



# ROSH HASHANA NATION



Published by the National Council of Young Israel

## Program Guide Breakdown

**Theme-** Each year our curriculum will focus on a theme. By centering the entire year around one overarching theme, our youth group participants will understand different characteristics and concepts that will help them achieve this lofty goal. This year's theme is Manhigut (leadership). Our goal is for our children to view themselves as leaders and to inspire them to play a leadership role every day.

**Parsha Review-** Each week group leaders will have the opportunity to roundup the parsha in two or three paragraphs. By giving over the parsha in a short and simple way, group participants will be able to grasp the parsha as a whole and to get them to think globally and conceptually.

**Parsha Questions-** No Shabbat morning group is complete without a list of parsha questions. These questions allow group participants the opportunity to win fun prizes while increasing their Torah knowledge. Questions vary from basic understanding of story line to challenging source-based material. The answers are provided as well.

**Tefillah Treasure-** Many youth directors have asked for help when it comes to teaching tefillah to children. This is a problem that not only shuls are dealing with. Schools, camps, and youth organizations are having trouble developing creative ideas to help children understand tefillah. Over the course of the year, this section will highlight one aspect of davening by providing both the Hebrew and English text, and one explanatory idea. The older the age group, the more we delve into the idea. This section is designed to help group participants follow the flow of tefillah while understanding what they are saying.

**Group Activity-** Now the fun begins! We start off with a GOAL. Each game has a purpose. The youth leaders should familiarize themselves with the goal before implementing the game.

**Discussion Portion-** After the game is over and the participants are settled down, the youth leaders should facilitate a discussion. The guidelines for this discussion are broken down into easy to use instructions. Youth leaders should review the discussion topics and goals before the start of morning groups.

**Story-** Each week we will include a story that addresses a modern day concern with lesson taken from that week's parsha.

**Jewish Leader of the Week-** In keeping with our theme of Manhigut, every week a different Jewish Leader from modern Jewish history will be highlighted. This will allow group participants to expand their knowledge of history and to learn how they can be a Jewish leader in today's society.

**Teen Minyan Packet-** This packet is filled with stories, riddles, points to ponder, and more.

**Leader Tip-** Each section has some great tips for leaders and how they should conduct that section.

Copyright by National Council of Young Israel 2014 All Rights Reserved, No reproduction or copying of this work without permission of the National Council of Young Israel is permitted. Any copying of this work is a violation of U.S. Copyright law and Halacha.



# ROSH HASHANA NATION



Published by the National Council of Young Israel

## Shabbat Morning Groups Lesson Plan

Time Duration	Activity	Notes
5 min	Registration	Welcome parents and children in to the group room.
10-35 min	Davening	Depending on your group size and level.
5 min	Introduction to Yearly Theme (Manhigut)	Refer to Handout
5 min	Parsha Review	Prep participants for parsha questions.
10 min	Parsha Questions	Prizes and awards should also be given out if participants answer correctly
2 min	Understanding the Goal	Leaders should start prepping for Shabbat activity
30 min	Activities	Your choice of two games to play
10 min	Follow Up Discussion	Refer to materials
10 min	Parsha Song	This is for younger groups only.
20 min	Free Game Play	Groups can break for free game play or continue their own programing.
5 min	Story	Assemble in a circle and have participants read sections of the story out loud.
5-10 min	Discussion	Refer to handout
4 min	Jewish Leader of the Week	Refer to handout
4 min	Tefillah Treasures	Refer to Handout
5 min	Parent Pick up/Dismissal	Parents pick up their children.
<b>Total Time:</b>	<b>2 hours &amp; 40 min of programing!</b>	



# ROSH HASHANA NATION

## GRADES K - 2



# ROSH HASHANAH REVIEW

*Rosh Hashanah*, is observed on the first and second day of the month of *Tishrei*. *Rosh Hashanah* means, "head of the year" or "first of the year." *Rosh Hashanah* is a time to begin looking back at the mistakes of the past year and planning the changes to be made in the new year. The *Torah* refers to *Rosh Hashanah* as *Yom Ha-Zikaron* (the day of remembrance) or *Yom Teruah* (a day of shofar blowing). The name "*Rosh Hashanah*" is not found in the *Torah's* discussion of this *Yom Tov*. *Rosh Hashanah* is celebrated for two days, not only in *Chutz La-Aretz* (outside of Israel), but also in *Eretz Yisrael*. The celebration of this *Yom Tov* is marked with seriousness, as it is on *Rosh Hashanah* the whole world is judged for the coming year. *Rosh Hashana* begins a 10 day period, known as *Aseret Y'may Tshuva*, (Ten Days of Repentance) or *Yamim Nora'im* (High Holy days). These ten days that end with *Yom Kippur*, are a time for *Teshuva* (repentance), *Tefilla* (prayer) and *Tzedaka* (charity). We have these 10 days to consider the sins of the last year and repent and ask *Hashem* and our fellow man for forgiveness before *Yom Kippur*. A great deal of time is spent in the shul on *Yamim Nora'im*, praying to *Hashem* that our sins be forgiven and that we be inscribed in the "Book" of Life.

We blow the *shofar* on *Rosh Hashanah*. One of the most important *Mitzvot* of this *Yom Tov* is hearing the 100 sounds coming from the *shofar* each day of *Rosh Hashanah*. The three sounds of the *shofar* are *tekiah* (straight blow), *shevarim* (three short blows in a row), and *teruah* (a bunch of very short blows in a row). There is also a *Tekiah Gedolah* (literally, "big *Tekiah*"), the final blast, which lasts longer than the regular *Tekiah*.

The *Ba'al tokay-ah* (shofar blower) should be someone who is respected in the community, a person who is well liked and does good deeds. Another person stands next to the *Ba'al tokay-ah*, and calls out the order of the *Tekiyot*. You are supposed to stand during the *Tekiyot*, but more important, it is forbidden to talk from the time of the first *Bracha* of the *shofar* until after the final *shofar* blasts at the end of *Mussaf*.

The *Torah* gives no specific reason why we blow the *shofar* on *Rosh Hashanah*. According to the *Rambam*, we blow the *shofar* on *Rosh Hashanah* to say, "Wake up! Wake up, everyone who is asleep! Remember your Creator! Instead of going around doing things that are not important or worthwhile, take some time to think about what you can do to make yourself into a better person. Give up doing bad things!"

*Rav Saadia Gaon* gave many reasons for blowing the *shofar*...

1. *Rosh Hashanah* is the birthday of the world.

2. The *shofar* reminds us of *Akeidat Yitzchak*, where Avraham sacrificed a ram in the place of Yitzchak.
3. At *Har Sinai*, when *Hashem* gave us the *Torah*, *Bnei Yisrael* heard the sound of a *shofar*. The *shofar* reminds us that *Hashem* gave us laws and rules to obey.
4. The *shofar* is the call of redemption. The *shofar* reminds us that *Hashem* will redeem the Jewish people.

The *shofar* is not blown if *Rosh Hashana* falls on *Shabbat*.

We also have *simanim* as a sign for good, an expression of prayer that the New Year be a good one for us. Here are some of the *Minhagim* of the *Rosh Hashanah* evening meals. It is a *Minhag* (custom) during the New Year season to feature sweet foods as a symbol of our desire for a sweet year. We also dip *Challah* in honey at this time of the year for the same reason. The *Challah* is not braided as usual but instead baked in a circle - a wish that the coming year will roll around smoothly without unhappiness or sorrow. A popular *Minhag* during *Rosh Hashana* is eating apples dipped in honey, a symbol of our wish for a sweet new year. After saying the *Bracha* ....*Boray pree ha eitz*, we say: *Y'hee ratzon ... sheh-tichadesh alainu shana tovah oomtookah*.

"May it be your will...that you renew for us a good and sweet year." On *Rosh Hashana*, we eat from the head of a fish or sheep. Before we eat we recite:

"May it be your will that we be like the head (leaders) and not like the tail (followers)." Before eating the Pomegranate, we recite:

"May it be your will.....that our merits be increased like (the seeds of) the pomegranate." Before eating fish, we recite: "May we be fruitful and multiply like fish." Before eating carrots, we recite: "May our merits multiply." Others recite: "May it be your will....that our evil sentence be torn before you, and our merits be read out before you. Before eating dates, we recite:

"May it be your will.....that our enemies be consumed."

Another popular *Minhag* of *Rosh Hashana* is *Tashlich*. It is performed after *Mincha*, on the afternoon of the first day of *Rosh Hashanah*, (unless *Rosh Hashanah* falls on *Shabbat*, then *Tashlich* is performed on the second day). We walk to a body of flowing water, preferably one containing live fish, say a special prayer, and symbolically empty our pockets into the river, casting off our sins.

**LEADER TIP:** There are unfortunately people who can't make it to shul on *Rosh Hashanah*, either because they're sick or too old, or for other reasons. Get a group together and go visit and blow shofar for them!

# *ROSH HASHANAH QUESTIONS*

## **Questions**

1. What month comes just before Rosh Hashanah?
2. What does Rosh Hashanah mean?
3. Do we blow the shofar if Rosh Hashanah falls on Shabbat?
4. What popular fruit do we eat on Rosh Hashanah and what do we dip it in?
5. What do we throw away during Tashlich?
6. What color do we wear on Rosh Hashanah?
7. What are the sounds of the shofar?
8. What shape are our challahs on Rosh Hashanah?
9. What are the days called in between Rosh Hashanah and Yom Kippur?
10. Why do we eat honey on Rosh Hashanah?

## **Answers**

1. Elul
2. Beginning of the year
3. No
4. Apples in honey
5. Breadcrumbs
6. White
7. Tekiah, Shevarim, Teruah, Tekiah Gedolah
8. Round
9. Aseret Yamei Teshuvah
10. To have a sweet new year

**LEADER TIP:** Give out apples and honey as prizes if they get questions right!

# ROSH HASHANAH ACTIVITY

**GOAL:** To teach the kids a little about the importance of davening and why it's so important to pay attention and participate in davening. Also, that it's ok to make mistakes, but we should always try to say sorry and do better the next time.

## **ACTIVITY:**

### **Red Light, Green Light**

The kids line up against one wall, and one person is picked to stand against the other wall. He turns his back to the group and says "Aleinu L'Sheiach L'Adon Hakol" (instead of Red Light, Green Light, One, Two, Three). While his back is turned, everyone tries to approach him in order to tag him. However, when he finishes, he turns around, and anyone he sees moving has to go back to the beginning. You can try it with different Tefillot as well.

### **Duck, Duck, Goose**

Have the kids all sit in one big circle on the floor. Pick one person (Person A) to walk around the circle lightly touching each person on the head saying the word "Sin". When they decide who they want to pick, instead of saying the word "Sin", they say the word "Teshuvah". The person they choose (Person B) must get up and chase Person A around the circle. If Person A makes it back into Person B's spot, they win and Person B then becomes the picker. If Person B tags Person A before they get to their spot, then Person A sits in the middle of the circle.

**DISCUSSION:** During Tefillah, we have to try and clear our minds of all other things and concentrate on what we're saying. Even though other things may be going on around us, we can't be distracted by them. In the second game, we see that there are a lot of sins that happen throughout our lives and that we all make a lot of mistakes. But we see that there's always an opportunity to do Teshuvah- say sorry. We can make many mistakes but we can always say sorry and try better next time and try to "catch" what we did wrong and get rid of it.

**LEADER TIP:** As it's the beginning of a new year, discuss with your kids about what davening means to them and make a plan about how and what you're going to daven as a group this year.

# ROSH HASHANAH STORY

**Before you read:** *Unetaneh Tokef* is a prayer said during *Musaf* of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. It is one of the most inspiring and emotional prayers of the entire *Yamim Noraim*. Written by Rabbi Amnon of Mainz, Germany, about one thousand years ago, the prayer describes the *Yamim Noraim* as a time of judgment, where people symbolically pass before *Hashem*. In the prayer, there is a listing of the possible fates that may befall people, but it also includes an emphasis on *Hashem's* attribute of forgiveness. This is the story behind it.

## RABBI AMNON'S UNETANEH TOKEF

Reb Amnon lived in the town of Mainz, and was well known throughout the area for the righteous way in which he lived his life.

The bishop of Mainz heard of the rabbi and wanted to see him. Reb Amnon visited the bishop and spoke to him about religion. The bishop was deeply impressed by the rabbi's piety and determined that such a good man should be his friend and advisor. He also insisted that he leave the Jewish religion and convert to Christianity. The bishop gently argued with Reb Amnon, trying to show how his faith was superior to Judaism. The bishop held out bribes to Reb Amnon that fame and money would be his only if he would convert. Reb Amnon remained steadfast. He responded to each request with a simple "No."

The bishop soon dispensed with gentleness. "You are as stiff-necked as all your people! You can be sure that I will quickly end your stubbornness and make you do as I wish."

A couple of days after their first encounter the bishop summoned Reb Amnon. When Reb Amnon arrived, the bishop confronted Reb Amnon. "Accept my faith or you will definitely die!"

Reb Amnon felt afraid and said to the bishop, "Give me only three days to think about the matter -- then I shall bring you my answer."

"So be it," the bishop agreed.

Reb Amnon returned to his home. He put on sackcloth and ashes. He fasted and prayed, distraught at having given the impression that he even considered betraying *Hashem*. Three days passed, but Reb Amnon did not return to the palace. The bishop was astonished. "Is the Jew not afraid?" he said to his personal guards. "He has defied my will. Quickly go and bring him to me, that I may judge him."

The guards hurriedly seized Reb Amnon and brought him to the palace. The bishop confronted the rabbi, who remained frightened for his life. "Jew, how dare you disobey me? Why have you broken your promise to bring me your answer after three days?"

Reb Amnon looked up sadly. "In a moment of weakness I fell into sin and lied and made false promises. To save my life without defying my faith I sought the cowardly grace of three days in which

to give you my answer. I should have said right away to you, *Shema Yisrael Hashem Elohaynu Hashem Eh-chad* ('Hear, O Israel, *Hashem* is our G-d, *Hashem* is one'), and then perished at your hands."

The bishop was angry. "Your feet disobeyed me by not coming to the palace. For that, they shall be torn from your body."

"No," Reb Amnon said. "My feet should not be torn, but rather my tongue for it betrayed *Hashem*."

"Your tongue has uttered the truth, and therefore will not be punished."

The furious bishop ordered that R' Amnon's feet be chopped off, joint by joint. They did the same to his hands. After each amputation R' Amnon was asked if he would convert, and each time he refused. Then the bishop ordered that he be carried home, a maimed and mutilated cripple, together with his amputated parts. Soon the rabbi began to die of his wounds. When *Rosh Hashanah* arrived a few days later, R' Amnon asked to be carried to the synagogue.

Once there, he asked to be taken to the Ark. Before the congregation recited *Kedusha*, he asked to be allowed to sanctify *Hashem's* name in the synagogue as he had in the bishop's palace. He recited *Unetaneh Tokef* and died just as he finished the last words of the prayer.

Three days later, Reb Amnon appeared in a dream to Reb Klonimus *ben* (the son of) Meshullam, a great Talmudic and Kabbalistic scholar in Mainz, and taught Reb Klonimus the text of *Unetaneh Tokef* and asked him to send it to all the Jewish people to be recited in the *Musaf* service of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. Reb Amnon's wish was carried out and the prayer has become an integral part of the *Rosh Hashanah* and *Yom Kippur* services.

**LEADER TIP:** Unetaneh tokef is a very intense Tefillah. Use this story as inspiration for yourself to try to give over to your kids in a way you see best fit.



# JEWISH LEADER OF THE WEEK

## Rav Ovadia Yosef

(September 24, 1920- October 7, 2013)



Rav Ovadia Yosef was a Talmid Chacham, an expert on Jewish religious law (*halacha*), and the longtime spiritual leader of Israel's ultra-orthodox Shas party. Born in Iraq, he was the Sephardi Chief Rabbi of Israel from 1973 to 1983. Yosef's halachot rulings were highly regarded within Charedi circles, particularly among Mizrachi communities, among whom he was regarded as "the most important living halachic authority. Yosef became a notable figure in Israel's politics after founding the ultra-Orthodox Shas Party in 1984. He later took a less active role in party politics but remained the party's spiritual leader until his death.

**LEADER TIP:** Rav Yosef had hundreds of thousands of people at his funeral. What do you think a person has to do to make an impact on people? How do YOU think you best impact the world?

# TEFILLAH TREASURES

## Selichot

In preparation for *Rosh Hashanah* and *Yom Kippur*, we recite special *Selichot* prayers. *Selichot* means forgiveness. *Selichot* emphasizes and awakens Hashem's trait of mercy, kindness and forgiveness. At the same time, the prayers encourage us to reflect on our deeds and resolve to improve them.

The Sephardic custom is to say *Selichot* throughout the entire month of *Elul* until *Yom Kippur*, to commemorate the 40 days that Moshe spent on *Har Sinai* to receive the second *Luchot*.

Ashkenazic communities begin reciting *Selichot* before *Rosh Hashanah*. According to Rabbi Eliezer (Talmud *Rosh Hashanah* 8a), Adam and Chava were created on Friday, the sixth day of Creation, which was *Rosh Hashanah*. That means that Creation began on Sunday, the 25th day of *Elul*. Therefore, the Jews of Barcelona adopted the custom of beginning the recitation of *Selichot* on that day.

**LEADER TIP:** Remind everyone that as much as saying sorry to Hashem is extremely important, it's also important to say sorry to our friends and family for anything we may have done wrong to them.



# ROSH HASHANA NATION

## GRADES 3-4



# ROSH HASHANAH REVIEW

*Rosh Hashanah*, is observed on the first and second day of the month of *Tishrei*. *Rosh Hashanah* means, literally, "head of the year" or "first of the year." *Rosh Hashanah* is a time to begin looking back at the mistakes of the past year and planning the changes to be made in the new year. The *Torah* refers to *Rosh Hashanah* as *Yom Ha-Zikaron* (the day of remembrance) or *Yom Teruah* (a day of shofar blowing). The name "*Rosh Hashanah*" is not found in the *Torah's* discussion of this *Yom Tov*. *Rosh Hashanah* is celebrated for two days, not only in *Chutz La-Aretz* (outside of Israel), but also in *Eretz Yisrael*. The celebration of this *Yom Tov* is marked with seriousness, as it is on *Rosh Hashanah* the whole world is judged for the coming year. *Rosh Hashana* begins a 10 day period, known as *Aseret Y'may Tshuva*, (Ten Days of Repentance) or *Yamim Nora'im* (High Holy days). These ten days that end with *Yom Kippur*, are a time for *Teshuva* (repentance), *Tefilla* (prayer) and *Tzedaka* (charity). We have these 10 days to consider the sins of the last year and repent and ask *Hashem* and our fellow man for forgiveness before *Yom Kippur*. A great deal of time is spent in the shul on *Yamim Nora'im*, praying to *Hashem* that our sins be forgiven and that we be inscribed in the "Book" of Life.

We blow the *shofar* on *Rosh Hashanah*. One of the most important *Mitzvot* of this *Yom Tov* is hearing the 100 sounds coming from the *shofar* each day of *Rosh Hashanah*. The three sounds of the *shofar* are *tekiah* (straight blow), *shevarim* (three short blows in a row), and *teruah* (a bunch of very short blows in a row). There is also a *Tekiah Gedolah* (literally, "big *Tekiah*"), the final blast, which lasts longer than the regular *Tekiah*.

The *Ba'al tokay-ah* (shofar blower) should be someone who is respected in the community, a person who is well liked and does good deeds. Another person stands next to the *Ba'al tokay-ah*, and calls out the order of the *Tekiyot*. You are supposed to stand during the *Tekiyot*, but more important, it is forbidden to talk from the time of the first *Bracha* of the *shofar* until after the final *shofar* blasts at the end of *Mussaf*.

The *Torah* gives no specific reason why we blow the *shofar* on *Rosh Hashanah*. According to the *Rambam*, we blow the *shofar* on *Rosh Hashanah* to say, "Wake up! Wake up, everyone who is asleep! Remember your Creator! Instead of going around doing things that are not important or worthwhile, take some time to think about what you can do to make yourself into a better person. Give up doing bad things!"

*Rav Saadia Gaon* gave many reasons for blowing the *shofar*...

5. *Rosh Hashanah* is the birthday of the world.
6. The *shofar* reminds us of *Akeidat Yitzchak*, where Avraham sacrificed a ram in the place of Yitzchak.
7. At *Har Sinai*, when *Hashem* gave us the *Torah*, *Bnei Yisrael* heard the sound of a *shofar*. The *shofar* reminds us that *Hashem* gave us laws and rules to obey.
8. The *shofar* is the call of redemption. The *shofar* reminds us that *Hashem* will redeem the Jewish people.

The *shofar* is not blown if *Rosh Hashana* falls on *Shabbat*.

We also have *simanim* as a sign for good, an expression of prayer that the New Year be a good one for us. Here are some of the *Minhagim* of the *Rosh Hashanah* evening meals. It is a *Minhag* (custom) during the New Year season to feature sweet foods as a symbol of our desire for a sweet year. We also dip *Challah* in honey at this time of the year for the same reason. The *Challah* is not braided as usual but instead baked in a circle - a wish that the coming year will roll around smoothly without unhappiness or sorrow. A popular *Minhag* during *Rosh Hashana* is eating apples dipped in honey, a symbol of our wish for a sweet new year. After saying the *Bracha* ....*Boray pree ha eitz*, we say: *Y'hee ratzon ... sheh-tichadesh alainu shana tovah oomtookah*.

"May it be your will...that you renew for us a good and sweet year." On *Rosh Hashana*, we eat from the head of a fish or sheep. Before we eat we recite:

"May it be your will that we be like the head (leaders) and not like the tail (followers)." Before eating the Pomegrante, we recite:

"May it be your will.....that our merits be increased like (the seeds of) the pomegranate." Before eating fish, we recite: "May we be fruitful and multiply like fish." Before eating carrots, we recite: "May our merits multiply." Others recite: "May it be your will....that our evil sentence be torn before you, and our merits be read out before you. Before eating dates, we recite:

"May it be your will.....that our enemies be consumed."

Another popular *Minhag* of *Rosh Hashana* is *Tashlich*. It is performed after *Mincha*, on the afternoon of the first day of *Rosh Hashanah*, (unless *Rosh Hashanah* falls on *Shabbat*, then *Tashlich* is performed on the second day). We walk to a body of flowing water, preferably one containing live fish, say a special prayer, and symbolically empty our pockets into the river, casting off our sins.

**LEADER TIP:** There are unfortunately often people who can't make it to shul on *Rosh Hashanah*, either because they're sick or too old, or other reasons. Get a group together and go visit and blow *shofar* for them!

# ROSH HASHANAH QUESTIONS

## Questions

1. What special tefillah do we say after davening (Shachrit and Mariv) every day starting Rosh Chodesh Elul?
2. Why do we eat the head of a fish on Rosh Hashanah?
3. How many sounds do we hear from the shofar each day of Rosh Hashanah?
4. The 10 days between Rosh Hashanah and Yom Kippur are called...
5. How many days is Rosh Hashanah in Israel?
6. Do we blow the shofar if Rosh Hashanah falls on Shabbat?
7. What are other names for Rosh Hashanah?
8. What is the day of fasting that occurs right after Rosh Hashanah called?
9. What is the Torah reading for Rosh Hashanah?
10. What is the Haftarah for Rosh Hashanah?
11. What special tefillah do we say starting the Motzei Shabbat before Rosh Hashanah?
12. What are the three sections of the davening on Rosh Hashanah morning?
13. What do the letters of ELUL stand for?
14. What foods is it customary to eat on Rosh Hashanah?
15. What is the Rosh Hashanah siddur called?

## Answers

1. L'david Hashem
2. In order that we will be leaders and not followers
3. 100
4. Aseret Yamei Teshuvah
5. 2
6. No
7. Yom Hazikaron, Yom Teruah, Yom Hakeseh, Yom Hadin
8. Tzom Gedalya
9. Akeidat Yitzchak
10. The story of Chana
11. Selichot
12. Malchuyot, Zichronot, Shofarot
13. Ani l'dodi v'dodi li
14. Apples and honey, pomegranate, carrots, dates, head of a fish
15. Machzor

**LEADER TIP:** Give out apples and honey as prizes if they get questions right!

# *ROSH HASHANAH ACTIVITY*

**GOAL:** To teach the kids a little about the importance of davening and why we daven so much on Rosh Hashanah

## **ACTIVITY:**

### **Game 1: Tag Variation**

The game plays like a normal version of Tag, with one person being IT and trying to tag the other players in the game. Instead of there being a safe base, in order to escape being tagged a player has to stop and say the words to a part of Tefillah. You can only use a Tefillah once per game.

### **Game 2: Musical Chairs**

Have each kid set up a chair in a circle facing outwards. Choose one to read from Shema (or some other Tefillah). Take one chair away from the circle, so that there is one less chair than kids. Then have the reader start reading. As long as he is reading, everyone walks around the circle. When he stops, they must sit down. Whoever doesn't have a chair at the end is out. Remove another chair so that there is one less chair than kids, and play another round, until one person is left.

**DISCUSSION:** The message here is very simple. When we need help, we say Tefillot and cry out to Hashem. Which specific Tefillot do we say when we need help? Many people say Tehilim when they feel in need. In these games we saw how much saying or listening or being a part of davening was important to us. If we recognize that davening is what helps us get through life then we would pay more attention to it and take it more seriously in our everyday lives and not just while playing the games.

**LEADER TIP:** As it's the beginning of a new year, discuss with your kids about what davening means to them and make a plan about how and what you're going to daven as a group this year.

# ROSH HASHANAH STORY

**Before you read:** *Unetaneh Tokef* is a prayer said during *Musaf* of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. It is one of the most inspiring and emotional prayers of the entire *Yamim Noraim*. Written by Rabbi Amnon of Mainz, Germany, about one thousand years ago, the prayer describes the *Yamim Noraim* as a time of judgment, where people symbolically pass before *Hashem*. In the prayer, there is a listing of the possible fates that may befall people, but it also includes an emphasis on *Hashem's* attribute of forgiveness. This is the story behind it.

## RABBI AMNON'S UNETANEH TOKEF

Reb Amnon lived in the town of Mainz, and was well known throughout the area for the righteous way in which he lived his life.

The bishop of Mainz heard of the rabbi and wanted to see him. Reb Amnon visited the bishop and spoke to him about religion. The bishop was deeply impressed by the rabbi's piety and determined that such a good man should be his friend and advisor. He also insisted that he leave the Jewish religion and convert to Christianity. The bishop gently argued with Reb Amnon, trying to show how his faith was superior to Judaism. The bishop held out bribes to Reb Amnon that fame and money would be his only if he would convert. Reb Amnon remained steadfast. He responded to each request with a simple "No."

The bishop soon dispensed with gentleness. "You are as stiff-necked as all your people! You can be sure that I will quickly end your stubbornness and make you do as I wish."

A couple of days after their first encounter the bishop summoned Reb Amnon. When Reb Amnon arrived, the bishop confronted Reb Amnon. "Accept my faith or you will definitely die!"

Reb Amnon felt afraid and said to the bishop, "Give me only three days to think about the matter -- then I shall bring you my answer."

"So be it," the bishop agreed.

Reb Amnon returned to his home. He put on sackcloth and ashes. He fasted and prayed, distraught at having given the impression that he even considered betraying *Hashem*. Three days passed, but Reb Amnon did not return to the palace. The bishop was astonished. "Is the Jew not afraid?" he said to his personal guards. "He has defied my will. Quickly go and bring him to me, that I may judge him."

The guards hurriedly seized Reb Amnon and brought him to the palace. The bishop confronted the rabbi, who remained frightened for his life. "Jew, how dare you disobey me? Why have you broken your promise to bring me your answer after three days?"

Reb Amnon looked up sadly. "In a moment of weakness I fell into sin and lied and made false promises. To save my life without defying my faith I sought the cowardly grace of three days in which to give you my answer. I should have said right away to you, *Shema Yisrael Hashem Elohaynu Hashem Eh-chad* ('Hear, O Israel, *Hashem* is our G-d, *Hashem* is one'), and then perished at your hands."

The bishop was angry. "Your feet disobeyed me by not coming to the palace. For that, they shall be torn from your body."

"No," Reb Amnon said. "My feet should not be torn, but rather my tongue for it betrayed *Hashem*."

"Your tongue has uttered the truth, and therefore will not be punished."

The furious bishop ordered that R' Amnon's feet be chopped off, joint by joint. They did the same to his hands. After each amputation R' Amnon was asked if he would convert, and each time he refused. Then the bishop ordered that he be carried home, a maimed and mutilated cripple, together with his amputated parts. Soon the rabbi began to die of his wounds. When *Rosh Hashanah* arrived a few days later, R' Amnon asked to be carried to the synagogue.

Once there, he asked to be taken to the Ark. Before the congregation recited *Kedusha*, he asked to be allowed to sanctify *Hashem's* name in the synagogue as he had in the bishop's palace. He recited *Unetaneh Tokef* and died just as he finished the last words of the prayer.

Three days later, Reb Amnon appeared in a dream to Reb Klonimus *ben* (the son of) Meshullam, a great Talmudic and Kabbalistic scholar in Mainz, and taught Reb Klonimus the text of *Unetaneh Tokef* and asked him to send it to all the Jewish people to be recited in the *Musaf* service of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. Reb Amnon's wish was carried out and the prayer has become an integral part of the *Rosh Hashanah* and *Yom Kippur* services.

**LEADER TIP:** Unetaneh tokef is a very intense Tefillah. Use this story as inspiration for yourself to try to give over to your kids in a way you see best fit.



# JEWISH LEADER OF THE WEEK

## Rav Ovadia Yosef

(September 24, 1920- October 7, 2013)



Rav Ovadia Yosef was a former Sephardi Chief Rabbi of Israel and one of the biggest Talmudic authorities of his generation.

Yosef was born in Baghdad and at the age of four, Yosef immigrated with his family to Palestine where they settled in Jerusalem. At age 20 he received *semicha* from Rav Ben-Zion Ouziel. In 1945 he was appointed a *dayan* or judge of the Sephardi *Bet Din* (rabbinical court) in Jerusalem.

In 1947, at the invitation of Rabbi Aharon Chouke, Yosef moved to Cairo, Egypt where he was elected head of the *bet din* and also became deputy chief rabbi of Egypt. Ovadia published his first work at the age of 18 in Cairo, and while there he refused to speak against the State of Israel and forbade Jewish contributions to the Egyptian military. He also insisted on his right to speak in Hebrew.

Rabbi Ovadia Yosef passed away in October 2013 of multiple organ failure after a history of medical issues. His funeral in Jerusalem attracted approximately 800,000 people from across Israel - 10% of Israel's total population - and is considered one of the largest gatherings of Jews in recorded history.

**LEADER TIP:** Rav Yosef had hundreds of thousands of people at his funeral. What do you think a person has to do to make an impact on people? How do YOU think you best impact the world?

# TEFILLAH TREASURES

## Selichot

In preparation for *Rosh Hashanah* and *Yom Kippur*, we recite special *Selichot* prayers. *Selichot* means forgiveness. *Selichot* emphasize and awaken Hashem's trait of mercy, kindness and forgiveness. At the same time, the prayers encourage us to reflect on our deeds and resolve to improve them.

The Sephardic custom is to say *Selichot* throughout the entire month of *Elul* until *Yom Kippur*, to commemorate the 40 days that Moshe spent on *Har Sinai* to receive the second *Luchot*.

Ashkenazic communities begin reciting *Selichot* before *Rosh Hashanah*. According to Rabbi Eliezer (Talmud *Rosh Hashanah* 8a), Adam and Chava were created on Friday, the sixth day of Creation, which was *Rosh Hashanah*. That means that Creation began on Sunday, the 25th day of *Elul*. Therefore, the Jews of Barcelona adopted the custom of beginning the recitation of *Selichot* on that day.

The Rabbis also wanted to allow at least four days of *Selichot* before *Rosh Hashanah*, alluding to the four days that an animal must be checked for blemishes before it is used as an offering. The concept is that we should analyze ourselves before we "present" ourselves before Hashem on *Rosh Hashanah*. Therefore, when *Rosh Hashanah* falls on a Monday or Tuesday, *Selichot* must begin sooner - and it is moved up a week, to the previous *Motzei Shabbat*.

**LEADER TIP:** Remind everyone that as much as saying sorry to Hashem is extremely important, it's also important to say sorry to our friends and family for anything we may have done wrong to them.



# ROSH HASHANA NATION

## GRADES 5-6



# ROSH HASHANAH REVIEW

*Rosh Hashanah*, is observed on the first and second day of the month of *Tishrei*. *Rosh Hashanah* means, literally, "head of the year" or "first of the year." *Rosh Hashanah* is a time to begin looking back at the mistakes of the past year and planning the changes to be made in the new year. The *Torah* refers to *Rosh Hashanah* as *Yom Ha-Zikaron* (the day of remembrance) or *Yom Teruah* (a day of shofar blowing). The name "*Rosh Hashanah*" is not found in the *Torah's* discussion of this *Yom Tov*. *Rosh Hashanah* is celebrated for two days, not only in *Chutz La-Aretz* (outside of Israel), but also in *Eretz Yisrael*. The celebration of this *Yom Tov* is marked with seriousness, as it is on *Rosh Hashanah* the whole world is judged for the coming year. *Rosh Hashana* begins a 10 day period, known as *Aseret Y'may Tshuva*, (Ten Days of Repentance) or *Yamim Nora'im* (High Holy days). These ten days that end with *Yom Kippur*, are a time for *Teshuva* (repentance), *Tefilla* (prayer) and *Tzedaka* (charity). We have these 10 days to consider the sins of the last year and repent and ask *Hashem* and our fellow man for forgiveness before *Yom Kippur*. A great deal of time is spent in the shul on *Yamim Nora'im*, praying to *Hashem* that our sins be forgiven and that we be inscribed in the "Book" of Life.

We blow the *shofar* on *Rosh Hashanah*. One of the most important *Mitzvot* of this *Yom Tov* is hearing the 100 sounds coming from the *shofar* each day of *Rosh Hashanah*. The three sounds of the *shofar* are *tekiah* (straight blow), *shevarim* (three short blows in a row), and *teruah* (a bunch of very short blows in a row). There is also a *Tekiah Gedolah* (literally, "big *Tekiah*"), the final blast, which lasts longer than the regular *Tekiah*.

The *Ba'al tokay-ah* (shofar blower) should be someone who is respected in the community, a person who is well liked and does good deeds. Another person stands next to the *Ba'al tokay-ah*, and calls out the order of the *Tekiyot*. You are supposed to stand during the *Tekiyot*, but more important, it is forbidden to talk from the time of the first *Bracha* of the *shofar* until after the final *shofar* blasts at the end of *Mussaf*.

The *Torah* gives no specific reason why we blow the *shofar* on *Rosh Hashanah*. According to the *Rambam*, we blow the *shofar* on *Rosh Hashanah* to say, "Wake up! Wake up, everyone who is asleep! Remember your Creator! Instead of going around doing things that are not important or worthwhile, take some time to think about what you can do to make yourself into a better person. Give up doing bad things!"

*Rav Saadia Gaon* gave many reasons for blowing the *shofar*...

9. *Rosh Hashanah* is the birthday of the world.
10. The *shofar* reminds us of *Akeidat Yitzchak*, where Avraham sacrificed a ram in the place of Yitzchak.
11. At *Har Sinai*, when *Hashem* gave us the *Torah*, *Bnei Yisrael* heard the sound of a *shofar*. The *shofar* reminds us that *Hashem* gave us laws and rules to obey.
12. The *shofar* is the call of redemption. The *shofar* reminds us that *Hashem* will redeem the Jewish people.

The *shofar* is not blown if *Rosh Hashana* falls on *Shabbat*.

We also have *simanim* as a sign for good, an expression of prayer that the New Year be a good one for us. Here are some of the *Minhagim* of the *Rosh Hashanah* evening meals. It is a *Minhag* (custom) during the New Year season to feature sweet foods as a symbol of our desire for a sweet year. We also dip *Challah* in honey at this time of the year for the same reason. The *Challah* is not braided as usual but instead baked in a circle - a wish that the coming year will roll around smoothly without unhappiness or sorrow. A popular *Minhag* during *Rosh Hashana* is eating apples dipped in honey, a symbol of our wish for a sweet new year. After saying the *Bracha* ....*Boray pree ha eitz*, we say: *Y'hee ratzon ... sheh-tichadesh alainu shana tovah oomtookah*.

"May it be your will...that you renew for us a good and sweet year." On *Rosh Hashana*, we eat from the head of a fish or sheep. Before we eat we recite:

"May it be your will that we be like the head (leaders) and not like the tail (followers)." Before eating the Pomegrante, we recite:

"May it be your will.....that our merits be increased like (the seeds of) the pomegranate." Before eating fish, we recite: "May we be fruitful and multiply like fish." Before eating carrots, we recite: "May our merits multiply." Others recite: "May it be your will....that our evil sentence be torn before you, and our merits be read out before you. Before eating dates, we recite:

"May it be your will.....that our enemies be consumed."

Another popular *Minhag* of *Rosh Hashana* is *Tashlich*. It is performed after *Mincha*, on the afternoon of the first day of *Rosh Hashanah*, (unless *Rosh Hashanah* falls on *Shabbat*, then *Tashlich* is performed on the second day). We walk to a body of flowing water, preferably one containing live fish, say a special prayer, and symbolically empty our pockets into the river, casting off our sins.

**LEADER TIP:** There are unfortunately often people who can't make it to shul on *Rosh Hashanah*, either because they're sick or too old, or other reasons. Get a group together and go visit and blow *shofar* for them!

# ***ROSH HASHANAH QUESTIONS***

**1. Why do we blow the shofar during the month of Elul?**

After the sin of the golden calf, Moshe went up to Mount Sinai to receive the second set of Tablets on Rosh Chodesh Elul. On that day, the Jewish People sounded the shofar to remind themselves to stray no more after idol worship. Also, the sound of the shofar strikes awe into our hearts and inspires us to return to the ways of Torah.

**2. Where in the written Torah text does it tell us explicitly that the first day of Tishrei is Rosh Hashanah?**

Nowhere. The Torah calls it "a day of shofar blowing."

**3. We eat apples dipped in honey to symbolize a sweet year. Why do we choose apples above other sweet fruits?**

Yitzchak blessed Yaakov with the words: "The fragrance of my son is like the fragrance of a field which Hashem has blessed...". The Talmud identifies this "field" as an apple orchard.

**4. What two blessings do we say before sounding the shofar?**

"Blessed are You... who has commanded us to hear the sound of the shofar," and shehechyanu.

**5. Which Book of Tanach does the beginning of the Tashlich prayer come from?**

The Book of Micha (7:18-20).

**6. What three barren women were "remembered" by Hashem on Rosh Hashanah?**

Sara, Rachel and Chana. On Rosh Hashanah it was decreed that these barren women would bear children. (*Tractate Rosh Hashanah 10b*)

**7. A person's yearly allowance is fixed on Rosh Hashanah, except for three types of expenses. What are they?**

Expenses for Shabbos, Yom Tov, and the cost of one's children's Torah education.

**8. We refer to the binding of Yitzchak in our prayers when we say: "Answer us as You answered Avraham our father on Har HaMoriah..." What was Avraham's prayer on Har HaMoriah?**

He prayed that Har HaMoriah should remain a place of prayer for all future generations. Also, he prayed that his sacrifice of the ram should be considered as though he had actually sacrificed Yitzchak.

**9. Why, even in Israel, are there two days of Rosh Hashanah, whereas other chagim in Israel are celebrated for only one day?**

Before our current exile, we did not have a fixed calendar as we do today. Rather, the Supreme

Torah court in Jerusalem determined our calendar on a month to month basis. They did this on the first day of every month, based on witnesses testifying that they had seen the new moon. Therefore, the people outside Israel had insufficient time to find out the exact date in time for the festivals. The "two-day festival" arose to correct this situation. In Israel, however, the people lived close enough to Jerusalem to find out the exact date of all the festivals except Rosh Hashanah. Since Rosh Hashanah occurs on the first day of the month, even those living in Jerusalem sometimes needed to observe it for two days, if the witnesses failed to arrive.

**10. What halacha applies to the shehechyanu blessing on the second night of Rosh Hashanah which does not apply on the second night of any other holiday?**

On the second night of Rosh Hashanah it is customary to wear a new garment or to have a new fruit on the table when saying the shehechyanu blessing. Thus, the shehechyanu blessing applies not only to the holiday, but to the new garment or new fruit as well.

**LEADER TIP:** Give out apples and honey as prizes if they get questions right!

# *ROSH HASHANAH ACTIVITY*

**GOAL:** To teach the kids the idea that no matter how many times we make mistakes in life, we're always able to give ourselves a fresh start and try again.

## **ACTIVITY:**

### **Maze**

Pick one member of the group and blindfold them. Take out two long pieces of string and use them to mark a long, winding path. The blindfolded person must go through the path being directed by everyone else in the group. Every time s/he makes a mistake, s/he must be brought back to the start of the maze. Repeat several times with different kids and different arrangements of the string. For an additional variation, you can instruct a different number of people to give directions, and see how it results.

## **DISCUSSION:**

Often during life, we make mistakes and wander outside the maze. Teshuvah is a way to start again, or more accurately, pick up where we left off. In life there are many times when we have lots of people yelling directions to us: parents, rabbis, friends, and we have to decide which ones to listen to in order to do the right thing, i.e. what Hashem wants us to do. When we do mess up, we have to do Teshuvah, Return to what Hashem wants, to the proper path. We do this by recognizing that we've done wrong and starting to do right.

**LEADER TIP:** Have each person talk about things they can improve on and have everyone take upon themselves one small thing they're going to try and work on individually, as well as something the group can work on together

# ROSH HASHANAH STORY

**Before you read:** *Unetaneh Tokef* is a prayer said during *Musaf* of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. It is one of the most inspiring and emotional prayers of the entire *Yamim Noraim*. Written by Rabbi Amnon of Mainz, Germany, about one thousand years ago, the prayer describes the *Yamim Noraim* as a time of judgment, where people symbolically pass before *Hashem*. In the prayer, there is a listing of the possible fates that may befall people, but it also includes an emphasis on *Hashem's* attribute of forgiveness. This is the story behind it.

## RABBI AMNON'S UNETANEH TOKEF

Reb Amnon lived in the town of Mainz, and was well known throughout the area for the righteous way in which he lived his life.

The bishop of Mainz heard of the rabbi and wanted to see him. Reb Amnon visited the bishop and spoke to him about religion. The bishop was deeply impressed by the rabbi's piety and determined that such a good man should be his friend and advisor. He also insisted that he leave the Jewish religion and convert to Christianity. The bishop gently argued with Reb Amnon, trying to show how his faith was superior to Judaism. The bishop held out bribes to Reb Amnon that fame and money would be his only if he would convert. Reb Amnon remained steadfast. He responded to each request with a simple "No."

The bishop soon dispensed with gentleness. "You are as stiff-necked as all your people! You can be sure that I will quickly end your stubbornness and make you do as I wish."

A couple of days after their first encounter the bishop summoned Reb Amnon. When Reb Amnon arrived, the bishop confronted Reb Amnon. "Accept my faith or you will definitely die!"

Reb Amnon felt afraid and said to the bishop, "Give me only three days to think about the matter -- then I shall bring you my answer."

"So be it," the bishop agreed.

Reb Amnon returned to his home. He put on sackcloth and ashes. He fasted and prayed, distraught at having given the impression that he even considered betraying *Hashem*. Three days passed, but Reb Amnon did not return to the palace. The bishop was astonished. "Is the Jew not afraid?" he said to his personal guards. "He has defied my will. Quickly go and bring him to me, that I may judge him."

The guards hurriedly seized Reb Amnon and brought him to the palace. The bishop confronted the rabbi, who remained frightened for his life. "Jew, how dare you disobey me? Why have you broken your promise to bring me your answer after three days?"



Reb Amnon looked up sadly. "In a moment of weakness I fell into sin and lied and made false promises. To save my life without defying my faith I sought the cowardly grace of three days in which to give you my answer. I should have said right away to you, *Shema Yisrael Hashem Elohaynu Hashem Eh-chad* ('Hear, O Israel, *Hashem* is our G-d, *Hashem* is one'), and then perished at your hands."

The bishop was angry. "Your feet disobeyed me by not coming to the palace. For that, they shall be torn from your body."

"No," Reb Amnon said. "My feet should not be torn, but rather my tongue for it betrayed *Hashem*."

"Your tongue has uttered the truth, and therefore will not be punished."

The furious bishop ordered that R' Amnon's feet be chopped off, joint by joint. They did the same to his hands. After each amputation R' Amnon was asked if he would convert, and each time he refused. Then the bishop ordered that he be carried home, a maimed and mutilated cripple, together with his amputated parts. Soon the rabbi began to die of his wounds. When *Rosh Hashanah* arrived a few days later, R' Amnon asked to be carried to the synagogue.

Once there, he asked to be taken to the Ark. Before the congregation recited *Kedusha*, he asked to be allowed to sanctify *Hashem's* name in the synagogue as he had in the bishop's palace. He recited *Unetaneh Tokef* and died just as he finished the last words of the prayer.

Three days later, Reb Amnon appeared in a dream to Reb Klonimus *ben* (the son of) Meshullam, a great Talmudic and Kabbalistic scholar in Mainz, and taught Reb Klonimus the text of *Unetaneh Tokef* and asked him to send it to all the Jewish people to be recited in the *Musaf* service of *Rosh Hashanah* and *Yom Kippur*, just before *Kedusha*. Reb Amnon's wish was carried out and the prayer has become an integral part of the *Rosh Hashanah* and *Yom Kippur* services.

**LEADER TIP:** Unetaneh tokef is a very intense Tefillah. Use this story as inspiration for yourself to try to give over to your kids in a way you see best fit.

# JEWISH LEADER OF THE WEEK

## Rav Ovadia Yosef

(September 24, 1920- October 7, 2013)



Rav Ovadia Yosef was a former Sephardi Chief Rabbi of Israel and one of the biggest Talmudic authorities of his generation.

Yosef was born in Baghdad and at the age of four, Yosef immigrated with his family to Palestine where they settled in Jerusalem. At age 20 he received *semicha* from Rav Ben-Zion Ouziel. In 1945 he was appointed a *dayan* or judge of the Sephardi *Bet Din* (rabbinical court) in Jerusalem.

In 1947, at the invitation of Rabbi Aharon Chouke, Yosef moved to Cairo, Egypt where he was elected head of the *bet din* and also became deputy chief rabbi of Egypt. Ovadia published his first work at the age of 18 in Cairo, and while there he refused to speak against the State of Israel and forbade Jewish contributions to the Egyptian military. He also insisted on his right to speak in Hebrew.

After the State of Israel was established in 1948, Yosef returned to Israel and was appointed a member of the rabbinical court of Petach Tikva. From 1958 to 1965, he held the same position in Jerusalem. In 1965, he was appointed a member of the Supreme Rabbinical Court of Appeals in Jerusalem, and in 1968, he attained the role of Sephardi Chief Rabbi of Tel Aviv-Jaffa. He was awarded the Israel Prize for Torah literature in 1970 in recognition of both the quality and quantity of his work.

In 1973, Yosef was appointed as the Sephardi Chief Rabbi of Israel (also known as the *Rishon le-Zion*) by a majority of 81 to 68 votes, replacing Yitzhak Nissim. In 1984, he became spiritual mentor of the Shas political party.

Rabbi Ovadia Yosef passed away in October 2013 of multiple organ failure after a history of medical issues. His funeral in Jerusalem attracted approximately 800,000 people from across Israel - 10% of Israel's total population - and is considered one of the largest gatherings of Jews in recorded history.

**LEADER TIP:** Rav Yosef had hundreds of thousands of people at his funeral. What do you think a person has to do to make an impact on people? How do YOU think you best impact the world?

# TEFILLAH TREASURES

## Selichot

In preparation for *Rosh Hashanah* and *Yom Kippur*, we say special *Selichot* prayers. *Selichot* means forgiveness. *Selichot* emphasize and awaken Hashem's trait of mercy, kindness and forgiveness. At the same time, the prayers encourage us to reflect on our deeds and resolve to improve them.

The Sephardic custom is to say *Selichot* throughout the entire month of *Elul* until *Yom Kippur*, to commemorate the 40 days that Moshe spent on *Har Sinai* to receive the second *Luchot*. Ashkenazic communities begin reciting *Selichot* before *Rosh Hashanah*. According to Rabbi Eliezer (Talmud *Rosh Hashanah* 8a), Adam and Chava were created on Friday, the sixth day of Creation, which was *Rosh Hashanah*. That means that Creation began on Sunday, the 25th day of *Elul*. Therefore, the Jews of Barcelona adopted the custom of beginning the recitation of *Selichot* on that day. The Rabbis also wanted to allow at least four days of *Selichot* before *Rosh Hashanah*, alluding to the four days that an animal must be checked for blemishes before it is used as an offering. The concept is that we should analyze ourselves before we "present" ourselves before *Hashem* on *Rosh Hashanah*. Therefore, when *Rosh Hashanah* falls on a Monday or Tuesday, *Selichot* must begin sooner - and it is moved up a week, to the previous *Motzei Shabbat*.

A fundamental part of *Selichot* is the repeated recitation of the "Thirteen Attributes," a list of Hashem's thirteen attributes of mercy that were told to Moshe from Hashem after the sin of the golden calf. "Ha-shem [1], Ha-shem [2], G-d [3], merciful [4], and gracious [5], long-suffering [6], abundant in goodness [7] and truth [8], keeping mercy unto the thousandth generation [9], forgiving iniquity [10] and transgression [11] and sin [12], who cleanses [13]." Why is "Ha-shem" listed twice as an attribute? And why are three of these "attributes" Names of Hashem? Different names of Hashem signify different characteristics of Him. The four-letter Name of Hashem is the Name used when He is showing characteristics of mercy, and the Talmud explains that this dual usage indicates that Hashem is merciful before a person sins, but is also merciful after a person sins. The third attribute is a different Name of Hashem that is used when He acts in His capacity as the almighty ruler of nature and the universe. Hashem appeared to Moshe and taught him these Thirteen Attributes saying, "Whenever Bnei Yisrael sins, let them recite this in its proper order and I will forgive them." Thus, this appeal to Hashem's mercy reassures that repentance is always possible, and that Hashem always awaits a return to Him. The implication is also that if people emulate Hashem's merciful ways, He will treat them mercifully in return.

**LEADER TIP:** Remind everyone that as much as saying sorry to Hashem is extremely important, it's also important to say sorry to our friends and family for anything we may have done wrong to them.

Copyright by National Council of Young Israel 2014 All Rights Reserved, No reproduction or copying of this work without permission of the National Council of Young Israel is permitted. Any copying of this work is a violation of U.S. Copyright law and Halacha.



# ROSH HASHANA NATION



Teen Minyan Kol Haniarim

## This Week in Jewish History

September 25, 1967

### Kfar Etzion Re-Established

Kibbutz Kfar Etzion, situated in Gush Etzion between Jerusalem and Chevron, was established for the fourth time after being evacuated by Israel during the War of Independence in 1948. The first time was in 1927 when a group of Orthodox Jews from Mea She'arim set up an agricultural settlement there called Migdal Eder. It was destroyed two years later during the Arab rioting of 1929. An attempt to resettle the land a few years later, under the name Kfar Etzion, met a similar fate during the Arab uprising of 1936. Then in April 1943, pioneers of the Bnei Akiva youth movement established a kibbutz at the site, one of four communal settlements created in the area pre-Independence. The collection of settlements (including Massu'ot Yitzhak, Revadim and Ein Tzurim) was referred to as Gush Etzion. Following the UN vote of November 1947 to partition Palestine, Gush Etzion, located in territory designated for the Palestinian state, found itself under siege. The women and children of the settlements were evacuated in January 1948, but the decision was made in Jerusalem for the men to stay and fight. On May 13, 1948, Kibbutz Kfar

Etzion fell to the Arab Legion and all but four of



the 161 who remained were massacred by the attackers. Additionally, 35 soldiers had been killed in January in an effort to reach the bloc with supplies. The next day, the day when Independence was declared, the other three settlements of the bloc surrendered, and their members taken captive by the Jordanians. For the next 19 years, survivors of Kfar Etzion and their descendants kept the memory of the kibbutz alive. Immediately after the West Bank was conquered in the Six-Day War, they began to make pilgrimages to the site, then an abandoned Jordanian army camp. Finally, in September 1967, shortly before Rosh Hashanah, the government gave them permission to return. Today, Kibbutz Kfar Etzion has some 870 residents (about 100 families) who make their living from agriculture, educational projects, a small defense R&D plant, and outside work.

### **FIND...**

- Rosh Hashanah
- Tashlich
- Shofar
- Apple
- Honey
- Tekiah
- Teshuvah
- Shehechyanu

### **STAT LINE OF THE WEEK- ROSH HASHANAH**

LO AD"U ROSH says that (in our fixed calendar) Rosh HaShanah (the first day) cannot fall on Sunday, Wednesday, or Friday. That means, of course, that it CAN fall on Monday, Tuesday, Thursday, or Shabbat. Rosh HaShanah is Shabbat-Sunday 28.6% of the time. That's an average of about twice in seven years. During the current century (the 58th since Creation, that is - 5701-5800), RH is Shabbat 28 times. 5703, 06, 10, 13, 16, 20, 23, 30, 33, 36, 37, 40, 43, 47, 50, 57, 60, 61, 5763, 64, 67, 70, 81, 84, 87, 88, 91, 94. Notice that the time between one Shabbat-RH to the next is most often 3 or 4 years - 19 times in this century. Twice it was 7 years and once it will be 11. Four times, RH is Shabbat in two consecutive years, and once the gap is 2 years. By the way, the condition necessary for two consecutive years matching in day of the week is that the year be M'uberet (13 months, 2 Adars) and that it be SHALEIM, i.e. Cheshvan & Kislev both having 30 days. Such a year has 385 days, exactly 55 weeks. That's why the day of the week repeats. All other years are not a whole number of weeks. M'uberet-Shaleim years occur 16% of the time, about once in six years on average. Two consecutive Shabbat-RHs occur less than 5% of the time, so four times during the 58th century is within range.

## TRIVIA QUESTION OF THE WEEK

# WHAT FOOD DO WE NOT EAT ON ROSH HASHANAH AND WHY NOT?

Email your answers to [SAMMYS@YOUNGISRAEL.ORG](mailto:SAMMYS@YOUNGISRAEL.ORG) along with your **NAME** and **AGE** for a chance to win **AWESOME PRIZES!** Each correct answer will enter your name into a raffle that will happen once a month. Behatzlacha!

### THIS JUST IN!

- **Studies show that if a cat falls off the seventh floor of a building, it has about thirty percent less chance of surviving than a cat that falls off the twentieth floor. It supposedly takes about eight floors for the cat to realise what is occurring, relax and correct itself.**
- **Emus and kangaroos cannot walk backwards, and are on the Australian coat of arms for that reason.**
- **The very first bomb dropped by the Allies on Berlin during World War II killed the only elephant in the Berlin Zoo.**

For more info please feel free to contact us at [sammys@youngisrael.org](mailto:sammys@youngisrael.org)

### Parsha Points to Ponder...

In all of the Amidot on Rosh Hashanah and Yom Kippur we say a prayer: UVECHEN TEN PACHDECHA ... AL KOL MA'ASECHA, "Therefore ,, put Your fear on all your creations ...". Rabbi Soloveitchik related that he was once told by psychiatrist if he could he would abolish this prayer. We ask Hashem to give us fear. Fear is one of the worst sicknesses that can afflict a person. A person seeking mental health has to overcome fear. Yet we pray to be given fear. Rabbi Soloveitchik answered the psychiatrist: We see people overwhelmed by fear. Fear of not succeeding in their career; fear of losing their money, their income, their social status, their political position; fear of getting sick. We are permeated with fear. Fear of this and fear of that. Said Rabbi Soloveitchik: These fears are bad for us. However, a big fear can overcome all the little ones. If we have a big worry we forget the little ones. What is the big fear we should have? The fear of Hashem. Translated into our terms, it means trust in Hashem. If we have faith and trust in Hashem we know that all will end up well and we would not be concerned with the lesser fears. Shana Tova U'metuka !

S	U	A	D	M	V	U	Z	Y	Y	P	R
F	Y	Q	A	Z	M	S	H	O	F	A	R
S	P	N	T	L	Q	A	P	P	L	E	B
D	F	K	D	R	W	V	H	H	T	D	L
R	O	S	H	H	A	S	H	A	N	A	H
T	E	K	I	A	H	S	S	K	P	Z	D
S	H	E	H	E	C	H	I	Y	A	N	U
C	Y	K	R	B	L	K	V	D	B	D	X
P	S	D	R	I	B	V	F	B	M	T	W
D	V	G	C	D	V	K	P	C	G	X	F
U	Q	H	T	W	H	O	N	E	Y	G	G
J	T	E	S	H	U	V	A	H	E	R	R

**Since 1981**



**BRYCE CANYON, UTAH**

# **ACHVA**

**EAST - WEST - ALASKA/HAWAII - ISRAEL**

**Once-in-a-lifetime Summer Tours  
for Modern Orthodox High School Students**

**[www.youngisrael.org/achva](http://www.youngisrael.org/achva)  
or call 212-929-1525 ext. 181**

**Amazing Summer Programs for post-8th to post-11th graders starting at \$3,650 up to \$9,250.  
For itineraries, dates and prices, see our web site. Experience matters: our 34th year! Sign up  
online today!**