

TRIBE'S GUIDE FOR RUNNING YOUR OWN CHILDREN'S SERVICE AT HOME

This Children's Service guide has been designed for home use and there is material here for pre-Bar and Bat Mitzvah children of all ages. Please feel free to add your own games, Tefillot (Prayers), stories, songs and poems, but the following material will certainly enable you to enjoy a Rosh Hashana morning service... at home!

We hope you enjoy using this Guide and Shana Tova from everyone at Tribe.

KEY



Early years and infants



Primary age



Transliteration



Can be sung and often has a link -
to be viewed before Rosh Hashana

Please note that this publication contains the name of God and should be treated with the sanctity of a Siddur.



tribe
www.tribeuk.com



 [tribe.uk](https://www.instagram.com/tribe.uk)

 [@TheTribeUK](https://twitter.com/TheTribeUK)

 [Tribe](https://www.facebook.com/Tribe)

1 We start the day by thanking God for waking us up in the morning

מוֹדֵה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
 שֶׁהַחַזְרַת בִּי נִשְׁמַתִּי בְּחַמְלָה, רַבָּה
 אֱמוּנָתְךָ.

*Modeh ani Lefanecha Melech Chai v'kayam
 Shehechezarta Bi Nishmati B'chemla Rabba
 Emunatecha*

I thank You, living and everlasting King, for returning my soul to me with kindness. Great is your trust.

www.youtube.com/watch?v=Dz_HOQWxDeE

When I wake up in the morning I open my eyes and I say Thank you Hashem for letting me live To enjoy another day

**Modeh ani Lefanecha Melech Chai v'kayam
 Shehechezarta Bi Nishmati B'chemla Rabba
 Emunatecha**

<https://www.youtube.com/watch?v=Fyzqfmi1onE>



Hashem Is Here

Hashem is here, Hashem is there
 Hashem is truly everywhere X 2

Up up, down down,
 Right left and all around

Here there and everywhere that's
 where he can be found X 2

<https://www.youtube.com/watch?v=4tqMEFFcsi8>



2

Boys hold their Tzitzit and say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצוּנָנוּ עַל מִצְוֹת צִיצִית.

*Baruch Ata Adonai eloheinu Melech Haolam, Asher Kideshanu
 B'mitzvotav V'tzivanu, Al Mitzvat Tzitzit.*

**Blessed are you Hashem, our God, King of the Universe,
 Who has made us holy with His commandments and
 commanded us regarding the Mitzvah of Tzitzit.**

3

We refer to our homes as a 'tent' and a 'dwelling place', for the purposes of praying to God:



מַה טָּבוֹ אֵהְלִיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ
יִשְׂרָאֵל.

Ma Tovu Ohalecha Yaakov Mishkenotecha Yisrael

How good are your tents Jacob, your dwelling places Israel.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מֹרָשָׁה
קְהֵלֵת יַעֲקֹב.

Torah Tzivah Lanu Moshe Morashah Kehilat Yaakov

The Torah Moses commanded us is the heritage of the congregation of Jacob.

Torah Torah

Torah Torah Torah, Torah Torah Torah
Torah Tzivah Lanu Moshe

Torah Torah, Torah Torah
Torah Tzivah Lanu Moshe

Torah Torah, Torah Torah
Torah Tzivah Lanu Moshe X 2

<https://www.youtube.com/watch?v=Pd0uQx69CA8>



4

We declare the 13 fundamental tenets of Jewish belief with the following poem:

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
 נְעֻלָּם וְגַם אֵין סוֹף לְאַחַדוֹתוֹ.
 לֹא נְעֻרוֹךְ אֱלֹיו קְדָשְׁתּוֹ.
 רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
 יוֹרֵה גְדֻלְתּוֹ וּמַלְכוּתוֹ.
 אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאָרְתּוֹ.
 נְבִיא וּמְבִיט אֶת תְּמוֹנָתוֹ.
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 לְעוֹלָמִים לְזוֹלָתוֹ.
 מְבִיט לְסוֹף דְּבַר בְּקִדְמָתוֹ.
 נוֹתֵן לְרֶשַׁע רַע כְּרֶשַׁעְתּוֹ.
 לְפָדוֹת מְחַכֵּי קֶץ יְשׁוּעָתוֹ.
 בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ.

יְגִדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
 אֶחָד וְאֵין יַחֲיד כְּיַחֲדוֹ,
 אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
 קְדָמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא,
 הֵנוֹ אֲדוֹן עוֹלָם לְכָל נוֹצֵר,
 שֹׁפֵעַ נְבוֹאָתוֹ נֶתְנוֹ,
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,
 צוֹפֵה וְיוֹדֵעַ סִתְּרֵינוּ,
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ,
 יִשְׁלַח לְקֶץ יָמֵינוֹ מְשִׁיחֵנוּ,
 מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,



Yigdal Elohim Chai Ve'yishtabach,
 Echad V'ein Yachid Keyichudo,
 Ein Lo D'mut Haguf V'eino Guf,
 Kadmon L'chol Davar Asher Nivra,
 Hino Adon Olam L'chol Notsar,
 Shefa N'vuato Netano,
 Lo Kam B'yisrael K'moshe Od
 Torat Emet Natan Le'amo El,
 Lo Yachalif Ha'el Ve'lo Yamir Dato,
 Tsofeh V'yodea Setareinu,
 Gomeil L'ish Chesed K'mif'alo,
 Yishlach L'ketz Yamin Meshicheinu,
 Meitim Y'chayeh El B'rov Chasdo,

Nimtza V'ein Et El Metsiuto.
 Ne'elam V'gam Ein Sof L'achduto.
 Lo Na'aroch Eilav Kedushato.
 Rishon V'ein Reishit L'reishito.
 Yoreh G'dulato Umalchuto.
 El Anshei S'gulato V'tif'arto.
 Navi Umabeet Et Temunato.
 Al Yad Neveeo Ne'eman Beito.
 Le'olamim, Lezulato.
 Mabeet L'sof Davar B'kadmato.
 Notein L'rasha Ra Kerish'ato.
 Lifdot M'chakei Ketz Yeshuato.
 Baruch Adei Ad Shem T'hilato.

<https://www.youtube.com/watch?v=1WFGVM2BvOQ>

5

Girls say the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שְׁעָשִׂי כִרְצוֹנוֹ.

*Baruch Ata Adonai Eloheinu Melech
Haolam, Sheasani Kirtzono*

**Blessed are you Hashem, our God, King of the Universe,
Who has made me according to His will.**



6

The first prayer in the section of 'Pesukei Dezimra' – 'Verses of Song' is Baruch She'amar, in which we bless God for creating the world, creating us and for bestowing goodness on the whole world. This is the first part of the prayer:

Baruch She'amar V'hayah Ha'olam

בְּרוּךְ שְׁאָמַר וְהָיָה הָעוֹלָם,

Baruch Hu.

בְּרוּךְ הוּא.

Baruch Omer V'oseh

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,

Baruch Gozer Umekayeim

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

Baruch Oseh B'reishit

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

Baruch M'racheim Al Ha'aretz

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

Baruch M'racheim Al Hab'riot

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

Baruch M'shaleim Sachar Tov Lireiav,

בְּרוּךְ מְשַׁלֵּם שְׂכָר־טוֹב לִירְאָיו,

Baruch Chai La'ad Vekayam Lanetzach,

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,

Baruch Podeh Umatzil.

בְּרוּךְ פּוֹדֵה וּמַצִּיל.



**Blessed be He who spoke, and the world came into being: blessed be He.
Blessed be He who created the universe. Blessed be He who says and performs.
Blessed be He who decrees and fulfills. Blessed be He who has mercy on the
world. Blessed be He who has mercy on all creatures. Blessed be He who grants
a fair reward to those who revere him. Blessed be He who lives forever and
exists eternally. Blessed be He who redeems and saves**

7

The first and third paragraphs of the Shema:
 (Older boys to gather their Tzitzit)



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-
 נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
 אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ
 וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ
 וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.

*V'ahavta eit Adonai Elohecha, B'chol l'vav'cha, uv'chawl nafsh'cha,
 uv'chol m'odecha. V'hayu had'varim haeleh ,Asher anochi
 m'tsav'cha hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta
 bam b'shivt'cha b'veitecha, uvlecht'cha vaderech, u-v'shochb'cha
 uvkumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein
 einecha. Uchtavtam, al m'zuzot beitecha, uvisharecha.*

Hear, O Israel, Hashem is our God, Hashem is One.

Blessed be the name of the glory of His kingdom forever and ever.

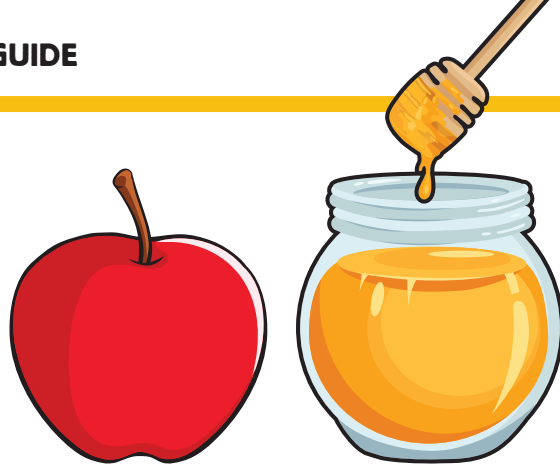
You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.



וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־
 כַּנְּפֵי בְּגָדֵיהֶם לְדֹרוֹתָם וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף
 פִּתְּיֵל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם
 זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־
 מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

*Vayomer Adonai el Moshe lemor: Daber el b'nei Yisrael, v'amarta
 aleihem v'asu lahem tsitsit, al kanfei vigdeihem l'dorotam, v'nat'nu al
 tzitzit hakanafp'til't'cheilet. V'haya lachem l'tzitzit, uritem oto uzchartem
 et kol mitzvot Adonai, vaasitem otam, v'lo taturu acharei l'avvchem,
 v'acharei eineichem asher atem zonim achareihem, L'maan tizk'ru,
 vaasitem et kol mitzvotai vih'yitem k'do-shim leiloheichem. Ani Adonai
 Eloheichem, asher hotzeiti etchem meieretz Mitzrayim lih'yot lachem
 leilohim: Ani Adonai Eloheichem... Emet.*

**God spoke to Moses, saying: speak to the children of Israel and tell
 them to make for themselves fringes on the corners of their garments
 throughout their generations, and to attach a thread of blue on the fringe
 of each corner. They shall be to you as tzitzit, and you shall look upon
 them and remember all the commandments of the Lord and fulfil them,
 and you will not follow after your heart and after your eyes by which you
 go astray - so that you may remember and fulfil all My commandments
 and be holy to your God. I am the Lord your God who brought you out of
 the land of Egypt to be your God: I, the Lord, am your God. True**



Dip the Apple in the Honey

**Dip the apple
In the honey**

Make a Bracha loud and clear

**L'shana Tova umetuka
Have a happy, sweet new year**

<https://www.youtube.com/watch?v=ByYzmsmQ3wl>

I have a Mezuzah

**I have a Mezuzah, I have a Mezuzah
On my door, on my door
And now I will tell you, and now I will tell you
What it's for, what it's for
To kiss the Mezuzah, to kiss the Mezuzah
Is our aim, is our aim
For on it is written, for on it is written
Hashem's name, Hashem's name**

<https://www.youtube.com/watch?v=YS5AydeFros>



8

The Amidah (The Standing Prayer) – The words in **Red** are added to the Amidah during the Ten days of Repentance, from Rosh Hashana until Yom Kippur.

אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכָרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.



Adonai s'fatai tiftach, ufi yagid t'hilatecha.

Baruch atah Adonai, Eloheinu velohei avoteinu, Elohei Avraham, Elohei Yitzchak, Velohei Yaakov, Hael HaGadol HaGibor v'HaNorah, El Elyon, gomel chasadim tovim, v'ko-ne hakol, v'zocher chasdei avot, umeivi goel livnei v'neihem l'maan sh'mo b'ahavah.

Zochreinu l'chayim, melech chafetz bachayim, v'chosveinu b'seifer hachayim, l'ma-ancha Elohim chayim.

Melech ozeir umoshia umagen. Baruch atah Adonai, magin Avraham.

Atah gibor l'olam, Adonai, m'chayeh metim atah, rav l'hoshia,

M'chalkel chayim b'chesed, m'chayeh meitim b'rachamim rabim, somech nof'lim v'ro-fei cholim umatir asurim, um'kayem emunato lisheinei afar. Mi chamocha baal g'vu-rot umi domeh lach, melech meimit um'chayeh umatzmiach y'shuah,

Mi chamocha, Av HaRachaman, zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot metim. Baruch atah Adonai, m'chayei hametim.

Atah kadosh, v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha selah. Baruch atah Adonai, haMelech haKadosh.

My God, open my lips and my mouth shall declare Your praise.

Blessed are You, Hashem our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, Who bestows bountiful kindness, Who creates all things, Who remembers the piety of the Patriarchs, and Who, in love, brings a redeemer to their children's children, for the sake of His Name.

Remember us for life, King who desires life: inscribe us in the Book of Life, for Your sake, O living God.

O King, (You are) a helper, a saviour and a shield. Blessed are You God, Shield of Abraham.

You are mighty forever, my God: You resurrect the dead: You are powerful to save.

He sustains the living with loving kindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfils His trust to those who sleep in the dust. Who is like You, Mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

Who is like You, merciful Father, who in compassion remembers His creatures for life.

You are trustworthy to revive the dead. Blessed are You God, who revives the dead.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Hashem, the holy King.

Story – ‘The Little Red Rabbi’

(based on the well-known story of ‘The Little Red Hen’...
but with a difference!!).



It was the week before Rosh Hashana (The New Year) and the Little Red Rabbi was invited to speak at a shul (Synagogue) on the Shabbat only two days before Rosh Hashana, in a neighbourhood which was about two hours drive away. The Little Red Rabbi didn't like going away for Shabbat by himself, so he called his good friend Michael. ‘Hi Michael, would you like to come to Sunny Town with me for Shabbat. I've been asked to speak there as their guest?’ ‘Of course’ said Michael, ‘that would be a pleasure.’ He then called his friend Michaela. ‘Would you and your husband like to come with me to Sunny Town for Shabbat. I've been asked to speak there as their guest?’ ‘Of course’ said Michaela, ‘that would be a pleasure’. The Little Red Rabbi then called his friend Morris. ‘Hi Morris, would you and your wife like to come to Sunny Town with me for Shabbat. I've been asked to speak there as their guest?’ ‘Of course’ said Morris, ‘that would be a pleasure’.

So the Little Red Rabbi, Michael, Michaela and Morris and their families all went to Sunny Town for Shabbat, only one day before Rosh Hashana!

They all had such a lovely Shabbat in Sunny Town. The weather was glorious, the food was so tasty and the people in Sunny Town were so very kind and helpful.

The next day was Sunday and the Little Red Rabbi, Michael, Michaela, Morris and all their families set off in their cars, back home. But do you know what happened? They got STUCK IN A TRAFFIC JAM!!

The Little Red Rabbi, Michael, Michaela and Morris didn't know what to do. They were going to be so late for Rosh Hashana. How would they have time to buy and prepare everything. The apple and honey, the pomegranates, the fish, the chicken soup, the ice cream for dessert, picking up the kittel and tallit from the Dry Cleaners, collecting the Shofar from the Jewish book shop!

Suddenly, the Little Red Rabbi had an idea. He asked his wife to use his mobile phone to call Michael, Morris and Michaela. Michael's wife was driving, so he could talk and Morris was driving, so Morris' wife could talk. Michaela was driving, so Michaela's husband could talk. ‘Tell the others that as we are going to arrive home so close to the start of Rosh Hashana, we will all prepare something and then we will meet at our house on Rosh Hashana and spend the festival together. They all agreed that this was a super idea.

When they arrived home, there were three hours left before the beginning of Rosh Hashana. Michael and his family bought the pomegranates and the honey, Michaela and her family went to pick up the Dry Cleaning and the ice cream and Morris and his family picked up the Shofar and the apples. Everything was prepared.

That evening, after shul (Synagogue), the Little Red Rabbi, Michael, Michaela, Morris and all their families sat around a HUGE Rosh Hashana dining table.

As the Little Red Rabbi passed the pieces of apple to everyone and they dipped it in honey, everyone had the same thing on their mind. THIS YEAR WAS GOING TO BE THE SWEETEST YEAR EVER. SHANA TOVA EVERYONE!

Rosh Hashana Acrostic Poem



See if you can think of a sentence related to Rosh Hashana for each letter of the festival.

R

O

S

H

H

A

S

H

A

N

A

Fountainheads It's Rosh Hashana

<https://www.youtube.com/watch?v=FlcxEDy-lr0>



A new year rising
 A new beginning
 Lift your head up, turn yourself 'round, the world is spinning
 Feel the magic of a new day
 Open your heart to a fresh start, send your fears away
 You've made mistakes- you feel it
 You've got what it takes – believe it
 Any wrong can be made right
 Just forgive you need not fight

Chorus: Shana tova u Metuka – it's Rosh Hashana
 (Good and sweet year)
 Shana tova, u'metuka
 Dip your apple in the honey
 It's Rosh Hashana

So many new hopes
 Waiting to find you
 Open your eyes
 The dreams you prize are all around you
 The smiles are hiding
 No use in guessing
 Make up your mind, go out and find
 That simple blessing
 This is your time – you feel it
 How sweet it is – believe it
 Any wrong can be made right
 Just forgive you need not fight
 Shana Tova u Metuka – it's Rosh Hashana

Shana tova, u'metuka
 Dip your apple in the honey on Rosh Hashana
 Shana tova, u'metuka
 Hear the sounds of jubilation – it's Rosh hashana

Yehi Ratzon shenihyeh – rosh- lo zonav (May it be Your Will that we will be like the head and not the tail)
 Filling life for those around us with joy and love
 Avinu malkeinu chaneinu veanaeinu (Our Father, Our King, Have mercy on us and answer us)
 Hear our prayer Oh Lord
 Inscribe us in the book of life

Shana tova, u'metuka
 Dip your apple in the honey – on Rosh Hashana
 Hear the sounds of jubilation – it's Rosh Hashana

9

Avinu Malkeinu

Avinu Malkeinu – ‘Our Father, Our King’ – In this prayer, we refer to God as a father and a king. This teaches us that indeed, God must be shown the respect as one would to a king. But God is also quick to forgive us, as would a parent be quick to forgive their child.

אָבִינוּ מֶלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין
 בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeynu choneynu va'aneynu ki eyn banu ma'ashim asey imanu tz'dakah va'chesed v'hoshieynu.

Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds: deal charitably and kindly with us and deliver us

<https://www.youtube.com/watch?v=wqNJgL3fle0>

Rosh Hashana Quiz True or False

1. Today is Rosh Hashana (True)
2. We shake the Lulav and Etrog on Rosh Hashana (False)
3. We blow a trombone on Rosh Hashana (False)
4. We dip apple in honey on Rosh Hashana (True)
5. We hear the Megillat Esther (Book of Esther) on Rosh Hashana (False)
6. We hang a silver curtain in front of the Ark on Rosh



Hashana (False)

7. We read from the Torah on Rosh Hashana (True)
8. We eat round Challot on Rosh Hashana (True)
9. We use a Haggada on Rosh Hashana (False)
10. We say a Bracha (Blessing) before we hear the Shofar (True)
11. We perform the ceremony of Tashlich standing near a football pitch (False)
12. There is a special custom to have the head of a fish on our dinner tables on Rosh Hashana (True)
13. There is a special custom to eat avocados on Rosh Hashana (False)
14. Another name for Rosh Hashana is 'Yom Hazikaron' 'The day of Remembrance'. (True)
15. Rosh Hashana lasts for 1 day in Israel. (False)

Rosh Hashana Rhyme

Five little apples from a tree
Ready to dip in some honey
I gave one to 'Name of child' for him/her to eat
How many are left for our new year treat?

<https://www.youtube.com/watch?v=tcfP-gRkcqI>



10

Torah Reading for Rosh Hashana



Day One

God remembered Sarah, and gave her and Avraham (Abraham) a son, who they named Yitzchak (Isaac). Avraham (Abraham) was 100 years old, and Sarah was ninety when Yitzchak (Isaac) was born. Yitzchak (Isaac) had his Brit Milah (circumcision) when he was eight days old.

Hagar and her son Yishmael (Ishmael) were sent away from Avraham's (Abraham's) home and became desperate for water as they were in the hot desert. God heard Yishmael's (Ishmael's) cry and saved his life by showing Hagar a well of water.

Day Two

God commanded Avraham (Abraham) to offer his son on Mount Moriah. Yitzchak (Isaac) was placed on the altar, and just as Avraham (Abraham) raised the knife to offer his son, a heavenly voice told him to stop. It was a huge test sent to Avraham (Abraham) by God and a ram caught in a bush was offered instead.

Rosh Hashana Song

**If you're happy and you know it say Rosh Hashana
 If you're happy and you know it say Rosh Hashana
 If you're happy and you know it and you really want to show it
 If you're happy and you know it, say Rosh Hashana.**

**If you're happy and you know it say apple and honey (dip dip)
 If you're happy and you know it say apple and honey (dip dip)
 If you're happy and you know it and you really want to show it
 If you're happy and you know it, say apple and honey (dip dip)**

**If you're happy and you know it say Shofar (toot toot)
 If you're happy and you know it say Shofar (toot toot)
 If you're happy and you know it and you really want to show it
 If you're happy and you know it, say Shofar (toot toot)**



10 The Blowing of the Shofar



The Meaning of The Shofar

We have so many customs which are associated with Rosh Hashana and it's easy to forget that there is one special law which comes directly from the Chumash (Written Torah) and that is the dramatic Mitzvah (Command) to hear the Shofar. The Shofar represents the ram's horn in the episode of the binding of Isaac (The Akeida), when Avraham (Abraham) was told to offer Yitzchak (Isaac), his beloved son as a sacrifice (see Torah reading above). But God was only testing Avraham (Abraham) to see if he would listen. Avraham (Abraham) was prepared to offer his son, but instead, God told him to offer a ram which was caught by its horn in a bush nearby. It is this very horn with which we demonstrate our faith in God, just as Avraham (Abraham) did all those years ago.

The Shofar

I like to hear the Shofar blast Sometimes slow and sometimes fast

**I like to hear the Shofar blast
Happy, happy, happy new year
Tekiyaaaaaaaaaaaaaaaaah X 2**

I like to hear the Shofar blast, Sometimes slow and sometimes fast

**I like to hear the Shofar blast
Happy, happy, happy new year
Shevaree ee ee ee ee m X 2
Tekiyaaaaaaaaaaaaaaaaah X 2**

I like to hear the Shofar blast, Sometimes slow and sometimes fast

**I like to hear the Shofar blast
Happy, happy, happy new year
Teru a-a-a-a-a-a-a-a-a-a-a-a-a-a X 2
Shevaree ee ee ee ee m X 2
Tekiyaaaaaaaaaaaaaaaaah X 2**

I like to hear the Shofar blast, Sometimes slow and sometimes fast

**I like to hear the Shofar blast
Happy, happy, happy new year
Tekia Gedolaaaaaaaaaaaaaaaaahhhhhhhhhhh X 2
Teru a-a-a-a-a-a-a-a-a-a-a-a-a-a X 2
Shevaree ee ee ee ee m X 2
Tekiyaaaaaaaaaaaaaaaaah X 2**

I like to hear the Shofar blast, Sometimes slow and sometimes fast

**I like to hear the Shofar blast
Happy, happy, happy new year**

<https://www.youtube.com/watch?v=DfhbLddUnW8>



A Story to Explain the Meaning of the Shofar



There was once a young man who lived in a small village a long way from any other village. One day the young man decided that he would like to leave home and explore the big, wide world out there.

After making some plans, he set off with a ruck sack on his back. He walked and walked and eventually he came to a small town. He walked through the town, looking at the beautiful wooden houses with thatched rooves, the people and the different types of shops.

Suddenly he noticed that one of the houses had caught fire and being made of wood, the young man was worried that very soon the fire would spread. Just as he was thinking that this might be disastrous, a young boy got up on a high platform in the town square and started blowing a bugle. Immediately, all the townsfolk stopped what they were doing, ran to the water wells, the bathtubs, the troughs of water and came running with buckets of water which, in no time at all, extinguished the fire before it could do any serious damage.

The young man was absolutely amazed at how the sound of the bugle had so quickly summoned everyone and how the fire had been put out so quickly.

He hastily gathered his belongings and ran back to his own little village! People were surprised to see him back in the village so soon after leaving. 'Don't worry' said the young man, 'I'm going to show you something really clever'. People watched in horror as he walked up to one of the houses, struck a match and set fire to it. 'What are you doing' people shouted, 'have you gone mad' others said.

'Don't you worry one little bit – just watch this.' And he took out a bugle he had purchased on his way home and began to blow it with all his might. People just stared at him as he blew the bugle. Nothing happened and in no time the whole village was burned.

This fictional story is called a 'Mashal – Parable' and serves to teach us a lesson. The lesson it teaches us is about the job of the Shofar and our role in listening and acting on what we here.

Here are some points to discuss with your child/ren:

- **What did the bugle tell the people in the town the young man visited?**
- **Why did the sound of the bugle get all the people running for water in this town?**
- **Why did it not have the same effect in his own village?**
- **What does this parable teach us about the sound of the Shofar?**
- **Do you know what the Shofar is telling you when you hear it on Rosh Hashana?**

The Shofar Blessings



As the first day of Rosh Hashana is a Shabbat, we do NOT blow the Shofar, but if you have a Shofar or you have the opportunity to hear someone blowing the Shofar, these are the blessings that are said beforehand.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Baruch ata Adonai Eloheinu melech ha-olam asher kid'shanu
 b'mitzvotav v'tzivanu lishmoa kol shofar.*

Blessed are You, Ruler of the World, who has made us holy with commandments, and who has commanded us to hear the voice of the shofar.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, שֶׁחֵיִינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ
 לְזִמַּן הַזֶּה.

*Baruch ata Adonai Eloheinu melech ha-olam shehecheyanu
 v'kiymanu v'higiyanu lazman ha-zeh.*

Blessed are You, Ruler of the World, for giving us life, for sustaining us, and for enabling us to reach this season.

There are 3 notes of the Shofar

Tekia One long sound



Shevarim 3 shorter sounds



Teruah a number of very short sounds



The last note to be blown is **Tekia Gedolah**.



This note is blown for as long as the person blowing the Shofar can hold their breath.

See if you can 'blow' the shofar by making the sounds with your mouth.

How long can you hold the Tekia Gedolah for?!

11

Mussaf

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן,

B'rosh Hashana yikatevun,

On Rosh Hashana their decree is inscribed,

וּבְיֹום צוֹם כִּפּוּר יִחַתְמוּן.

Uveyom Tzom Kippur Yechatemun.

and on Yom Kippur it is sealed.

<https://www.youtube.com/watch?v=DfhbLddUnW8>



When we say this key Rosh Hashana prayer, we should all recognise that we may have hurt people's feelings or spoken badly about them during the year, So, by giving charity, we hope that God forgives us and makes the year ahead full of goodness.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה
 מִעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

*Utshuvah Utefillah Utzedaka
 Ma'avirin et Roah Hagezerah.*

**But repentance, and prayer and charity
 annul the evil decree.**

A True Story about Kindness and Charity

Greg Dailey was keeping up with his regular newspaper round in central New Jersey, when an elderly customer stopped him. She'd been having some trouble getting to the bottom of her driveway each morning for the paper, and if he could, would Greg mind coming up the driveway to her garage and leaving the newspaper a bit closer to her house? He obliged, of course. And if this customer was having trouble getting to the bottom of her drive for her paper, Greg realised, how was she getting her essentials under quarantine conditions?

The next day, Greg included a note in each newspaper on his route: "My name is Greg Dailey and I deliver your newspaper every morning. I would like to offer my services free of charge to anyone who needs groceries." Since then, Greg has carefully placed groceries and the morning newspaper, on the doorsteps of over 100 elderly citizens on his round.



12

Conclusion

בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.
 אַזֵּי מֶלֶךְ שְׁמוֹ נִקְרָא.
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא יִהְיֶה בְּתַפְאָרָה.
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 וְלוֹ הָעוֹז וְהַמְשֻׁרָה.
 וְצוּר חֲבֻלֵי בַּעַת צָרָה.
 מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.
 בַּעַת אִישָׁן וְאַעִירָה.
 יִהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מַלְךְ,
 לַעַת נַעֲשֶׂה בְּחַפְצוֹ כֹּל,
 וְאַחֲרֵי כָכֹלֹת הַכֹּל,
 וְהוּא הָיָה וְהוּא הוּא,
 וְהוּא אֶחָד וְאֵין שְׁנֵי,
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
 וְהוּא אֵלִי וְחֵי גֵאֵלִי,
 וְהוּא נְסִי וּמְנוֹס לִי,
 בְּיָדוֹ אֶפְקִיד רוּחִי,
 וְעַם־רוּחִי גּוֹיֹתִי,

*Adon olam, asher malach,
 L'et na'asah v'cheftzo kol,
 V'acharey kichlot hakol,
 V'hu haya, v'hu hoveh,
 V'hu echad, v'eyn sheni
 B'li reishit, b'li tachlit,
 V'hu Eli, v'chai go'ali,
 V'hu nisi umanos li,
 B'yado afkid ruchi
 V'im ruchi g'viyati,*

*b'terem kol y'tzir nivra.
 azai melech sh'mo nikra.
 l'vado yimloch nora.
 v'hu yih'yeh b'tifara.
 l'hamshil lo, l'hachbira.
 v'lo ha'oz v'hamisrah.
 v'tzur chevli b'et tzarah.
 m'nat kosi b'yom ekra.
 b'et ishan v'a'irah.
 Adonai li v'lo ira.*

www.theus.org.uk/adonolam

<https://www.youtube.com/watch?v=ls0Wf7hmElg>

<https://www.youtube.com/watch?v=sWq7X5wlygE>





Mitzvah and Minhag



Look at the above Rosh Hashanah photos.

- What does each photo represent?
- If you were able to perform only one of the above, which would you choose? Why?
- What is the difference between a Mitzvah (commandment) and a Minhag (custom)?
- Which of these are Mitzvot and which are Minhagim?
- Which of them should we be more particular about? Why?

Now that we have touched upon the difference between a Mitzvah and a Minhag, we can look at another important distinction: De'oraita (Mitzvot from the Torah) and Derabbanan (Mitzvot which were introduced by our Rabbis). Mitzvot which are mentioned in the Torah are De'oraita and Mitzvot which are not mentioned in the Torah are Derabbanan. There are 613 Mitzvot in the Torah and there are many other Mitzvot which were added by our Rabbis. We are commanded to fulfill all Mitzvot, De'oraita and Derabbanan.

- Are Minhagim considered a Mitzvah?
- Does that make Minhagim more important or less important? Why?
- Is it possible for one person to perform all 613 Mitzvot?



Some Mitzvot are De'oraita and some are Derabbanan. Minhagim are different as they are not from the Torah and we are not commanded to fulfill Minhagim by our Rabbis. Minhagim are customs which developed over the years in communities and families. For example: We have the Minhag of eating apple and honey as a sign for a Shana Tova Umetukah (a good, sweet year). Other communities have other Minhagim, such as: Eating popcorn as a sign for a Shana Kalah (a "light" and easy year)!

Does your family have any special Minhagim on Rosh Hashana?

Rosh Hashanah is the first day in the Jewish calendar (the 1st of Tishrei). The Jewish calendar consists of many events and Chagim (Festivals). Chagim which are mentioned in the Torah are De'oraita and those which were established at a later stage are Derabbanan.

- **Can you identify which Chagim the pictures are referring to?**
- **Which of these Chagim are De'oraita and which are Derabbanan?**





Another way of distinguishing between a Mitzvah and a Minhag is by checking whether we say a Beracha before performing it. We say a Beracha for a Mitzvah but not for a Minhag. There are three types of Berachot:

1. A Beracha of 'enjoyment' to thank Hashem for enjoying food or drink. For example: Before eating bread, we say: "Hamotzi Lechem Min Haaretz" or before drinking wine we say: "Boreh Peri HaGafen".
2. A Beracha of 'praise' to praise Hashem on special occasions. For example: Such as thunder and lightning, seeing extremely high mountains, the ocean, or a rainbow.
3. A blessing while performing a Mitzvah. This blessing has a special addition to it with the following words:

”אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ”

"Asher Kid'shanu B'mitzvotav V'tzivanu"

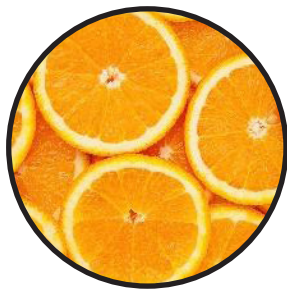
These words are only recited when saying a Beracha for a Mitzvah because they mean that Hashem has sanctified us with a commandment to perform a Mitzvah. We also add these words for Mitzvot Derabanan even though they are not mentioned in the Torah.

- Do you know of any Brachot which we say before performing a Mitzvah?
- Why do you think that we say "Asher Kid'shanu..." for Mitzvot Derabanan? •
- Why do we not say a Beracha for a Minhag?
- How many Berachot are recited on an average day? (100!)



**What is the Beracha for the following? Which 'type' of Beracha is it?
Do you think we say "Asher Kid'shanu...!"?**

Some of these Berachot are extremely rare...ask your Youth Director or Rabbi!





Teshuvah

What is Teshuvah?

Teshuvah means to return. Rosh Hashanah and Yom Kippur are times when we do Teshuvah and return to Hashem. We do Teshuvah personally as individuals and collectively as a community.

Where are we returning from?

One of the Hebrew words for sin is Chet, which in Hebrew means "to go astray." A person doing Teshuvah is returning to the right path and asking for forgiveness for any wrongdoings over the past year. The ten days between Rosh Hashanah and Yom Kippur are called the

'Ten Days of Teshuvah.' The Shabbat between Rosh Hashanah and Yom Kippur is called Shabbat Shuva (The 'returning' Shabbat).

Teshuvah can be done at any time of the year, and one does not need to wait for Rosh Hashanah or Yom Kippur to do Teshuvah. However, our Rabbis teach us that doing Teshuvah is particularly significant and meaningful at this time of year. This is because we are all doing Teshuvah as a nation. When the entire Jewish nation does Teshuvah together, it is extremely powerful. As Jews, we are always more likely to succeed as a community (Tzibur).

How do we do Teshuvah?

The Rambam teaches us that Teshuvah has three stages:

Who was the Rambam (רמב"ם)?

The Rambam is a Hebrew acronym of 'Rabbi Moshe Ben Maimon'. He is also known as the Maimonides. The Rambam lived in Spain and Egypt during the 12th century. He was a Rabbi and a Doctor. He wrote many Sefarim (Jewish books), including the Yad Chazakah, which includes 14 volumes on Jewish law. The laws of Teshuvah can be found in the Yad Chazakah. The Rambam was also a world-renowned Doctor. The King of Egypt at the time appointed the Rambam to serve as his personal Doctor!

- **Vidui (confession):** This means that we confess before Hashem and state what we have done wrongly. The Rambam explains that this part is crucial because we first need to acknowledge that we have sinned before asking for forgiveness.
- **Charatah (regret):** We truly regret the sins of the past and ask Hashem for forgiveness. As we will see later, sometimes we must ask our friend for forgiveness.
- **Kabalah Le' atid (vow never to repeat this sin in the future):** This is when the actual Teshuvah (return) happens as we promise that our sins will never be repeated, and we start afresh. The Rambam writes that complete Teshuvah is when a person finds himself in similar circumstances (same time or place) and behaves entirely differently. As the sin is not repeated, the process of Teshuvah is completed.



DISCUSSION 1: Do I need to do Teshuvah if I had no intention to sin?

Read the following scenarios and discuss whether this person needs to do Teshuvah?

Eat Out to Help Out:

It was the summer holidays and Sarah was arranging a fun night out with her friends. She was particularly excited to go out after so many weeks in lockdown. It was a Monday night, and all the Kosher restaurants she knew were full. Sarah was really struggling to book a table at a Kosher restaurant. She eventually came across a restaurant online, which looked like it was serving Kosher food. Sarah called the restaurant and asked if their food is Kosher. The owner of the restaurant informed Sarah that all the food in the restaurant is Kosher. Unfortunately, the owner was being dishonest as some of the food he served was not Kosher. Sarah trusted him and ate the food. Does Sarah need to do Teshuvah?

Sweets for camp:

Mikey was taking a bus to the shops to buy sweets for his summer camp. He was very excited about camp and even more excited to share the sweets with his friends. Mikey had a ten-pound note in his pocket, which he received from his parents to buy the sweets. Mikey arrived at the shop and realised that he had forgotten the ten-pound note on the bus. There was no chance of him finding it again. Mikey was devastated, he worked hard in school to be rewarded this money, and now he will not have any sweets for camp. He entered the sweet shop and it was entirely empty, so he decided to steal a packet of sweets from the shop. Just as he was about to put a packet of sweets in his pocket, the shopkeeper walked in and asked Mikey if he needs any help. Mikey got a shock and immediately left the shop empty-handed. Does Mikey need to do Teshuvah?

The big splash:

It was a hot summer day, and Joshua invited his friends over for a water fight in his garden. Joshua and his friends prepared water balloons and threw them across the garden at each other. They were having the best time ever. Joshua's mum had baked a delicious chocolate cake for Joshua and his friends. Just as she entered the garden holding the cake, Joshua threw a massive water balloon towards his friends. The balloon mistakenly hit his mum, and the cake went flying into a tree. Joshua always respected his mother as he took the Mitzvah of respecting his parents very seriously. Does Joshua need to do Teshuvah?

Here are some guiding questions for you to consider:

1. Was the Chet (sin) actually committed?
2. Does a person need to do Teshuvah just for having the wrong intention?
3. Would the three stages of Teshuva apply in any of these cases?
4. What would the person in the story say in his/her vidui (confession)?

On Yom Kippur we say Vidui (confession) for two types of sins:

1. **Shegaga** A sin done by mistake and without intention.
2. **Mezid** A sin done intentionally.

Both Shegaga and Mezid sins include an action being taken. We are encouraged to do Teshuvah for having the wrong intention. Still, we will not be held accountable unless this intention was followed by an action. **Having the intention to do a Chet (sin) is NOT considered a sin in itself.**



DISCUSSION 2: Would the same rule apply to a Mitzvah?

Read the following scenarios and discuss whether this person has done a Mitzvah?

Tzedakah intention:

Yael was committed to helping and supporting the poor. One cold winter night, she noticed a homeless person sitting on the street. She decided to go home and make him a hot supper. She also took some warm clothes and blankets from her house, having the intention to help the homeless person. By the time she returned to the street with the food and clothes, the homeless person was no longer there. She walked up and down the street, but she could not find him anywhere. **Has Yael done a Mitzvah?**

Tzedakah with no intention:

Yossef was late for school. He ran down the street, trying to catch the bus, not even noticing a poor man sitting on the floor by the bus stop. As he rushes towards the bus, he accidentally drops some money. The poor man takes the money and uses it to buy himself a meal. **Has Yossef done a Mitzvah?**

It is always better to perform a Mitzvah with Kavanah (intention). Having the right Kavanah enables us to complete the Mitzvah in the best possible way. However, if a person somehow performs a Mitzvah without intention – it is still considered a Mitzvah. Furthermore, if a person intends to perform a Mitzvah and was prevented from doing so – it is also considered a Mitzvah! This is in complete contrast to the Aveirah. The Aveirah only 'counts' once the action was taken, and the Aveirah is done. A Mitzvah can count even if it was not performed as long as we have a genuine intention to complete the Mitzvah.

Different types of Mitzvot and Aveirot:

There are two different categories of Mitzvot and Aveirot:

1. **Bein Adam LaMakom:** Between a person and Hashem. The reason Hashem is referred to as Hamakom (The place) is because Hashem exists everywhere. No matter which place we visit, Hashem will be present in that place.
2. **Bein Adam LaChavero:** Between people only.

An Aveira against Hashem can be atoned for through the three stages of the Rambam. Sins against other people can only be atoned for by apologising to the person we hurt or offended. Even if we fast on Yom Kippur and pray all day long, Teshuvah is impossible unless we ask our friend for Mechila (forgiveness).



How are the Ten Days of Teshuvah any different?

"Three books are opened in heaven on Rosh Hashanah, one for the completely wicked, one for the completely righteous and one for those in between. The completely righteous and the completely wicked are immediately inscribed. The fate of the Beynoni people (those in between) is suspended during the Ten days of Teshuvah, from Rosh Hashanah until Yom Kippur. **On Rosh Hashanah the judgement is inscribed, and on Yom Kippur it is sealed**"

(Talmud, Rosh Hashanah 16b).

We do not consider ourselves to be completely wicked or righteous. Every person has an element of good within them, and every person makes mistakes. We consider ourselves to be in between (Beynoni). As such, we all have a Mitzvah and an opportunity to do Teshuvah during these ten days. Even if we made mistakes in the past towards Hashem or towards our friends, these special days are an opportunity for us to demonstrate that we can fix these mistakes going forward. We confess, repent, and take upon ourselves to behave differently during the Ten Days of Teshuvah and throughout the year.

The Ten Days of Teshuvah prove that we are capable of so much more.

DISCUSSION 3: The Ten Days of Teshuvah

- Is there no such thing as a righteous person who makes no mistakes at all?
- Even if we do Teshuvah and fix our previous mistakes, it is obvious that we will eventually sin again in the future. If so, what is the point of doing Teshuvah?
- If we are all considered 'Beynoni' why does the Talmud need to mention the other two extremes?
- The Ten Days of Teshuvah include the two days of Rosh Hashanah and the day Yom Kippur. This means that we have 7 days between Rosh Hashanah and Yom Kippur to prove that we can behave differently. Wouldn't just one day be enough?

ותשובה ותפילה וצדקה





DISCUSSION: Which Mitzvot do these three pictures represent? How do they relate to Rosh Hashanah and Yom Kippur? Which of these three Mitzvot most important?

Rosh Hashanah and Yom Kippur are days of judgement. **On Rosh Hashanah our judgement is inscribed, and on Yom Kippur it is finally sealed.**

Three main themes enable us to receive a favorable judgement before Hashem: **Teshuvah** (Repentance), **Tefilah** (prayer), and **Tzedaka** (Charity). Our Rabbis teach us that these three words refer to our obligation to fast, pray, and donate to charity. These words are at the very heart of the Mussaf prayer on Rosh Hashanah and Yom Kippur.

DISCUSSION:

- **Does Teshuvah mean 'fasting'?**
- **Why did our Rabbis relate Teshuvah particularly to fasting?**
- **Does fasting count without doing Teshuvah?**

While Teshuvah and Tefilah can be performed on Rosh Hashanah and Yom Kippur, Tzedaka cannot be given on Yom Tov. Money is considered 'Muktzeh' (an item that cannot be carried or used on Shabbat and Yom Tov). We therefore cannot give money to Tzedaka on Rosh Hashanah or Yom Kippur. In many synagogues, charity plates are placed in the synagogue before Yom Kippur so that people can make donations to charity at this crucial time.

You will find these three words illustrated in every Machzor (Rosh Hashanah and Yom Kippur prayer book) worldwide. These words are recited as part of a Tefilah compiled and written by an extraordinary man with an incredible story.

Unetanneh Tokef: The story of a unique prayer

More than eight hundred years ago lived a great man in the city of Magentzah (Mayence). His name was Rabbi Amnon. Rabbi Amnon was loved and respected by Jews and non-Jews alike. Even the Duke of Hessen, the ruler of the land, admired and respected Rabbi Amnon for his great wisdom. He frequently invited him to his palace to consult on various state matters. Rabbi Amnon never accepted any reward for his services to the Duke. However, from time to time, Rabbi Amnon would ask the Duke to help the Jews and abolish decrees against Jewish people in his land. This was the only favour that Rabbi Amnon ever requested from the Duke, and the Duke never turned down his request.

The Duke was surrounded by many servants and advisors who noticed that Rabbi Amnon was receiving special treatment. They gradually grew envious of him. Most envious of them all was the Duke's secretary, who could not bear to see the honour and respect which Rabbi Amnon enjoyed with the Duke. The secretary began to seek ways and means to discredit Rabbi Amnon in the eyes of the Duke.

One day, the secretary said to the Duke:



"Your Highness, Rabbi Amnon is such a wise man, we should require his services here in our palace more permanently. The problem is that he is preoccupied with serving his community as a Rabbi, and he cannot give us his full attention. You should persuade Rabbi Amnon to publicly abolish his Judaism. I am sure that considering the honour and many favours he has enjoyed at your helping hand, he will gladly abandon his faith for you."

The Duke thought it was not a bad idea. When Rabbi Amnon came to his palace the next day, the Duke said to him:

"My good friend, Rabbi Amnon, I know you have been loyal and devoted to me for many years. Now I wish to ask you a personal favor. Inform your community that you have abandoned your faith and become a senior advisor in the palace. If you do, I shall make you wealthy and powerful like no other man in Mayence".

Rabbi Amnon was shocked. He could find no words to reply to the Duke for a moment, but after a while, he said:

"For many years, I have served you faithfully. Being a Rabbi in no way lessened my loyalty to you or to the State. On the contrary, my faith commits me to be loyal and faithful to you. I am ready and willing to devote all my time and efforts to advise you in the palace. There is one thing, however, that I will never part with - this is my Jewish faith."

The Duke was pleased with Rabbi Amnon's response, and Rabbi Amnon hoped the matter was settled. However, the Duke's secretary overheard the conversation and convinced the Duke that Rabbi Amnon's refusal was an act of disloyalty towards the State. The Duke started doubting Rabbi Amnon's loyalty and asked Rabbi Amnon to return to the palace the next day. The Duke repeated his request. Rabbi Amnon felt very uncomfortable and decided to avoid visiting the Duke or the palace. Rabbi Amnon's absence was noted by the secretary, who took this opportunity to spread rumours about Rabbi Amnon's disloyalty towards the Duke. Rumours are easy to spread and very difficult to contain, particularly as Rabbi Amnon was absent from the palace and unable to defend himself. Eventually, Rabbi Amnon was summoned to the Duke and confronted regarding these rumours. Rabbi Amnon pledged his loyalty to the State, but the Duke was still suspicious. The Duke was convinced that there was only one way to determine whether Rabbi Amnon was telling the truth. He concluded: "Rabbi Amnon must abandon his religion or suffer the consequences".

Pressed to give his answer immediately, Rabbi Amnon begged the Duke to allow him three days to consider the matter.

Rabbi Amnon arrived home brokenhearted. He was ashamed and disappointed with himself for even considering the Duke's demands. He secluded himself in his room and spent the next three days in prayer. He decided that he would not return to the Duke's palace willingly. When Rabbi Amnon did not arrive at the palace on the third day, the Duke became very angry and ordered his men to bring Rabbi Amnon in chains. The Duke turned to Rabbi Amnon and once again demanded that he abolishes his faith. Rabbi Amnon fearlessly refused to do so.

The Duke was furious. "It is now more than a question of faith. You have

disobeyed me by not coming voluntarily to give me your answer. For this, you must be punished . . ."

"Your Highness," Rabbi Amnon said, "I will not apologise for refusing to abandon my Jewish faith. I can only apologise for telling you that I need three days to consider the matter. The truth is that I have nothing to consider. I am Jewish, and I am proud of my Jewish values".

These brave words enraged the Duke even more. Rabbi Amnon was imprisoned and punished brutally, he suffered terribly, and his health deteriorated. He was released and sent back to his family on the day before Rosh Hashanah.

Despite his terrible suffering, Rabbi Amnon knew that it was Rosh Hashanah, and he requested to be taken to the synagogue. At his request, he was placed in front of the Holy Ark. The entire community, men, women, and children wept terribly seeing their beloved Rabbi in such agony and never were any more heart-rending prayers offered than on that day of Rosh Hashanah.

When the Chazan (cantor) began to recite the Mussaf prayer, Rabbi Amnon requested to add a special prayer of his own. Silence fell upon the synagogue, and Rabbi Amnon began to recite Unetanneh Tokef ("Let us express the mighty holiness of this day"). The congregation repeated every word, and their hearts went out to Hashem in prayer and tears.

Rabbi Amnon died after Rosh Hashana, but his community were determined to spread his legacy and add the beautiful prayer of Unetanneh Tokef to their Machzor. Because it was the holy day of Rosh Hashana, people were unable to record his prayer, and it was an impossible task to recall such meaningful words off by heart.

Three days later, Rabbi Amnon appeared in a dream to one of his Talmidim (pupils) and taught him the Unetanneh Tokef prayer off by heart. The prayer was then added to the community's Machzor for Rosh Hashanah and Yom Kippur. Jews from neighbouring communities also heard of this beautiful prayer, and it gradually spread across all Jewish communities in Europe. The powerful words of Unetanneh Tokef continued to impact Jewish communities beyond Europe and around the world. Over the years, it became an integral part of Mussaf on Rosh Hashanah and Yom Kippur inspired by Rabbi Amnon's legacy.

DISCUSSION:

- **Did Rabbi Amnon do the right thing?**
- **How long would it have taken for the prayer to reach other communities?**
- **Why did Rabbi Amnon emphasise Teshuvah, Tefilah and Tzedakah in his prayer?**

