

ROSH HASHANAH

A COMPANION TO



THE JEWISH NEW YEAR

THE JEWISH RENAISSANCE PROJECT

***ROSH HASHANAH NOTES* WAS CREATED BY THE
JEWISH RENAISSANCE PROJECT (JRP).
THE JRP PROMOTES JEWISH LEARNING
OPPORTUNITIES AND ALTERNATIVE OUTLETS
FOR JEWISH EXPRESSION AT PENN.**



“In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts” (Lev. 23:32).

Rosh Hashanah is a very odd holiday. Along with Yom Kippur, it differs in theme and ritual from the rest of the Jewish calendar and although many Jews participate more at this time of the year than any other, this experience is not representative of the central themes of Jewish life. For example, most of Jewish life is home-centered and family-centered, while the Yamim Nora'im (High Holidays) are community and synagogue-centered. Most of the Jewish calendar is about celebration, joy and wonder, while these holidays focus on guilt, sin and repentance. Further still, these holidays have the longest services, the most unfamiliar songs, and the most dramatic and challenging theological ideas of any aspect of Jewish life. For all of these reasons, the Yamim Nora'im tend to be an experience that many of us simply survive rather than anything that has personal or spiritual meaning. The intent of this volume is to help each of us, regardless of formal Jewish education, to unlock the personal and spiritual power of these holidays, their rituals, and their prayers.

Note: italicized/underlined words are defined
in the *Vocabulary Section*.

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HOME RITUALS

BLESSING OVER CANDLES

Add parts in brackets on Fridays.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצננו להדליק נר של [שבת ושל]
יום טוב.

*Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitz'votav v'tzivanu
l'hadlik ner shel [Shabbat v'shel] yom tov.*

Praised are You, Sovereign of the Universe, who has sanctified us with Your
commandments and has commanded us to kindle light for [the Sabbath and] for holi-
days.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

*Baruch atah Adonai, eloheinu melech ha'olam, shehecheyanu, vekiyemanu, vehigi'anu
lazeman hazeh.*

Blessed are You, Sovereign of the Universe, who has kept us alive, sustained us and
brought us to this season.



KIDDUSH FOR ROSH HASHANAH

On Friday night add the following

[נהי ערב ונהי בקר] יום הששי. נִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. נִכְלָ אֱלֹהִים בְּיוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי, מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On Friday night add the following

[Recite Silently: *Vayehi erev, vayehi voker, yom ha-shishi.*] *Vayechulu ha-shama'yim
v'ha-aretz v'chol tseva'am, vayechal Elohim ba'yom hash'vi-i melach'to asher asa;
vayishbot ba'yom hash'vi-i mikol m'lachto asher asa. Vayevarech Elohim et yom
ha'shvi-i vayekeadesh oto, ki vo shavat mikol melach'to asher bara Elohim la'asot.*

[There was evening and there was morning. The sixth day:] The heavens and the earth
and all they contained were finished. On the seventh day God had finished God's
work that God had done. God blessed the seventh day and made it holy, for on it God
rested from all the work that God had performed and created.

On Sabbath add the words in brackets

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה את יום (השבת הזו ואת יום) הזכרון הזה, יום (זכרון) תרועה (באהבה) מקרא קדש, וזכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ודברך אמת וקיים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש (השבת) וישׂראל ויום הזכרון.

Baruch ata Adonai, Eloheinu melech haolam, borei p'ri hagafen.

Baruch ata Adonai, Eloheinu melech ha-olam, asher bachar banu mikol am veromemanu mikol lashon, vekideshanu bemitzvotav. Vatiten lanu Adonai Eloheinu et yom [ha-Shabbat ha-zeh ve-et yom] ha-zikaron ha-zeh, yom [zichron] teruah [b'ahava] mikrah kodesh zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, u-dvarecha emet vekayam la-ad. Baruch ata Adonai, m'kadeish [hashabat ve-] yisrael veyom hazikaron.

Blessed are You, Lord our God, Sovereign of the Universe, creator of the fruit of the vine.

Blessed are You, Lord our God, Sovereign of the Universe, Who has chosen us from the rest of the nations, exalted us above every language, and sanctified us with God's commandments. And You gave us, Lord our God, with love, [this Sabbath and] this day of remembrance, a day of remembrance of shofar blowing, [with love], a holy convocation, a remembrance of the going out from Egypt. And because You have chosen us and sanctified us from all of the other people, and Your word is eternal truth, Blessed are you Lord, who sanctifies [the Sabbath,] Israel and this day of remembrance.

On Saturday night the following is added:

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.
ברוך אתה יי אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחושך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבלות, ואת יום השביעי מששת ימי המעשה קדשת. הבלת וקדשת את עמך ישראל בקדשתך. ברוך אתה יי, המבדיל בין קדש לקדש.

Recite the following on both nights

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגייענו לזמן הזה.

Baruch atah Adonai, eloheinu melech ha'olam, shehecheyanu, vekiyemanu, vehigi'anu lazeman hazeh.

Blessed are You, Sovereign of the Universe, who has kept us alive, sustained us and brought us to this season.

Apples and Honey: Pick up a slice of apple, dip it in honey and say:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי העץ.

Baruch atah Adonai, eloheinu melech ha-olam, borei p'ri ha-eitz

Blessed are You, Sovereign of the Universe, creator of the fruit of the tree.

DO JEWS REALLY BELIEVE IN SIN?

Missing the Mark

The Hebrew word “*chet*” does not have the same overtones as the English word “sin.” “Sin” has a much more theological connotation than “*chet*,” which is really a term from archery, meaning “missing the mark.” When we achieve less than we should, we are doing a “*chet*.”



Someone once said that every mistake or failure is the wrong amount of a good quality. For example, hatred is an excess of self-protective anger. Selfishness is an excess of a natural desire for one’s necessary good concern. When we under-shoot or over-shoot with regard to a positive quality, we miss the mark, or commit a “*chet*.”

Rabbi Jules Harlow, editor of the Conservative *Siddur*, Sim Shalom, reports that the following typographical error appeared in page proofs of the new *Siddur*: “Praised is the Lord by day and praised by night; praised when we lie down and praised when we *wise* up.”

Perhaps what the *Al Chet* prayer is telling us is really very simply—to wise up, and become our best selves.

By Rabbi Dov Peretz Elkins

WHAT'S WITH THE BREADCRUMBS: ARE WE FEEDING THE DUCKS?

On the first day of Rosh Hashanah, before sunset, Jews traditionally proceed to a body of running water, preferably one containing fish, and symbolically cast off (*tashlikh*) their sins. The ceremony includes the reading of the scriptural verse from which the custom is derived - "He will take us back in love; He will cover up our iniquities. You will cast all their sins into the depths of the sea (Micah 7:19)."



Selections from Psalms, particularly 118 and 130, along with supplications and a *kabbalistic* (Jewish mystical) prayer hoping God will treat Israel with mercy, are parts of *tashlikh* in various communities. The custom developed around the 13th century and became widespread despite objections from rabbis who feared superstitious people would believe that *tashlikh*, rather than the concerted effort of *teshuvah* (repentance), had the power to change their lives. Religious leaders were particularly opposed to the practice of tossing bread crumbs, representing sins, into the water, and even shaking one's garments to loosen any evil clinging to them was discouraged.

Superstitious rites most likely did influence ceremony. Primitive people believed that the best way to win favor from evil spirits living in waterways was to give them gifts. Some peoples, including the Babylonian Jews, sent "sin-filled" containers out into the water. (The *Talmud* describes the practice of growing beans or peas for two or three weeks prior to the new year in a woven basket for each child in a family).

Over the centuries, many of *tashlikh's* superstitious elements have been replaced by ethical and psychological understandings. Today, the ceremony offers us the chance to express our own internal desire to rectify the mistakes that we have made over the past year and begin the new year with a fresh sense of hope and optimism. We hope that the external ritual of casting away our sins will also be experienced in an internal and personal way. The act of casting bread into water should mirror our own emotional ability to cast off the mistakes of the year and empower us to begin again.

Adapted from Lesli Koppelman Ross

THE SHOFAR— MORSE CODE

The shofar (a musical instrument crafted from a ram's horn) is blown at this time of year for all sorts of reasons that have nothing to do with entertainment. Its sound is calling us to awaken and take a good, hard look at ourselves, to examine our deeds, look well into our souls, to mend our ways and to improve ourselves this coming year. We are reminded that we are not destined to remain the same as we have been. We can break free from our enslaving habits and transform our future. The shofar's sound can empower us to take control of our lives and direct ourselves towards a better path.

The shofar not only enjoins us to look within ourselves, it also summons us to see and hear the needs of others. There are three distinct sounds. The first is a cry that is intended to disturb the peace, calling us to open our sleepy eyes and see those around us who are victims of human injustice. The second is a pensive and sad wail which echoes the moans of the world, the pain and suffering that surround us. The third is a series of screams that summon us to do battle. "Charge!" calls the shofar. "Go out and do battle with injustice. Go out and make this world a better place."



The shofar blasts always end with one long blast, the symbol of liberation and peace. It sends us a message of hope. Through the mysterious language of the shofar, God reassures us that someday we will be free of pain and suffering. This year, when you hear the sound of the shofar, try to hear it in a different way. Let it take you beyond the simple level of its music and let it speak to you. What is it telling you this year?

IS THERE REALLY A BOOK OF LIFE?

One grand lesson of Rosh Hashanah is not that we have to be perfect, but that we are, and can continue to be, very good. It is sufficient if we strive to achieve our potential. It is only when we fail to be the fullness of who we are that we are held accountable. Rabbi Zusya said, "In the world to come, they will not ask me, 'Why were you not Moses?' They will ask me, 'Why were you not Zusya?'"

The language of our prayers imagines God as judge and king, sitting in the divine court on the divine throne of justice, reviewing our deeds. On a table before God lies a large book with many pages, as many pages as there are people in the world. Each of us has a page dedicated just to us. Written on that page, by our own hand, in our own writing, are all the things we have done during the past year. God considers those things, weighs the good against the bad, and then, as the prayers declare, decides "who shall live and who shall die."

In order to make sense out of the conundrum of life and death, many Jews of old came to believe that death is a punishment for our sins. Others came to believe that death not only punishes but also atones for our wrongdoings. After the atonement, we greet the afterlife pure and cleansed, ready to enter the Garden of Eden, paradise.



This theology of punishment and atonement held sway for centuries and is preserved in much of our liturgy. It is easy to understand why that belief brings order and meaning to the world. People find it preferable to believe that we are responsible for our own suffering rather than to imagine that suffering is random and meaningless. It is tempting to choose a world of guilt and punishment over a world of capriciousness in which there is no apparent moral relationship between our actions and our suffering or our rewards.

Nonetheless, while classic rabbinic theology promotes belief in sin and punishment, it takes every opportunity to soften that belief. The best punishment is the one that is averted. The goal of the theology of retribution is not to punish but to redirect. "I set before you life and death," God says in the Torah, "therefore choose life" (Deuteronomy 30:19). That is why, according to the rabbis, the rules of God's court are different from those of a worldly court. In a worldly court, the task is to discover the facts of the case and mete out justice. In God's court, the task is to explore the goodness that dwells inside each person, and to help it grow.

By Rabbi Nina Beth Cardin

LOOKIN' COOL IN SHUL: HOW TO LOOK LIKE YOU KNOW WHAT YOU'RE DOING

#1 How Do You Greet People during Rosh Hashanah?

Either of these would work: *Shanah Tovah* (a good year) or *Le-shanah Tovah Tikatevu* (May you be inscribed for a good year [in the book of life]).

#2 What do you call a High Holiday prayer book?

The High Holiday prayer book is called a *machzor* (meaning cycle) which references the fact that these are special books for this time in the cycle of the year. The other book that might be at services is called a *chumash* and contains the Torah and *Haftarah* reading along with translation and commentary. These books are often not around during the High Holidays because most of the readings are already inside the *machzor*.



#3 What do you do if you come in late?

If you come into a service late, the best thing to do is just be cool. You haven't done anything wrong, so just grab a prayer book or any other prayer accessories that you might need, head into the service and find a seat. Once you're there, you can get settled and find out where the community is in the service. It is totally socially acceptable to look at your neighbor's prayer book to find out what page everyone else is on.

#4 How should you dress?

The key here is to dress like your parents! Proper attire at a service is boring attire. You want to find clothes that are dressy and respectful, yet modest. For most places it is a good idea not to show a lot of skin. So for women, it is a safe bet that if you have your shoulders covered and your lower half is covered from the knees up, you are probably dressed appropriately. A good rule of thumb is that if you can wear it to a club, you probably shouldn't wear it to services.



#5 What do you do when the Torah comes around?

Each time we read from the Torah, it is taken out of the ark and paraded around the whole room with a certain amount of pomp and circumstance. The idea here is that we are reenacting the



giving of the Torah at Mt. Sinai and that as it is brought around the room, the community is renewing its acceptance and commitment to the values and rituals contained within it. Generally, at this part of the service, people move toward the aisles so that as the Torah comes by, they can touch it with either their prayer books or the fringes on their prayer shawls (*tsitsit*). After touching the Torah, it is customary to then kiss the

object with which you touched the Torah.

#6 What do you do during the long silent parts of the service?

It is always hard to know what you're supposed to be feeling or doing during the long silent parts of the service. These moments can actually be the most personal and spontaneous moments in the service. There are a number of things you can do:

Option A - You could try to read through the Hebrew sections of the prayer while staying open to the simple power of reciting the words of our tradition, even if you don't know what they mean. The words themselves and the power of Hebrew can have a meaningful symbolic effect on you.

Option B - Reading the prayers in English is also a *kosher* option. The challenge with this option is that, the English is often just as unintelligible as the Hebrew. If you choose this path, it is always a good idea to avoid getting lost in the literal meaning of the text. The prayers were intended to be poetic tools that would evoke a religious experience from the reader. It might be helpful to keep the following question in mind, "What experience have I had in my own life that might be connected to what the author of this poem is trying to express?" When we find our own experiences reflected in the words of the prayers, we can unlock the hidden power of the prayers and deepen our self-awareness.



HIGH HOLIDAY SERVICES 101

Why is it so long?

The service on Rosh Hashanah is basically the same as all other services during the year. The only reason that it is longer is that it is filled with liturgical poems called *piyyutim*, many of which you know as the most famous prayers of the High Holidays (*Avinu Malkeynu*, *Adon Olam*, *Aleinu*, etc.) The word *piyyut* comes from the same Greek root as poet because 1200 years ago, poets would write special insertions to spice up the service that might have felt boring or rote to the Jewish communities living at that time. Our challenge today is to recapture the power and beauty of these poems so that they can affect us in the way they were intended.



Where did the prayer book come from?

If the Torah comprises the words that God said to us, the *siddur* (prayer book) comprises the words that we say to God. There are four basic elements that make up the *siddur*.

1. Quotes from the Bible (*Pesukim*)—for example, the *Shema* prayer and all of the Psalms that we say.
2. Blessings (*Brachot*)—Most Jewish prayers are not requests, but praises in the form of blessings. They cover almost every subject—the things that God has done for the Jewish people, the things that God has done for us personally, and the ways that we want to improve the world. Blessings are the backbone of the *Amidah*—the most central Jewish prayer.
3. Poetry (*Piyyutim*)—As mentioned above, famous songs like *Adon Olam* and *Aleinu* are liturgical poems that are meant to awaken our spiritual sensitivities.
4. Study (*Limmud*)—A central part of the service is the reading of the Torah and a *haftarah*, a selection from the prophetic books of the Bible. In addition, there are a number of moments in the prayer service itself where we recite texts for the purpose of study.

HIGH HOLIDAY SERVICES 101

Many of the prayers that we say were already part of Jewish practice by the time of the destruction of the Temple in 70 CE. The first edition of a full *siddur* (prayer book) that we have is from the great scholar, Saadia Gaon, who lived in the 10th Century.

What are the Central Themes?

Coronation of God—Many of the prayers depict God as the ultimate sovereign of the universe. The imagery depicts a royal celebration of God’s creation and God’s dominion over the Earth.

A Court Trial—Another major image in the liturgy is that Jews, both as one people and as individuals, are on trial for all of the good and bad things that we have done throughout the year. Of course, God is the judge who is described not just as omniscient and omnipotent, but also merciful and forgiving.

Book of Life—God is described as a heavenly scribe recording all of our deeds. On *Rosh Hashanah*, God records our deeds, and on *Yom Kippur*, God judges who gets sealed into the book for a good year and who does not.

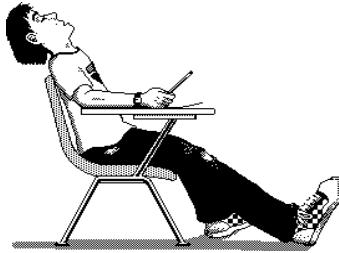
The Highlights

Avinu Malkeinu—“Our Father, Our King.” A prayer recited both on Rosh Hashanah and Yom Kippur. It is based on a formula developed by Rabbi Akiba (2nd Century) and pleads for God’s mercy. The juxtaposition of the image of a father who is gentle and merciful next to the image of a king who is strong and executes judgment creates a set of thematic bookends that demarcate the full range of how humans can experience God.

Yizkor—The service of remembering the dead, recited on Yom Kippur. Contrary to popular superstition, you may remain in the synagogue during this part of the service even if you have not lost a close relative.

HOW TO SURVIVE HIGH HOLIDAY SERVICES

Prayer is meant to be a powerful, relevant and meaningful experience!!



Here are a few ideas to keep in mind this year that should help to make the services as personally uplifting as possible.

Tip #1 — Five minutes of prayer said with understanding, feeling, and a personal connection to the words and their significance means far more than five hours of lip service.

Tip #2 — “Unfulfilled expectations lead to self-imposed frustrations.” Therefore, don’t expect to be “moved” by every prayer or to follow along with the entire service.

Tip #3 — Read through the prayers and slowly think about what you’re saying. Don’t worry about keeping up with the service. If you do fall behind, they’ll probably announce the pages so you can always catch up.

Tip #4 — If a particular sentence or paragraph touches you, linger a while. Say the words over and over to yourself, softly but audible to your ear. Allow those words to touch you. Feel them. And then, if you’re really brave, close your eyes and say those words over and over for a couple of moments.

Tip #5 — You’re not that proficient in Hebrew? Don’t worry, God understands whatever language you speak. And, like a loving parent, God can discern what’s in your heart even if you can’t quite express it the way you would like.

Tip #6 — As you sit in your synagogue on Rosh Hashanah and Yom Kippur, you are joined by millions of Jews in synagogues all over the world. You are a Jew, and you are making a powerful statement about your commitment to Judaism and the Jewish people.

By Rabbi Shimon Apisdorf

HOW TO COOK LIKE A JEWISH GRANDMOTHER

Oven Baked Brisket

Ingredients

- 1 cup chili sauce
- 2 cups ketchup
- 1 1/4 cups cola soft drink
- 1 (1.4-ounce) package of French onion soup mix
- 1 (3-4 pound) beef brisket, trimmed

Directions

1. Stir together first 4 ingredients in a small bowl.
2. Place brisket, fat side up, in a aluminum foil-lined 13" X 9" baking dish. Pour chili sauce mixture over brisket. Cover with foil and seal.
3. Bake at 350 degrees for 3 hours. Remove from oven. Let stand 20 minutes. Slice meat, and pour sauce over slices. **Yields 6 servings.**



MARTHA STEWARTSTEIN

Jewish Living

challah back
cooking for a crowd

gaza strip
egyptian nightclub
or danger zone?

high stakes
to pray or not to pray

fiber-filled matzah
how to leave egypt
without getting
constipated

the bar mitzvah
the final frontier

HOW TO COOK LIKE A JEWISH GRANDMOTHER

Basic Chicken Soup

Ingredients:

- 1 large chicken, about 3 to 4 pounds, excess fat removed
- 4 carrots, peeled and cut into thin slices or strips
- 4 celery stalks, cut into thin slices or strips
- 4 peppercorns or freshly ground black pepper to taste
- 4 onions, peeled and quartered
- 1 bay leaf
- 1/2 cup chopped parsley
- Salt
- 2 cups cooked egg noodles, 1 cup cooked rice, or 6 ready-made matzoh balls, optional



Direction:

1. Place the chicken in a large pot and pour in enough cold water to cover about three-quarters of the bird. (For more broth, add more cold water.) Add the carrots, celery, peppercorns or freshly ground black pepper, onions, bay leaf, most of the parsley, and salt to taste. Bring mixture to a boil, uncovered, over high heat. Then reduce the heat to medium-low and partially cover the pot. Simmer until the chicken is cooked (the drumsticks should be very loose) and the broth is flavorful, 1 1/2 to 2 hours.
2. If the chicken is done but you want a more flavorful broth, remove the bird from the pot and set aside. Bring the stock to a boil and reduce to taste. Skim off the fat. Season as desired.
3. Sprinkle the remaining parsley over the soup. Remove the chicken meat from the bones, shred it, and add back to the soup. Add the cooked egg noodles, rice, or matzoh balls, if desired. (If you want to use the broth or stock only, strain the soup and use as needed. Reserve chicken for another dish.) **Yields 6 Servings**

HOW TO COOK LIKE A JEWISH GRANDMOTHER

Round Challah

Ingredients:

- 1 tsp. granulated sugar
- 1½ cups warm water
- 2 packages (½ oz / 4½ tsp / 14g) instant yeast
- 7 to 8 cups bread flour
- 2 tsp. salt
- ¼ cup honey
- ⅓ cup sugar
- ½ cup vegetable oil
- 3 whole eggs
- 2 egg yolks
- 1¼ cups golden raisins (optional)
- Egg Wash: 1 egg yolk, lightly beaten and mixed with 1 tsp. sugar and 1 tbsp. water



Instructions:

1. In a large mixing bowl, stir the 1 tsp. sugar into the 1½ cups warm water. Sprinkle in yeast and stir well; let stand until frothy or foamy, about 10 minutes.
2. Using a wooden spoon, stir in 7 cups of the flour and salt. Add honey, the sugar, vegetable oil, whole eggs and egg yolks; stir until dough forms.
3. Turn dough out onto lightly floured work surface; knead until smooth and elastic, about 10 minutes, adding enough of the remaining 1 cup flour as necessary to prevent sticking.
4. If you're using raisins, plump the raisins by soaking them in very warm water for 3 to 5 minutes.
5. Place dough in a greased glass or ceramic bowl, turning to grease dough all over. Cover bowl with greased plastic wrap or a warm damp kitchen towel; let dough rise in warm draft-free place until doubled in size and indentation remains when dough is poked with 2 fingers, about one hour or so. Punch down dough, transfer dough to work surface, let rest for 10 minutes, then knead in plumped raisins (if using).
6. Roll out dough into a 30-inch (76 cm) long rope. Holding one end in place, wind remaining rope around end to form a fairly tight spiral that is slightly higher in the center of dough. Transfer dough to a greased rimmed baking sheet.
7. Cover loaf with plastic wrap or damp kitchen towel; let rise in warm draft-free place until doubled in size, about one hour.
8. Egg Wash: Stir egg yolk with 1 tsp. sugar and 1 tbsp. water; brush over loaf.
9. Bake in center of 350°F (180°C) oven until deep golden brown and loaf sounds hollow when tapped on bottom, 30 to 35 minutes. Let cool on rack for 15 minutes before slicing. (Makes 1 "very" large loaf or 2 large loaves)

GLOSSARY

Adon Olam— “Lord of the World.” A hymn praising the greatness of God. It has been part of the liturgy since the 14th century and is of unknown authorship.

Aleinu— “It is our duty.” Prayer proclaiming the greatness of God. It is recited at the end of each service though it originally appeared only in the High Holiday liturgy.

Amidah— “The Standing Prayer.” Referred to by the rabbis as simply “the prayer,” the Amidah stands as the central part of the Jewish prayer service. It consists of 19 blessings which are recited three times a day. The content and choreography are intended to mirror the way that someone would come before a king. The prayer begins and ends with bowing and has sections of praise and request.

Haftarah— This is a scriptural reading from the prophets that was added on to the lectionary cycle of Torah reading. Each Haftarah reading is tied in some thematic way to its respective Torah portion.

Kabbalah— This term refers to the collection of texts and ideas making up Jewish mysticism. This movement in Judaism, in contrast to rabbinic Judaism, believes that the correct performance of rituals can affect God and transform the world in a mystical way.

Kiddush— “Sanctification.” This refers to a set of blessings recited on Shabbat and festivals that bless both the day and a cup of wine.

Kosher—This term literally means “fit,” and refers to food and ritual items that are considered valid by Jewish law.

Midrash—This term refers to a collection of rabbinic interpretations of the Bible. Some are intended to explain narrative ambiguities while others help to clarify law that emerges out of the text.

Rosh Hashanah— “Head of the Year.” This term refers to the Jewish New Year which is understood by tradition to be counted from the time of creation. Rosh Hashanah begins the 10 day period leading up to the Day of Atonement, in which Jews are expected to contemplate their ethical mistakes and to rectify personally any wrongs they may have committed during the past year.

Shema— “Hear.” The Shema is one of the central parts of the Jewish prayer service, which proclaims the unity of God. It is recited twice a day at morning time and evening. It is made up of three Biblical passages: Deuteronomy 6:4-9, 11:13-21 and Numbers 15:37.

Shofar—An animal horn blown like a trumpet for ritual purposes during days leading up to and including Rosh Hashanah and Yom Kippur. The Jewish legalist and philosopher Maimonides described the shofar as a spiritual alarm clock intended to wake us from our moral complacency.

Siddur— “Order.” A *siddur* is the Jewish prayer book, and it is more of a compendium than a written work. The text of the prayer book contains prayers and poetry from many different time periods in Jewish history.

Talmud—A collection of Jewish legal debates that expand upon the Torah and Jewish oral law edited in Babylon in the 7th Century. Most of the popular and visible Jewish rituals that are known find their practical source in the Talmud. Examples include candle lighting on Friday night and the wearing of a *tallit* (prayer shawl).

Tashlikh—A ceremony in which Jews cast bread crumbs into a moving body of water as a symbolic act of casting off their sins from the past year. The act itself is only symbolic. In order to atone for ethical sin committed against others, the person must ask forgiveness from each individual s/he may have wronged.

Teshuvah— “Return.” This term refers to the Jewish act of repentance. The etymology of the word suggests that each act of sin distances a person from his or her true self, and from the presence of God. Therefore, the act of rectifying ones ethical mistakes is an act that returns that person to a state of closeness between him or her and God.

Torah— “The Teaching.” The most sacred text in Jewish tradition is made up of the first five books of the Bible. The word can also be used loosely to refer to any study or discussion of Jewish text in general.

Yom Kippur— “Day of Atonement.” The rituals of this day only atone for the sins that may have been committed between a Jew and God. However, in order to atone for ethical sins that were committed against other people, each Jew must personally ask for forgiveness from everyone he or she may have wronged.

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