



## L'SHANAH TOVAH TIKATEYVU!

The Fall Holidays are a time of celebration and renewal, of introspection and repentance, of giving and receiving forgiveness, of family and friends and being connected to the local and worldwide Jewish community. As Jews, we take the time to enjoy the celebrations while reminding ourselves of the true importance of the holiday — the reminder that we all make mistakes but can take the time to correct them or ask for forgiveness for them. What a joy it is when we can say:

“I’m sorry” and hear others say “I forgive you!”

May you be written and sealed in the Book of Life! *B'Shalom!*

Your friends at JFamily



## START THE NEW YEAR RIGHT!

*Rosh Hashanah* and *Yom Kippur* are the times to celebrate the beginning of a new year. Here's a list of items that you'll need to welcome the Jewish year:

- A round *challah* and *challah* cover
- Apples and honey and assorted round shaped fruits
- A honey cake, or other sweets
- A minimum of two candles and candle sticks for each night
- A *kiddush* cup
- Wine or grape juice
- A *Machzor* – High Holiday prayer book
- A special first fruit – for the New Year's *Shehechyanu*
- Fresh flowers for your holiday table
- White clothing for purity on *Yom Kippur*
- Friends and family!



# ה'שנה ראש

*Rosh Hashanah*, the “Head of the Year”, is a two-day holiday that starts on the first day of the Jewish month of *Tishrei*. *Rosh Hashanah* is also known as *Yom Teruah*, the “Day of the Sounding of the Shofar”, and *Yom Hazikaron*, the “Day of Remembering.” *Rosh Hashanah* is the beginning of the *Yamim Noraim*, the Ten Days of Atonement.

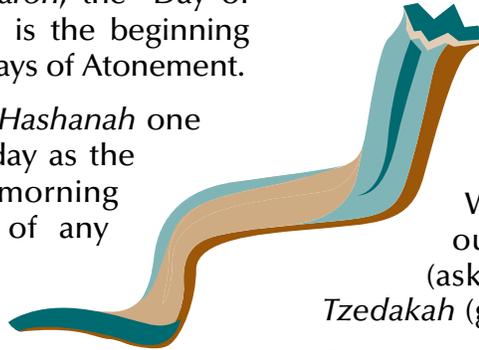
Jews begin preparing for *Rosh Hashanah* one month prior to the actual holiday as the month of *Elul* begins. Each morning in their prayers, they think of any wrongs they may have done to their friends, family, or God, and they begin asking for forgiveness. The *shofar*, the ram’s horn, is sounded each morning to remind us of the importance of this time and of the holy period that is about to arrive.

*Rosh Hashanah* is also called “*Yom Hadin*”, the

Day of Judgement, and it is the day that all people are judged. God writes the judgment for each of us in the Book of Life. This judgment is based on our lives of the year before, and is the decision of what will happen to us in the coming year.

But the judgment is not final. The days between *Rosh Hashanah* and *Yom Kippur* give us another chance to change the judgment for good. We are given the chance to improve our coming year through *Teshuvah* (asking forgiveness), *Tefillah* (prayer), and *Tzedakah* (giving charity).

On *Rosh Hashanah* we wish each other “*L’Shanah Tovah Tikateyvu V’taichatemu*”: “May you be written in and sealed for a good year.” But *Rosh Hashanah* is not the time of final judgment, it is only on *Yom Kippur* that the judgment is made final.



For *Rosh Hashanah* the traditional shape of the *challah* is round, and the *challah* often contains raisins in it to symbolize a sweet year. This shape symbolizes the cycle of life and how we should be aware of it on this day. The *challah* is dipped in honey and then eaten. This custom symbolizes our hope that the upcoming year will be sweet.

## APPLES AND HONEY

We dip apples in honey to signify our wish for a sweet new year. The apple, aside from being a primary fruit of the season, also symbolizes the *Shechinah* – the Divine Presence – which is often referred to as an apple orchard in kabbalistic literature. It is also used to recall the initial understanding of right and wrong by Adam and Eve after they ate an apple from the Tree of Knowledge in the Garden of Eden, and to remind us that we have the choice to choose between right and wrong.

## A NEW FRUIT

A round fruit, not yet eaten that season, is tasted on the second night of the holiday to make sure that the second day of *Rosh Hashanah* also has something new about it. In addition to, or in place of the fruit, some people will make sure they are wearing new clothing to give that same element of novelty to the second day. We say the *Shehechyanu* prayer before eating this fruit.

## SHOFAR

The *shofar*, ram’s horn, is sounded 100 times during the *Rosh Hashanah* service (except on *Shabbat*). The horn of a ram is used for making a shofar to remind us of the story of the ram taking the place of Isaac during the binding of Isaac by Abraham, an event which, according to tradition, is believed to have happened on *Rosh Hashanah*. There are three types of shofar blasts that we hear on *Rosh Hashanah*: *Tekia* - one long blast; *Shevarim* - three short blasts; and *Terua* - nine short fast blasts.

# ROSH HASHANAH PRAYERS



## HADLAKAT NEROT

Blessing over the candles . . . we welcome Rosh Hashanah with the lighting of candles and then the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר (שָׁל שַׁבָּת וְשָׁל) יוֹם טוֹב.

*Baruch Atah Adonai Eloheinu Melech Ha'olam Asher Kideshanu B'mitzvotav  
V'tzivanu L'hadlik Ner Shel (Shabbat v'shel) Yom Tov.*

Blessed are You, our God, Ruler of the Cosmos, who has sanctified us by Your Commandments and has Commanded us to light the Holiday candles.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ  
וְהִגַּעְנוּ לְזֶמַן הַזֶּה.

*Baruch Atah Adonai Eloheinu Melech Ha'olam Shehechyanu Ve'kiymanu  
Ve'higianu La'zman Ha'zeh.*

Blessed are You, our God, Ruler of the Cosmos, who has kept us in life, sustained us, and enabled us to reach this season.

## BLESSING OVER THE WINE

We say the following blessing and then taste the sweet wine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch Atah Adonai Eloheinu Melech Ha'olam Borei Pri Hagafen.*

Blessed are You, our God, Ruler of the Cosmos, for creating the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ  
וְהִגַּעְנוּ לְזֶמַן הַזֶּה.

*Baruch Atah Adonai, Eloheinu Melech Ha'olam Shehecheyanu, Ve'kiymanu,  
Ve'higianu La'zman Ha'zeh.*

Blessed are You, our God, Ruler of the Cosmos, who has kept us in life, sustained us, and enabled us to reach this season.

## HAMOTZI

Blessing over the *Challah*: Dip the *challah* into honey to signify our hope for a sweet year, then say the following blessing and taste the bread:

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

*Baruch Atah Adonai Eloheinu Melech Ha'olam Hamotzi Lechem Min Ha'aretz.*

Blessed are you, our God, Ruler of the Cosmos, who brings forth bread from the earth.

## APPLES AND HONEY

Following *Kiddush* and *Hamotzi*, this blessing is said prior to eating an apple dipped in honey:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הָעֵץ.

*Baruch Atah Adonai, Eloheinu Melech Ha'olam, Borei Pri Ha'etz*

Blessed are You, our God, Ruler of the Cosmos, who creates the fruit of the tree.

After we taste the apple, but before we swallow it, we say:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁתַּחֲדֹשׁ עֲלֵנוּ שָׁנָה טוֹבָה וּמְתוּקָה.

*Yehi Ratzon Milfanecha Adonai Eloheinu V'elohey Avoteynu She'tehadesh Aleynu Shanah Tovah U'metukah.*

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



## YOM KIPPUR

## יום כיפור



*Yom Kippur* begins at sunset on the evening of the 10th of Tishrei. It is a holiday of repentance: a time when Jewish people everywhere look to God to be sealed in the *Book of Life*. Following the making of the Golden Calf, Moses pleaded with God to forgive the people. Finally on *Yom Kippur*, atonement was achieved and Moses brought the second set of Tablets down from Mount Sinai. From that day forward, every *Yom Kippur* has carried with it a special power to cleanse the mistakes of Jews (both individually and collectively) and to wipe the slate clean.

The afternoon before *Yom Kippur* it is a special *mitzvah* to eat a festive meal. Then the *Yom Kippur* fast begins at sundown, and extends 25 hours until the following nightfall. This fast is regarded ambivalently. Some say that the abstinence is for the sake of physical mortification and purgation; others say that on *Yom Kippur* we are so close to God that we can forget about our body (or vice-versa – through forgetting the body, we can concentrate on the spiritual all the

more intensely and gloriously). Adults are required to fast unless they are too ill to do so, as God commanded us to live by the commandments and not die by them. Children before their *Bar* or *Bat Mitzvah* are not required to complete the fast, but are encouraged to participate in at least a part of the fast.

The main aspects of *Yom Kippur* are the cessation of eating and drinking, washing, applying oils or lotions to the skin, marital relations, and wearing leather items. It is customary to wear white clothing or a white *kitel* (robe) on *Yom Kippur*. This is symbolic of spiritual purity and the equality of all people. *Yom Kippur* is the only biblical holiday when there is no *kiddush* performed, when candles are lit *after* the meal, and when a *tallit* is worn after dark during a prayer service.

The greeting used during this day is “*Gemar Hatimah Tovah* – May you be finally sealed for good (in the Book of Life),” although some people consciously avoid using this phrase because it implies that the good verdict is hanging until the final moments.

# YOM KIPPUR (cont'd)

To demonstrate the importance of the holiday, *Yom Kippur* is the only day of the year that we complete five services (more than the three every day or the four on Shabbat and Holidays).

They are:

- *KOL NIDRE* – Evening Service
- *SHACHARIT* – Morning Service - *Torah* Reading – Followed by *Yizkor* (Memorial Services for departed loved ones)
- *MUSAF* – Additional Service
- *MINCHA* – Afternoon Service - *Torah* Reading – Haftarah Reading (The Book of Jonah)
- *NEILAH* – Concluding Service followed by a blast of the *shofar*, signifying the end of the fast.

*Kol Nidre* – meaning “all vows,” is a statement of renunciation. Over the years, various versions of *Kol Nidre* have been adopted in various places. Indeed, the version found in most machzorim (High Holiday prayer books) actually contain parts of each version. This stems from Rabbinical disputes over whether *Kol Nidre* is to annul vows from the past year (the Babylonian tradition) or to declare annulled all vows of the coming year (the European tradition).

Other important prayers for the holiday are the *Vidui* (confessional) prayers. These are said in a communal fashion, with each Jew taking responsibility for the other. The two prayers that make up the *Vidui* are the *Al Cheit* and the *Ashamnu*. Both are written in alphabetical acrostic. It is customary to gently beat one’s chest (over the heart) during the as if to say that your heart may have led you astray in the past but hopefully, this will not happen in the future. Of course, you

On *Yom Kippur* we can only atone for sins between us and God, not for sins against another person. To atone for sins against another person, we must first try to reconcile with that person, righting the wrongs you committed against them if possible. We have ten days between *Rosh Hashanah* and *Yom Kippur* to ask for forgiveness and to say we are sorry. These are called the “*Eseret Yimay T’shuvah*”, the Ten Days of Repentance. An individual must try to make three attempts to ask for forgiveness from another person they may

should not feel limited to confess only the list of sins printed in the machzor; a person is free to pray about any specific sins that he or she may have committed.

The *Neilah* (“the closing of the gates”) service concludes the day of prayer. It is traditionally a time of fervent prayer, when Jews make their final pleas to God for forgiveness before the “spiritual gates” close. The *Aron HaKodesh* (Holy Ark that contains the congregation’s *Torah* scrolls) is kept open for the entire service. Those able to stand up for the entire time, do so. *Selichot* (prayers of repentance) are recited and *Avinu Malkenu* (Our Father Our King) is said even when *Yom Kippur* falls on *Shabbat*. Following *Neilah*, the shofar is sounded with one great and mighty long blast and the services conclude with the exclamations of *Shema Yisrael* - Hear O Israel and Next Year In Jerusalem - *L’shana Haba B’Yerushalayim...*

have hurt. If these attempts to ask for forgiveness have been made and the other person will not forgive them, then God will forgive each person on *Yom Kippur*.

Jewish tradition holds that we are all part good and part sinful. Our goal during the “*Eseret Yimay T’shuvah*” and on *Yom Kippur* is to tip the scales in the direction of good. We can do this by fulfilling *mitzvot* (commandments), doing good deeds, and apologizing for our wrongdoings.



# YOM KIPPUR HOME RITUALS

Yom Kippur holiday rituals are based mostly in the synagogue. The time we celebrate at home is Erev Yom Kippur (the eve of Yom Kippur). The order of the evening is as follows:

1. Eat a leisurely meal
2. Bless the children
3. Give tzedakah
4. Light the candles (Yahrtzeit candle, then Holiday Candles)
5. Go to the synagogue to hear Kol Nidre



## **BIRKAT HABANIM**

### *Blessing the Children*

On Yom Kippur parents set aside time to bless their children. You may wish to use your own words or the traditional Priestly blessing.

יְבָרְכֶךָ יי וְיִשְׁמְרֶכָּהּ. יְאֵר יי פְּנֵי אֱלֹהֵי וְיַחַנְּנֶךָ.  
יֵשָׂא יי פְּנֵי אֱלֹהֵי וְיִשֵּׁם לְךָ שְׁלוֹם.

Y'varech'cha Adonai v'yishm'recha Y'aer Adonai Panav Elecha Vichuneka. Yisa Adonai Panav Elecha V'yasem L'cha Shalom.

May God bless you and keep you. May God watch over you in kindness. May God grant you a long life of Good health, joy and peace.

### **Charity**

It is customary, prior to Yom Kippur, for each member of the family to donate some money to charity.

### **Yahrtzeit Candle**

In memory of dear departed ones we kindle a special Yahrzeit candle. There is no specific prayer said over the candle. Time is taken to reflect on the lives of the departed. These candles are readily available and burn for 24 hours.

## **Lighting the Yom Kippur Candles**

The following two blessings are recited on this occasion:

בְּרַחֵם אֱתָהּ יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְשֶׁל) יוֹם הַכִּפּוּרִים.

Baruch Atah Adonai Eloheinu Melech Ha'olam Asher Kideshanu B'mitzvotav V'tzivanu L'hadlik Ner Shel (Shabbat v'shel) Yom Hakippurim.

Blessed art thou, O Lord our God, Ruler of the Cosmos, who has sanctified us by His commandments, and has commanded us to kindle the lights for (Shabbat and for) the Day of Atonement.

Baruch Atah Adonai Eloheinu Melech Ha'olam Shehechyanu V'kimanu V'higianu La'zman Ha'zeh.

בְּרַחֵם אֱתָהּ יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ  
וְהִגַּעְנוּ לְזִמְן הַזֶּה.

Blessed art thou, O Lord our God, Ruler of the Cosmos, who has kept us in life, sustained us, and enabled us to reach this season.



# TRADITIONS FOR A NEW YEAR



The High Holidays are not only a time of reflecting, but also a time for looking forward and planning for the future. For those who are looking to add traditions into their family celebration, try some of the following:

**BEETS:** Beets are called *Salka* in Aramaic, and in Hebrew, that word is related to removal. We recite, "May our enemies be removed."

**CARROTS:** We eat carrots, which in Yiddish are *mehren*, also meaning 'increase'. As we eat the carrot, we recite, "May our merits increase."

**FISH OR SHEEP HEAD:** We partake of this and say, "May it be Your will that we should be at the head and not at the tail." Fish is also said to symbolize fruitfulness.

**LEEKs:** This vegetable, called *Karti* in Aramaic, is related to the Hebrew word "to cut." We recite, "May our misdeeds, our spiritual enemies, be cut down."

**POMEGRANATES:** Pomegranates are said to each have 613 seeds, which correlates with the 613 commandments. By eating the pomegranate, we symbolically state we are working towards fulfilling all 613 commandments. One takes a piece of this fruit (watch out — pomegranate juice stains in the worst way!) and says, "May it be Your will that our merits be numerous as (the seeds of) the pomegranate."

**SQUASH:** Called *Kera*, this squash is phonetically related to the Hebrew word for "read" or "tear." We recite one or both of the following: "May You tear up our negative judgement," or "May You read our good merits before You."

Attend a *Tashlich* service. *Tashlich* is the service when we symbolically cast our sins into a running body of water, hoping that the water will carry our sins away. This practice is based on a verse from the book of the Prophet Michah where it says, "And thou wilt cast all your sins into the depths of the sea."

Learn about the ritual of *Kaparot* and fulfill it with your family. This is done by taking a live chicken, or money, and waving it around your head three times. The chicken is then slaughtered and given to charity (as is the money if used in place of the chicken). While swinging the chicken (or money) above your head, say: "This is my exchange, this is my substitute, this is my atonement. This chicken is going to die (or this money will go to charity), but I am going to a good long life and to peace."

Before *Yom Kippur*, sit as a family and write a plan of ways to make the New Year better. Seal the plan in an envelope and put it away until the next year. Look at it together when *Elul* comes next year to see how far you have come!

Make up a *Tshuvah* chart following the example below. Be sure to fill it out before the holidays to help you remember who to ask forgiveness from.

What I've Done Wrong	Who Do I Apologize to?	Ways to Change for the Better
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[jewishdetroit.org/jfamily](http://jewishdetroit.org/jfamily)