

# ROSH HASHANAH

Resource Sheet 67

## TERMS TO KNOW

*Chet*

חטא

*Ehl*

אליל

*Gemar Chatimah Tovah*

גְּמַר חַתִּימַת טוֹבָה

High Holy Days

*Leshanah Tovah Tikatevu*

לְשַׁנָּה טוֹבָה תִּכְתְּבוּ

*Machzor*

מַחְזוֹר

Rosh Hashanah

ראש השנה

*Sefer Hachayim*

סֵפֶר הַחַיִּים

*Selichot*

סְלִיחוֹת

*Shofar*

שׁוֹפָר

*Tashlich*

תַּשְׁלִיךְ

*Teshuvah*

תְּשׁוּבָה

*Unetaneh Tokef*

וְנִתְּנָה תוֹכֵף

*Yamim Nora'im*

יָמֵים נוֹרָאִים

*Yom Hadin*

יוֹם הַדִּין

*Yom Tov*

יוֹם טוֹב

## TEXT SOURCES

1. Forgive your neighbor his wrongdoing; then your sins will be forgiven when you pray. Shall one man cherish anger against another and yet ask healing from God? Does he have no mercy on a man like himself and yet pray for his own sins?  
(Ben Sira 28:2-4)

2. There are four New Years: On the first day of Nisan is the New Year for kings and festivals; on the first of Elul is the New Year for the tithe of cattle (R. Eleazar and R. Simeon say that this is on the first of Tishri); on the first of Tishri is the New Year for reckoning of the years and for release and jubilee years for planting and [the tithing of] vegetables; on the first of Shevat is the New Year for trees, according to the school of Shammai, but the school of Hillel says it is on the fifteenth of that month.

A four seasons judgment is passed on the world: at Passover in respect of produce; at Shavuot in respect of fruit; at New Year all creatures pass before God like children at Maron, as it says "He who fashions the hearts of them all, who discerns all their doings" (Psalms 33:15); and on Sukot judgment is passed in respect of rain.  
(Rosh Hashanah 1:1-2)

3. Judah says: "Man is judged on New Year, and his doom is sealed on the Day of Atonement." R. Jose says: "Man is judged every day, as it says, 'You inspect him every morning'" (Job 7:18). R. Nathan says: "Man is judged every moment, as it says, 'You examine him every minute'" (Job 7:18).  
(Rosh Hashanah 16a)

Adapted from Philip Goodman, ed., *The Rosh Hashana Anthology* (Philadelphia: The Jewish Publication Society of America, 1970).

4. There are many reasons for the sounding of the *shofar*. Among them are these: Rosh Hashanah marks the beginning of Creation, and we, on Rosh Hashanah, accept the Creator as our Sovereign, as it is said: "With trumpets and the blasts of the *shofar* acclaim the Sovereign Lord" (Psalms 98:6). Second, since Rosh

Hashanah is the first of the Ten Days of Repentance, the *shofar* is sounded to herald their beginning, as though to say: "Let all who desire to repent, turn now." Third, the *shofar* reminds us of our stand at Sinai, as it is said: "The blast of the *shofar* grew louder and louder" (Exodus 19:19), in order that we may take upon ourselves what our ancestors took upon themselves when they said: "We will do and we will hear" (Exodus 24:7). Fourth, it reminds us of the Binding of Isaac, who offered himself to heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day that a great *shofar* will be sounded, and all the lost shall return" (Isaiah 27:13).  
(Sa'adia Ga'on)

Chaim Stern, ed., *Gates of Repentance* (New York: Central Conference of American Rabbis, 1978).

## ROSH HASHANAH EVE BLESSINGS

The observance of Rosh Hashanah reminds us that all we say and do stands under judgment: our own and God's. It calls us to turn from old errors and failures and to look ahead with fresh hope and determination.

Let us praise God with this symbol of joy and give thanks for the goodness we have experienced during the past year. May our worship on this day fill us with eagerness to embrace life and to hallow it. May the new year bring renewed strength to our people Israel and peace to the world.

### Candle Blessing

*Baruch Atah Adonai Eloheinu  
Melech ha'olam asher  
kideshannu bemitzvotav  
vetzivannu lehadlik ner shel  
[Shabbat veshel] yom tov.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוֵּינוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל]  
יּוֹם טוֹב.

We praise You, Eternal God, Sovereign of the universe: You hallow us with your mitzvot and command us to kindle (the Shabbat and) festival lights.

With the setting of this evening's sun, united with Jews of every place and time, we proclaim a new year of hope. Sovereign of the universe, let Your light and Your truth come forth to lead us. These flames we kindle are a symbol of Your eternal flame: May they open our eyes to the good we must do, moving us to work for harmony and peace and so making the world bright with Your presence.

### Kiddush

*Baruch Atah Adonai Eloheinu  
Melech ha'olam Borei peri  
hagafen.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פֵרִי  
הַגָּפֶן.

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

*Baruch Atah Adonai Eloheinu  
Melech ha'olam shehecheyanu  
vekiyemamu vehigianu  
lazeinan hazeh.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שְׁחַיֵּינוּ  
וְקִיַּמְנוּ וְהִגִּיעַנוּ לַיּוֹם הַזֶּה.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

*Hamotzi  
Baruch Atah Adonai Eloheinu  
Melech ha'olam hamotzi  
lechem min ha'aretz.*

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

We praise You, Eternal God, Sovereign of the universe, for You cause bread to come forth from the earth.

*Apples and Honey  
Baruch Atah Adonai Eloheinu  
Melech ha'olam Borei peri  
ha'etz.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פֵרִי  
הָעֵץ.

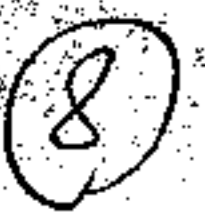
We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the tree.

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֵלֵינוּ וְאִמּוֹתֵינוּ, שְׁתַּחֲדֵשׁ עִלֵּינוּ  
שָׁנָה טוֹבָה וְמַתְקָנָה.

*Yehi ratzon milfanecha Adonai Eloheinu velohi avoteinu  
veimoteinu shetechadesh aleinu shanah tovah umetukah.*

Our God and God of our people, may this new year be good for us, and sweet.

Adapted from Chaim Stern, ed., *On the Doorposts of Your House* [New York: Central Conference of American Rabbis, 1994].



## SCHEMA OF RÖSH HASHANAH

### Evening

1. Candle blessing
2. *Kiddush*
3. *Hamotzi*
4. Apples and honey
5. Dinner
6. *Birkat Hamazon* (grace after meals)
7. Services

### Morning

1. Services
2. At home—*Borei peri hagafen, Hamotzi*
3. Lunch
4. *Birkat Hamazon*
5. *Tashlich*

9

## UNETANEH TOKEF

It is said that the words we are about to utter were born of the martyrdom of Rabbi Arnon of Mayence. He chose to die that his faith might live. He said: *Unetaneh tokef kedushat hayom*. Let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds and determines our destiny.

A legend . . . and yet, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart that leads to sin.

Let us proclaim the sacred power of this day;  
it is awesome and full of dread.

For on this day Your dominion is exalted,  
Your throne established in steadfast love;  
there in truth You reign.

In truth You are  
Judge and Arbitrator, Counsel and Witness.  
You write and You seal, You record and recount.

You remember deeds long forgotten.  
You open the book of our days,  
and what is written there proclaims itself,  
for it bears the signature  
of every human being.

*The great shofar is sounded,  
the still, small voice is heard;  
the angels,  
gripped by fear and trembling,  
declare in awe:*

*This is the Day of Judgment!  
For even the hosts of heaven are judged,*

*as those who dwell on earth  
stand arrayed before You.*

As the shepherd seeks out his flock  
and makes the sheep pass under his staff,  
so do You muster and number and consider  
every soul,  
setting the bounds of every creature's life,  
and decreeing its destiny.


On Rosh Hashanah it is written,  
on Yom Kippur it is sealed:  
How many shall pass on, how many shall come to be;  
who shall live and who shall die;  
who shall see ripe age and who shall not;  
who shall perish by fire and who by water;  
who by sword and who by beast;  
who by hunger and who by thirst;  
who by earthquake and who by plague;  
who by strangling and who by stoning;  
who shall be secure and who shall be driven;  
who shall be tranquil and who shall be troubled;  
who shall be poor and who shall be rich;  
who shall be humbled and who exalted.

**But REPENTANCE, PRAYER, and CHARITY**  
temper judgment's severe decree.

# YOM KIPPUR

Resource Sheet 133

## TERMS TO KNOW

<i>Kol Nidrei</i>	כָּל נִדְרֵי
<i>Neilah</i>	נְעִילָה
<i>Shabbat Shuvah</i>	שַׁבַּת שׁוּבָה
<i>Yahrzeit</i>	יָאָרְצֵיט
 <i>Yizkor</i>	יִזְכּוֹר
<i>Yom Kippur</i>	יוֹם כִּפּוּר

Resource Sheet 134

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## TEXT SOURCES

1. From the very beginning of the world's creation, the Holy One foresaw the deeds of the righteous and the deeds of the wicked. "And the earth was desolate" (Genesis 1:2) alludes to the deeds of the wicked; "And God said, 'Let there be light,'" to those of the righteous; "God saw that the light was good" to the deeds of the righteous; "God separated the light from the darkness": between the deeds of the righteous and those of the wicked; "God called the light day" alludes to the deeds of the righteous; "The darkness He called night," to those of the wicked; "And there was evening," to the deeds of the wicked; "And there was morning," to those of the righteous; "A first day": the Holy One gave them the first day, and which is that? It is the Day of Atonement.  
(*Genesis Rabbah* 3:10)

2. On the Day of Atonement, eating, drinking, washing, anointing, putting on sandals, and marital intercourse are forbidden. Kings or brides may wash their faces, and a woman after childbirth may put on sandals.  
(*Yoma* 8:1)

3. Children are not required to fast on Yom Kippur, but they [parents] should train them one or two years before they are of age that they may become versed in the commandments.

If a pregnant woman smelled food (and craved it), they may give her food until she recovers herself. One that is sick may be given food at the word of skilled persons; if no skilled persons are there, one may be given food at their own wish until they say, "Enough!"  
(*Yoma* 8:4-5)

4. What do you call "profaning God's name"? Rav said: In my case, since I am reputed to live strictly under the discipline of Torah, it would be failing to pay the butcher promptly.  
(*Yoma* 86a)

At first, sin is like a spider's web; in the end, it becomes thick as a ship's cable. At first, it is a visitor; in the end, it becomes the master of the house.

(Genesis Rabbah 22.6)

6. For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with each other.

(Yoma 8.9)

7. Days are like scrolls: Write on them only what you want remembered.

(Bachya ibn Pakuda)

8. The Holy One said to Israel: Remake yourselves by repentance during the ten days between Rosh Hashanah and Yom Kippur, and on Yom Kippur, I will hold you guiltless, regarding you as a new made creature.

(Pesikta Rabbati 40.5)

12

## AL CHET

עַל חַטָּא שְׁחַתְּאֲנוּ לְפָנֶיךָ בְּרִיבְלוּת,

*Al chet shechatanu lefanecha birchilut,*

The sin we have committed against You by malicious gossip,

עַל חַטָּא שְׁחַתְּאֲנוּ לְפָנֶיךָ בְּגִלְיֵי אַרְיוֹת,

*al chet shechatanu lefanecha begilui arayot,*

the sin we have committed against You by sexual immorality,

וְעַל חַטָּא שְׁחַתְּאֲנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמַשְׁתֵּהוּ.

*ve'al chet shechatanu lefanecha bema'achal uvemishteh.*

and the sin we have committed against You by gluttony.

עַל חַטָּא שְׁחַתְּאֲנוּ לְפָנֶיךָ בְּצָרְרוֹת אֵינֶן.

*Al chet shechatanu lefanecha betzarut ayin,*

The sin we have committed against You by narrow-mindedness,

עַל חַטָּא שְׁחַתְּאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכִזְבוּ,

*al chet shechatanu lefanecha bechachash uvechazav,*

the sin we have committed against You by fraud and falsehood,