

Rosh Hashanah and Yom
Kippur Machzor for
Prerecorded Family and
Young Family Services

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מה טובו אהליך יעקב, משכנותיך ישראל.
 ואני ברב חסדך אבוא ביתך,
 אשתחנה אל היכל קדשך ביראתך.

How beautiful are your tents
 O people of Jacob
 And your dwelling places
 O Israelites!

Through Your lovingkindness, I enter Your house to pray.
 Here in this special place, I will bow before You.
 Accept my prayers, *Elohim*, and answer me with mercy.
 Teach me Your ways of truth.

After the Exodus from Egypt, the Jewish people spent forty years wandering in the desert before they entered the Promised Land. Towards the end of their journey, they needed to pass through Moab to reach Israel. Balak, the king of Moab, was so against their passing through his country that he hired a magician named Balaam to stop Israel by cursing them.

Balaam climbed a mountain and looked down on the Israelites' encampment. Their peaceful dwellings and beautiful Sanctuary touched his heart. Instead of a curse, words of blessing came out of his mouth.

These words became the "*Mah Tov*" prayer that we recite when we enter the synagogue. We say it to inspire us to live in a way that will continually draw praise from others and make ourselves proud.

*Ma tovu ohaleha Ya'akov, mishkenoteha Yisrael.
 Va'ani b'rov hasdeha, avo veiteha,
 eshtaveh el heihal kod'she'ha b'yirateha.*

ונאמר לפניו שירה חדשה. הללויה.

Venomar lefanav shira chadasha. Halleluyah!

Let's sing a new song to God. Hallelujah!



THE *SHEMA* AND ITS BLESSINGS:

We rise.

Leader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ.

Let us praise.

Congregation then Leader:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised are You, *Adonai*, the Source of all blessings,
forever and ever.

Baruh Adonai ham'vorah l'olam va'ed.

We are seated.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Praised are You, *Adonai*, Source of all blessing, Who forms light
and darkness, Who makes peace and creates all things.

*Baruh atah Adonai, Eloheinu Melech ha'olam, yotzer or u'vorei hosheh,
oseh shalom u'vorei et hakol.*

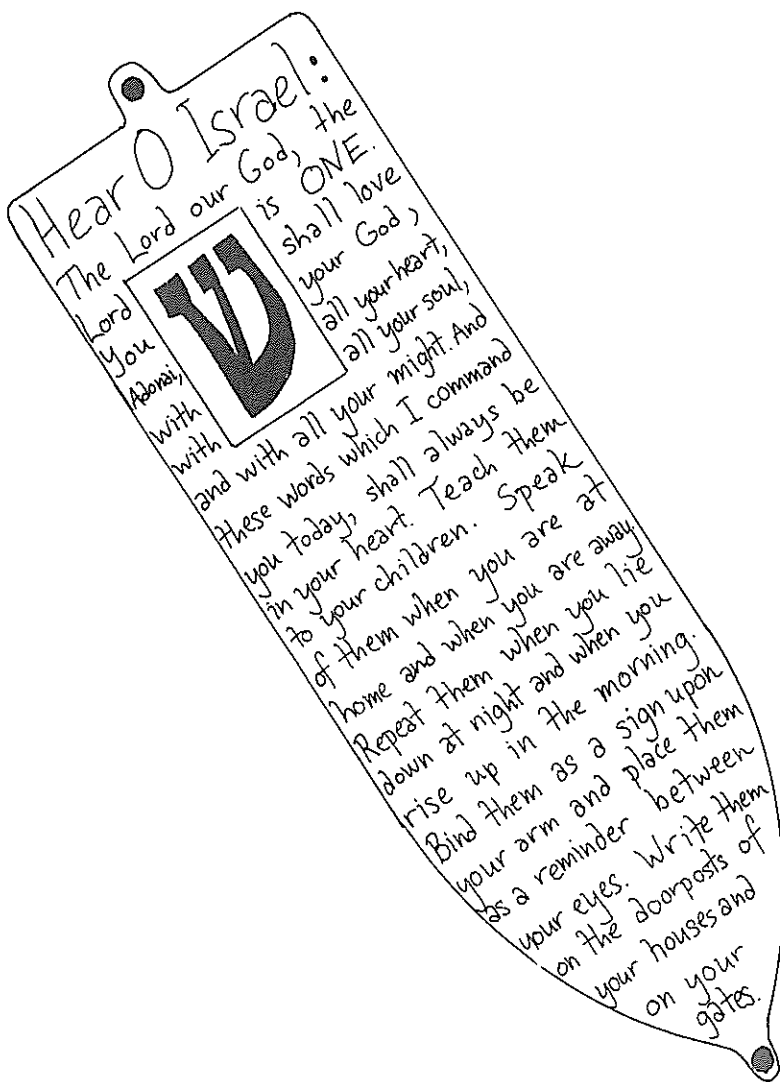
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema Yisrael, Adonai Eloheinu, Adonai ehad.

On Rosh haShanah we say the following in a whisper:
On Yom Kippur we say the following aloud:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruh shem k'vod malhuto l'olam va'ed.



וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
 הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתּוֹתַי בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתְבָתָם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

How do you think parents can best get their messages across to their children?

If you were teaching a younger child about God, what would you say?

Once a student asked a rabbi, "What is the best way to love God?" The wise teacher replied, "The best way to love God is to love those God created."

A Thought on Oneness

Oneness is not sameness. Rainbows of colors delight us. Mountains and valleys challenge us. Different ideas stretch our minds. We are all on this planet together. We must find ways to come together and live in peace. We must find ways of sharing the earth's resources and enjoying its beauty. Oneness celebrates and unites differences. Oneness is the connection of people, God and nature.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מְצֻוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
 הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם
 וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ

תשליך

INTRODUCTION. Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of Tashlikh is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moellin (Maharil, 15th century), who approved of the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him; but we do not know when this tradition began.

Before the bread is cast into the water, the following may be recited:

מִי־אֵל כְּמוֹךְ נִשְׂא עוֹן וְעֵבֶר עַל־פְּשַׁע לְשֹׂאֲרֵית נַחְלָתוֹ,
לֹא הֶחְזִיק לְעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא. יִשׁוּב יְרַחֲמֵנוּ
יִכְבֹּשׁ עוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תַּתֵּן
אֲמַת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ
מִיָּמֵי קֶדֶם. מִיכָּה ז' יח-כ

The following may be added:

קִרְאתִי מִצָּרָה לִי אֱלֹהִים וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שׁוֹעֵתִי
שָׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים וְנָהָר
יִסְבְּבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגִלְיָךְ עָלַי עֲבָרוֹ. וְאַנִּי אֶמְרֵתִי
נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהַבִּיט אֶל־הַיֵּכַל קְדוֹשְׁךָ.
אֶפְפוּנֵי מַיִם עַד־נֶפֶשׁ תְּהוּם יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֵאשִׁי.
לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעֵדֵי לְעוֹלָם וְתַעַל
מִשְׁחַת חַיֵּי יְהוָה אֱלֹהֵי. בְּהַתְּעַטְּפֵנִי עָלַי נִפְשֵׁי אֶת־יְהוָה
זְכֹרְתִי וְתִבּוֹא אֵלַיךְ תְּפִלָּתִי אֶל־הַיֵּכַל קְדוֹשְׁךָ. יונה ב ג-ח

After the bread is cast into the water, one of the following may be recited:

א
לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכֹל־הָרָקָדְשֵׁי כִּי־מִלְאָה הָאָרֶץ
דָּעָה אֶת־יְהוָה כְּמַיִם לַיָּם מְכַסִּים. ישעיה יא ט

ב
כִּי־מִי גָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְר מִי־גָח עוֹד עַל־
הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֵף עָלַיךְ וּמִגְעֵר־כָּף. כִּי הֶהָרִים
יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטֵינָה וְחֶסְדֵי מֵאֲתָךְ לֹא־יִמוּשׁ
וּבְרִית שְׁלוֹמִי לֹא תִמוּט אֲמַר מְרַחֲמֶךָ יְהוָה. ישעיה נד ט-י

The ceremony of Tashlikh survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed Tashlikh because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter of casting bread from our hands. But Tashlikh survived because it fulfilled a popular need. Most of what we do on Rosh Hashanah depends on verbal expression or on listening. Tashlikh, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes

place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.

TASHLIKH

The Sea

Throwing bread into the water and reciting the biblical passage mentioning "the deep" is a reminder of the deep out of which the days of creation were formed. Thus, by going to the sea on Rosh Hashanah, we celebrate creation and are led to think of our own place in God's scheme of creation. When we contemplate these matters and repent from our sins, then they are truly thrown away, into the water, and we feel renewed on this Day of Judgment.

—MOSES ISSERLES

Before the bread is cast into the water, the following may be recited:
Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

The following may be added:

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

After the bread is cast into the water, one of the following may be recited:

Ⓝ

None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 11:9

Ⓜ

For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9-10

THE AMIDAH

עמידה

We rise as the ark is opened.

Adonai, open my lips and my mouth shall praise You.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֲלִיוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מַגֵּן
אַבְרָהָם וּפּוֹקֵד שְׂרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ
לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה לְךָ, מְלֶךְ
מַמִּית וּמַחֲיָה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים.

*Zohreinu l'hayim Meleḥ hafetz b'hayim,
v'hotveinu b'sefer haḥayim, l'ma'anha Elohim ḥayim.*

Blessed are You, *Adonai*, our God and God of our ancestors,
 God of Abraham, Isaac and Jacob,
 God of Sarah, Rebecca, Leah and Rachel.
 Supreme God Who responds with kindness,
 You remember the good deeds of our ancestors and
 lovingly bring help to us.

On this day, we ask You for mercy.
 Remember us for life, God Who delights in life.

Blessed are You, *Adonai*, Who protects Abraham and
 remembers Sarah.

You are the Source of life Who grants us healing and strength.

There is none as great and powerful as You.

We who are Your creation, *Adonai*, ask to be remembered for life.

Blessed are You, Source of life.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו	Oseh shalom bim'romav
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya'aseh shalom aleynu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisrael
וְאָמְרוּ אָמֵן.	v'Imru Amen.

He who makes peace in High Places, He will make
 peace for us and for all Israel and let us say, Amen.



Thoughts on the Sounding of the *Shofar*

When the *shofar* sounds, we hear the voices of our ancestors reminding us to be loyal to our people.

When the *shofar* sounds, we hear a voice deep inside us urging us to improve.

When the *shofar* sounds, we hear the voice of God.

*

Wake up! cries the *shofar* and we are sad. We remember our wrongdoing this past year.

Wake up! cries the *shofar* and we are glad. There's time to change; we need not fear.

*

Teshuvah: turn
change our ways.

Torah: learn
all of our days.

Teshuvah means we can turn ourselves around. If, for example, we have been teasing a younger brother or sister, we can decide to stop doing that. We can even go further and vow to do something especially nice for him or her. *Teshuvah* can also mean going off in a new direction. You could decide to shovel off an elderly neighbor's walk or make a casserole for the homeless. You could organize a recycling project at school or arrange a youth group car wash to raise funds for the Jewish blind. Can you think of other positive actions you can take to make you a better you?



THE SHOFAR SERVICE

(omitted on Shabbat)

The shofar blower recites the following two blessings before blowing the shofar. The congregation responds: "Amen."

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר.

Congregation: אָמֵן

Blessed are You, Adonai, Ruler of the Universe, Who has made us holy through the mitzvot and commanded us to hear the sound of the shofar.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּים וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְיוֹם הַזֶּה.

Congregation: אָמֵן

Blessed are You, Adonai, Ruler of the Universe, Who has granted us life and health and has enabled us to reach this special day.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה
תְּקִיעָה גְּדוּלָה	תְּרוּעָה	תְּקִיעָה



A THOUGHT ON SAYING THAT WE HAVE DONE WRONG

Our God and God of our ancestors, let our prayers reach You and not be ignored. We are not so bold or foolish to think that we have been perfect and have not made mistakes. To be honest, we must admit we have missed the mark — sinned.

"*Kol Yisrael areivim zeh lazeh* — All Jews are responsible for one another." We confess our sins as a group to show that we all must take responsibility for each other.

We stand, confess our wrongdoings and ask for God's forgiveness.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי. הֵעֵינּוּ, וְהִרְשָׁעְנוּ,
וְדַבַּרְנוּ, חָמַסְנוּ, טָפְלֵנוּ שָׂקַר. יַעֲצֵנוּ רַע, כִּזְבְּנוּ, לֹצְנוּ,
מָרְדְּנוּ, נֹאֲצְנוּ, סָרְרְנוּ, עֵינּוּ, פָּשַׁעְנוּ, צָרְרְנוּ, קִשְׁיֵנוּ עָרַף.
רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעְנוּ.

We have been cruel.

We have teased.

We have lied.

We have acted violently.

We have cheated.

We have boasted exceedingly.

We have been false.

We have mocked.

We have gossiped.

We have acted wickedly.

We have quarrelled.

We have been unjust.

We have acted selfishly.

We have not remembered Zion.

We remain standing.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi; he'evinu, v'hirshanu,
zadnu, h́amasnu, tafalnu shaker; ya'atznu ra, kizavnu, latznu,
maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref;
rashanu, shih'atnu, ti'avnu, ta'inu, titanu.*

(We omit on *Shabbat*.)
The ark is opened and we rise.

אָבֵינוּ מֶלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.
אָבֵינוּ מֶלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֱלֹה אֶתָּה.
אָבֵינוּ מֶלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמִיךָ.
אָבֵינוּ מֶלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבֵינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבֵינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
אָבֵינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר פְּרִיָּסָה וְכִלְכָּלָה.
אָבֵינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר זְכוּת.
אָבֵינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Avinu Malkeinu, our Holy Parent and Ruler
We have sinned before You,
You Who are our only God.
Still, grant us a good new year
and write us in Your Book of Forgiveness.

Avinu Malkeinu,
Answer our prayers.
Treat us with mercy.

We all join in singing.

אָבֵינוּ מֶלְכֵנוּ, חָגְנוּ וְעָגְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, ḥoneinu va'aneinu, ki ein banu ma'asim,
aseh imanu tzedakah vaḥesed v'hoshi'einu.*

The ark is closed and we are seated.

Some people cover their tables with a white cloth and wear white clothing as a symbol of purity. Some also refrain from wearing leather shoes, as is dictated in the *Mishnah*.

It is also customary to bless the children in the family.
The traditional blessings are:

For girls:

*Y'simeih Elohim k'Sarah,
Rivkah, Le'ah v'Rahel.*

יְשִׁימֵךְ אֱלֹהִים כְּסָרָה,
רִבְקָה, לֵאָה וְרָחֵל.

May you be like Sarah, Rebecca, Leah and Rachel.

For boys:

*Y'simha Elohim
k'Efrayim v'hiM'nasheh.*

יְשִׁימֵךְ אֱלֹהִים
כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

May you be like Ephraim and Menasseh.

It is also appropriate for parents to add their own wishes and blessings.

Parents conclude blessing all children with the threefold blessing:

Y'vareheha Adonai v'yish'mereha.

יְבָרֵכְךָ יי וַיְשַׁמְרֵךְ.

Ya'er Adonai panav eileha vihuneka.

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנְךָ.

*Yisa Adonai panav eileha
v'yasem l'ha shalom.*

יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֶּׂם לְךָ שְׁלוֹם.

May Adonai bless and protect you.

May Adonai shine upon you with graciousness.

May Adonai look upon you with favor and grant you peace.

Hand Washing

It is customary to pour water two or three times over each hand. After this ritual washing of the hands, we each recite the following b'rakhah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot by instructing us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu al n'tilat yadayim.

Ha-motzi: The B'rakhah before the Meal

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah ADONAI, our God, ruler of time and space, who brings forth bread from the earth.

Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.

Prayer for a Sweet Year

We recite the following over an apple dipped in honey:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Barukh atah ADONAI, our God, ruler of time and space, who creates the fruit of the tree.

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-eitz.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ] שֶׁתַּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

May it be Your will, ADONAI our God, and God of our ancestors, to renew for us a new, sweet, and good year.

Y'hi ratzon mi-l'fanekha Adonai eloheinu veilohei avoteinu
[v'imoteinu] she-t'haddesh aleinu shanah tovah u-m'tukah.

HAND WASHING. After the destruction of the Temple in 70 C.E., the home table took on some of the rules governing the ritual altar. Washing hands before a meal reflects the Temple ritual that required purity for all those involved in the handling of sacrificial offerings.

THE MEAL. The *hallot* used on the evenings of Rosh Hashanah (as well as at the midday meals) are customarily round, to represent the cyclical nature of the year. The blessing over bread constitutes the blessing of all that is consumed during the meal. It is also customary to dip the *hallah* in honey. The meal concludes with *בְּרַכַּת הַקְּדוּשָׁה*, the Grace after Meals.

AN APPLE DIPPED IN HONEY. It is customary to eat an apple dipped in honey, representing the promise of a sweet new year. On the second night of Rosh Hashanah it is traditional to taste a new fruit (one not yet tasted that year) and to keep it in mind during Kiddush when reciting the Shehecheyanu blessing for special occasions. This new fruit is often a pomegranate, which is said to have 613 seeds, equal to the number of mitzvot in the Torah.

קִידּוּשׁ KIDDUSH. Kiddush is recited before the midday meal. The paragraphs added for Shabbat (Exodus 31:16-17 and Exodus 20:11) are recited before the meal on each Shabbat. The final passages are from Leviticus 23:44 and Psalm 81:4-5.