performed a rite of expiation on the behalf of the entire people. Leviticus 16:7-22 describes this ritual. Two goats were brought before the kohen. One was sacrificed on the altar as a sin offering. The kohen then placed his hands on the head of the second goat and confessed over it all the sins of the people. The goat was driven off into the wilderness, supposedly carrying with it all the guilt that the Israelites has accumulated during the year. This primitive custom was the origin of the term "scapegoat," the projecting of blame for personal deeds upon another.

19. How did Yom Kippur evolve after the Temple was destroyed?

After the destruction of the First Temple (586 B.C.E.), the Jewish people were driven into exile. There they felt a deep need to find some means for absolution of guilt. Prayer, fasting, and the giving of charity emerged as a powerful means for attaining this spiritual release. Even after the Temple was rebuilt, these customs of repentance persevered. Thus, when the Second Temple fell (70 C.E.) and animal sacrifice was no longer possible, the seeds had already been sown for Yom Kippur as we know it today.

New rituals appeared. One of the most popular customs, arising in the first century C.E., was the ceremony of kapparot. This rite, probably derived from the biblical scapegoat ritual, involved whirling a chicken around one's head three times (a mystical number), then slaughtering the animal and giving the meat or money attained for it to the poor. Men usually used a rooster for kapparot, while women used a hen. Fowl were used because of their ready availability. Here, as in the Torah, the assumption was that the sins of the individual were mystically transferred to the animal. Today, some Jews still observe this custom, and many give money to charity at this season.

20. Why do we fast on Yom Kippur?

Fasting was originally seen as fulfilling the biblical commandment to "practice self-denial." Midrashic writings also stress fasting as a historical reminder of Israel's repentance for the incident of the golden calf. More importantly, however, the Yom Kippur fast enables us, for at least one day of each year, to ignore our physical desires and instead stress out spiritual needs. We concentrate on prayer, repentance, and self-improvement before returning to our usual daily routine.

21. Who has to fast?

According to tradition, all females from age twelve and all males from age thirteen must fast. It was and is the custom in many communities to encourage even younger children to begin fasting for several hours each year, so as to prepare them for full participation in the holiday when the proper time arrives. The traditional fast encompasses a full twenty-four-hour period, beginning after the Erev Yom Kippur meal and extending to the following evening. No eating or drinking is permitted.

22. Should we do anything special at the Erev Yom Kippur meal in our home?

Actually, there are some things that should be done before the meal. For example, it is a basic Jewish teaching that Yom Kippur does not atone for wrongs committed against other people, but only for transgressions against God. It therefore has become customary for Jews to seek out friends and relatives whom they have wronged during

the year and to personally ask for their forgiveness before Yom Kippur begins. The person asked for forgiveness must forgive, and thus Yom Kippur serves a healing function in the community. Yom Kippur is a time when all families should be at peace. Life is too short to indulge in petty arguments or to harbor grudges. Yom Kippur gives us a yearly opportunity to put aside past hurts and to make a new beginning.

A second set of customs relating to Yom Kippur involves perpetuating the memory of loved ones. Many Jews visit the cemetery the day before Yom Kippur and kindle twenty-four-hour yahrtzeit candles in memory of departed loved ones. During the Middle Ages, this custom was seen as a means of atonement for the dead. Today, however, it is a beautiful expression of tribute and remembrance.

For the Erev Yom Kippur meal, many families have a special challah in the shape of a bird with wings, symbolizing the aspiration of the Jew to ascend spiritually to the level of the angels. The meal is completed, and the entire family departs for the services - a prayer experience unlike any other in the Jewish year. Upon arriving at the synagogue on Erev Yom Kippur, one immediately senses a special and unique atmosphere. It is Kol Nidre night, the holiest time of the Jewish year.

23. What is the meaning of Kol Nidre?

Kol Nidre means "all vows" and is the name given to the special liturgical formulation chanted by Jews only on Yom Kippur.

24. Is Kol Nidre a prayer?

No, it is not a prayer. In fact, Kol Nidre does not even mention God! It is a legal formula for the annulment of vows which dates back many centuries.

25. Why do rabbis wear white on Yom Kippur?

Rabbis and many traditional Jews wear white on Yom Kippur. White is a symbol of purity, and, since Yom Kippur is a day when we cleanse ourselves of sin, the color is appropriate. There are those who also interpret the wearing of white as representing the white garments in which traditional Jews are buried. White here is seen as a symbol of mortality and as a reminder of the need for humility and repentance.

26. Why do we read the Book of Jonah on Yom Kippur?

The sections of scripture read on each holiday reflect its theme. Yom Kippur being the Day of Atonement, it is fitting that we read the story of an entire society (the people of Nineveh) that is spared from destruction as a result of true repentance. It is also significant that the citizens of Nineveh are not Jewish. We thus learn that God's mercy and compassion extend to all peoples.

27. Why does Yom Kippur end with a single blast of the shofar?

The stirring sound of the shofar as Yom Kippur ends has many different explanations. There are those who say that the practice recalls the giving of the Torah at Sinai (when the shofar was blown). Others say that the shofar signals the triumph of Israel over its sins for another year and heralds the possible coming of the Messiah. Finally, there is the superstitious belief that the shofar confuses Satan at a time when he might be tempted to harm the Jewish people.

28. What is the traditional Yom Kippur greeting?

G'mar Chateamah Tovah (May you end this day with a good signature).

A High Holiday Family Activity

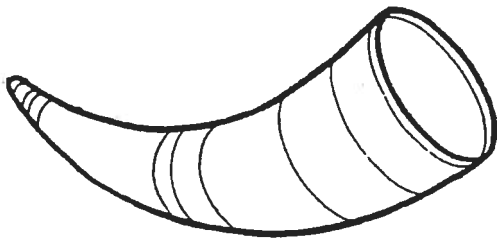
Growth Chart

Rosh Hashanah is the perfect time to start a growth chart for your child. Take a piece of tape and put it on a wall in the playroom or your child's room. Measure your child and mark off his or her height. This can be repeated at regular intervals throughout the year.

Another type of chart is to keep a record of your child's growth. To make your record symbolic of the Jewish year, your child can help you design a Jewish holiday chart. For each Jewish holiday, your child can draw a picture or object symbolic of that holiday. Start with a record of child's current height and weight. Fill in his or her statistics and picture with each holiday. This time next year you will have a record of vital growth information and holiday symbols.

Some holiday objects your child might draw are:

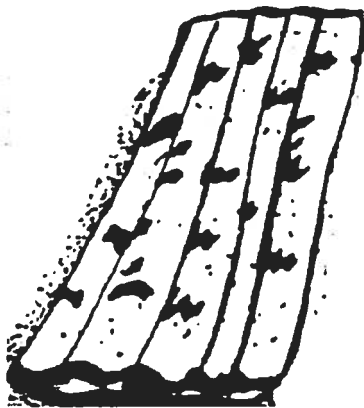
Rosh Hashanah - a Shofar



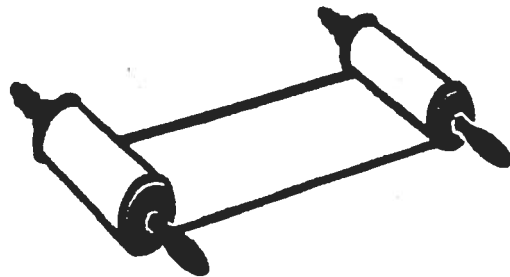
Chanukah - a Dreidel



Passover - a Matzah



Shavuot - a Torah



For a Honey of a Year . . . Recipes for Rosh Hashanah

Challah

Ingredients:

1 stick margarine, melted.
1 3/4 cups warm water.
2 packages active dry yeast.
1 teaspoon salt.

1/2 cup honey.
4 eggs, beaten.
7 to 8 cups unbleached white flour.

Instructions:

Sprinkle yeast into 1 3/4 cups warm water. Wait until foamy, then add salt. Mix in honey, then 3 1/2 of 4 beaten eggs. Add melted margarine, and immediately add 3 cups of flour. Add remaining flour gradually. When stiff enough, turn on board and knead, incorporating flour until dough is elastic in texture. Allow to rise until doubled. Punch dough down and divide into 2 equal portions. Divide again into 2 unequal portions. Divide each portion into 3 pieces and roll into "snakes." Braid. Allow to rise until double. Brush remaining egg on loaves. Bake at 350° approximately 35 minutes until golden brown and loaves sound hollow when tapped. Makes two loaves.

Options:

1. Add golden raisins.
2. Peel, core and chop 3 medium apples. Mix with 1/4 cup sugar. Add to dough.
3. Add frozen chocolate chips just before braiding.

Laws and Customs About Challah

1. In the Torah, there is a mitzvah (law) that the rosh - head - of the dough be separated and given to the priests.
2. Since the destruction of the Temple we have fulfilled this mitzvah by removing from the dough a small piece, about the size of an olive, before baking.
3. This portion is burnt in the oven, both in lieu of giving it to the priests and also as a contemporary sacrifice. We diminish joy in memory of destruction of the Temple.
4. The world challah means dough, and refers specifically to the bread from which the dough has been separated.
5. Only breads made from five specific grains need be separated: wheat, barley, maize, spelt, and oats. In Europe, where these were the grains of the rich man's bread, challah came to be eaten only on Shabbat and festivals. Even the poor are rich on Shabbat. The custom has remained of eating challah only on Shabbat and festivals.
6. As the challah is separated and a piece of it is thrown in the oven, the following blessing is recited:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו
במצותיו, וצונו להפריש חלה:

Blessed are You Adonai, Our G-d, Ruler of the Universe, who has sanctified us with G-d's commandments and commanded us to separate challah.

Baruch ata adonai eloheynu melech ha-olam asher kidshanu b'mitz-votav vitzi-vanu l'haf-rish challah.

7. If one has forgotten to separate the dough before the challah is baked, a piece can be broken off and discarded later.

Honey Cake

Ingredients:

3 cups flour.
1 teaspoon baking soda.
2 teaspoons baking powder.
1 teaspoon ginger.
1 teaspoon cinnamon.
1/2 teaspoon nutmeg.
1/2 teaspoon salt.
3 eggs.
1 cup sugar.
1 cup liquid honey.
1 cup boiled black coffee, room temperature.
2 tablespoons oil.
1/2 cup chopped nuts (optional).
1/2 cup raisins (optional).

Utensils:

Large mixing bowl.
Measuring spoons.
Measuring cup.
Mixing spoon.
Electric mixer (preferred).
Spatula.
9 X 13 X 2 pan.
Waxed paper.
Knife.

Directions:

Mix together flour, baking soda, baking powder, ginger, cinnamon, nutmeg and salt and set aside. In a mixing bowl, beat the eggs about 5 minutes. Gradually add sugar, mixing well. Add honey, coffee and oil. Grease and line the pan with waxed paper. Sprinkle the nuts on the bottom of the pan. Pour batter over nuts. Bake in moderate oven (350°) for 35 to 40 minutes. You can test whether the cake is done by inserting a toothpick into the center. If the toothpick comes out clean, the cake is finished. Let cake stand in pan for 5 minutes and then turn it over on a rack. Cut into squares. Makes 24 servings.

Taiglach

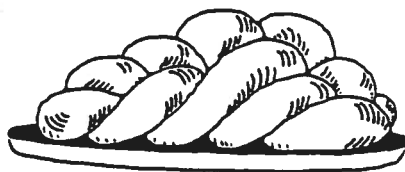
Ingredients:

2 pounds honey.
1 cup sugar.
4 cups flour.
4 eggs.
2 teaspoons baking powder.
1 teaspoon vinegar.

Freshly ground salt.
1 tablespoon water.
1/2 teaspoon ground ginger.
1/2 cup chopped walnuts.
1 cup water.

Directions:

Combine honey and sugar and cook over a low heat until mixture boils. Mix flour, eggs, baking powder, vinegar and salt. Add water. Roll out to a soft dough. Roll dough into small pieces about the size of marbles. Drop into honey mixture. Add ginger and cook for 1/2 hour. Add walnuts and cook until dough balls turn brown. Add 1 cup water and turn off heat.



Songs

L'Shanah Tovah

Traditional



L'-sha- nah to - vah ti - ka - te - vu, l'-sha - nah to - vah ti - ka -



te - vu, ti - ka - te - vu v' - te - cha - te - mu.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתַחֲתֶמוּ
 May you have a happy New Year
 May you have a happy New Year
 A good year
 A peaceful year
 A very sweet year



Tapuchim Ud'Vash (Apples and Honey)

Folk



1. Ta - pu - chim u - d'vash — le - Rosh — Ha - sha - nah
 2. Ap - ples and hon - ey for Rosh — Ha - sha - nah



Ta - pu - chim u - d'vash — le - Rosh — Ha - sha - nah Sha -
 Ap - ples and hon - ey for Rosh — Ha - sha - nah A



nah to - vah, sha - nah me - tu - kah!
 good new — year, A sweet new — year!



Ta - pu - chim u - d'vash — le - Rosh — Ha - sha - nah.
 Ap - ples and hon - ey for Rosh — Ha - sha - nah.

Apples and honey for the New Year.

Apples and honey for the New Year.

A good year, a sweet year!

A good year, a sweet year!

Apples and honey for the New Year.

תְּפוּחִים וְדִבְשׁ לְרֵאשׁ הַשָּׁנָה
 תְּפוּחִים וְדִבְשׁ לְרֵאשׁ הַשָּׁנָה
 שָׁנָה טוֹבָה, שָׁנָה מְתוּקָה
 שָׁנָה טוֹבָה, שָׁנָה מְתוּקָה
 תְּפוּחִים וְדִבְשׁ לְרֵאשׁ הַשָּׁנָה

Berosh Hashanah

Traditional



Be - rosh ha - sha - nah yi - ka - te - vun _____



_____ u - ve - yom tzom kip - pur ye - cha - te - mun.

בראש השנה יכתבון. וביום צום כפור יקתמון.

On Rosh Hashanah it is written and on Yom Kippur it is decided.

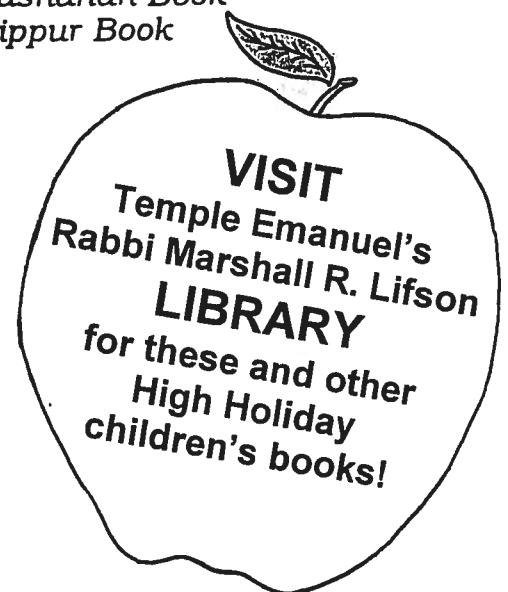
Suggested High Holiday Reading

For Children:

- Cohen, Barbara - *Yussel's Prayer: A Yom Kippur Story*
- Cohen, Floreva C. - *Sneakers to Shul*
- Gellman, Ellie - *It's Rosh Hashanah*
- Goldin, Barbara D. - *The World's Birthday: A Rosh Hashanah Story*
- Grishaver, Joel L. - *Building Jewish Life: Rosh Hashanah and Yom Kippur*
- Groner, Judy and Wikler, Madeline - *The Shofar Calls Us*
- Reisman, Ofra - *If Not Higher*
- Saypol, Judyth and Wikler, Madeline - *My Very Own Rosh Hashanah Book*
- Saypol, Judyth and Wikler, Madeline - *My Very Own Yom Kippur Book*
- Spier, Peter - *The Book of Jonah*
- Springer, Sally - *High Holiday Fun for Little Hands*
- Zalben, Jane B. - *Happy New Year, Beni*

For Adults:

- Gersh, H. - *When a Jew Celebrates*
- Goodman, P. - *Rosh Hashanah Anthology*
- Klein, I. - *A Guide to Jewish Religious Practice*
- Rossel, S. - *When a Jew Seeks Wisdom*
- Rossel, S. - *When a Jew Prays*
- Siegel, R., and Strassfeld, M. & S. - *The Jewish Catalog*



SPECIFIC WAYS TO INVOLVE YOUR CHILDREN IN PREPARING FOR AND CELEBRATING THE NEW YEAR

1. Help your children understand the meaning of Rosh Hashanah by discussing the following kinds of questions with them: What are some good things I did this year at home? At school? For my friends? In what ways can I be nicer to my friends this year? To my brothers and sisters? How can I be more helpful at home this year? What can I do to help other people? How can I be a better person this year?
2. Have your children help with the lighting of the candles by getting the candlesticks ready.
3. You may want to make New Year's cards with your children, which you can send to relatives and friends. Suggestions are enclosed.
4. Have your children set the table and prepare the apples and honey. Make the meals special and festive occasions as you would if you were having important guests. (All invited guests are truly very important guests!)
5. Your children can make place cards for your guests in the shape of a shofar or apple.
6. There are some songs on pages 15 & 16 of this booklet that you may want to learn to sing together as a family.



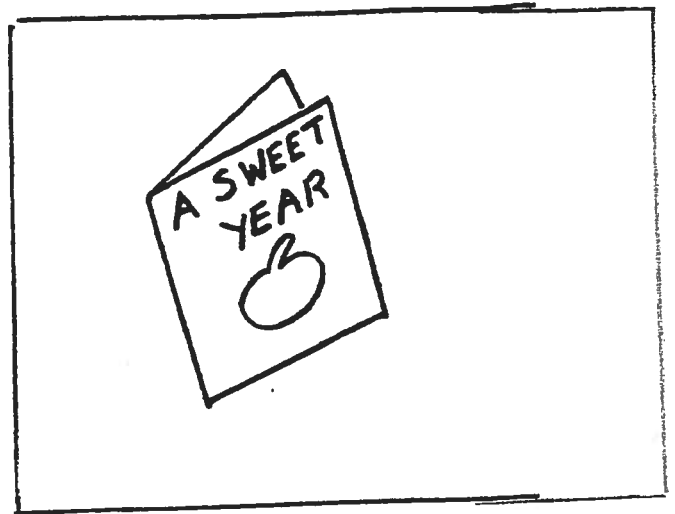
MAKE NEW YEAR CARDS WITH YOUR KIDS!

You will need the following:

construction paper
some sponges
scissors

poster paint
shallow containers

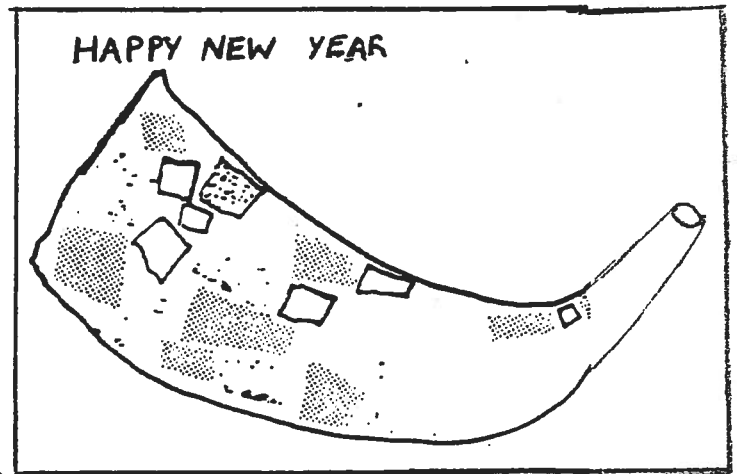
1. Cut the construction paper into pieces the size of cards.
2. Cut the sponges into different shapes such as a Jewish star, a shofar, an apple.
3. Pour the poster paint into the shallow containers.
4. Dip the shapes into the poster paint.
5. Press the sponge shapes onto pieces of construction paper.
6. Add a New Year's greeting.



You will need the following:

construction paper of different colors
glue
a marker
scissors

1. Draw a large shofar on a piece of construction paper.
2. Cut the other pieces of construction paper into small pieces of various shapes – squares, rectangles, triangles.
3. Glue the pieces onto the drawing of the shofar, leaving only small spaces between them.
4. When the glue is dry, trace over the outline of the shofar again with a marker.
5. Add a New Year's greeting.



◆ Check out the following Website to send electronic New Year's greeting cards to your relatives and friends:

www1.bluemountain.com

Under 'Upcoming Holidays' click on Rosh Hashanah.