

A Rosh Hashanah Seder

A Simplified Guide for Christians



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Home Ceremony for Celebrating the New Year

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זְכוֹרֹן תְּרוּעָה מִקְרֵא-קֹדֶשׁ

"In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial (זְכוֹרֹן) proclaimed with blast of trumpets (תְּרוּעָה) a holy convocation." – Lev. 23:24

Preparations...

The home ceremony for Rosh Hashanah takes place at sundown, just before the start of Tishri 1. The main event of this holiday consists of a special festive meal, similar to a Friday evening Shabbat meal. The Rosh Hashanah celebration begins with the lighting of candles (*hadlakat nerot*), symbolizing the transition from profane to sacred time, and the recitation of the blessing thanking God for enabling us to reach this season (the *Shehecheyanu blessing*). Other customs such as eating apples dipped in honey are enjoyed.

Here's what you'll need for a Rosh Hashanah *simchah* (celebration):

1. A festive kosher dinner
2. A least two candles
3. A hand washing basin with towels
4. Wine (or grape juice) in a Kiddush cup
5. A round challah loaf ("Crown Challah")
6. Fresh apples and honey
7. A plate with carrots, leeks, beets, dates, pomegranate, and fish
8. A shofar ("ram's horn")
9. A sweet pomegranate



Remembering the Akedah...

In the Torah, Rosh Hashanah ("the head of the year") is referred to as *Yom HaZikaron* (הַיּוֹם הַזֵּכֶר), "the Day of Remembrance" as well as *Yom Teruah* (יּוֹם תְּרוּעָה) a "Day of Shouting"...

As Yom HaZikaron, we recall the story of Isaac's near-sacrifice (said by tradition to have occurred on Tishri 1) when God commanded Abraham to sacrifice his "only begotten" son (יְחִיד בְּרֵךְ) as an offering (this is known as the *Akedah*). Abraham obeyed God's command, built an altar, and prepared to sacrifice Isaac, but at the very last minute was stopped by the Angel of the LORD. The Angel pointed out a ram caught by its horns in a nearby bush and told Abraham to sacrifice it in place of Isaac. Here again is a picture of the sacrifice of the Son of God by the Father offered on behalf of those who trust in Him...



Since Rosh Hashanah is about *teshuvah* (תשובה) or returning to God through repentance, the Akedah of Isaac is retold to remind us that submission to God is the way to demonstrate a repentant attitude before the LORD.

Torah Reading: The Binding of Isaac...

“

After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” He said, “Please take your son, your only son (אֶת־יְחִידְךָ), even Isaac, whom you love, and go to the land of Moriah, and offer him there as a whole burnt offering (עֹלָה) on one of the mountains of which I shall tell you.”

So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the whole burnt offering and arose and went to the place (הַמָּקוֹם) of which God had told him.

On the third day (בַּיּוֹם הַשְּׁלִישִׁי) Abraham lifted up his eyes and saw the place from afar. Then Abraham said to his young men, “Stay here with the donkey; I and the lad will go over there and bow down to worship and return (וְנָשַׁתְחֻוּהָ וְנָשׂוּבָה) to you.” And Abraham took the wood for the whole burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.

And Isaac said to his father Abraham, “My father!” (אָבִי) And he said, “Here I am, my son” (הֲנִנִי בְנִי). He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering (הַשֶּׁה לְעֹלָה)?” Abraham said, “God will provide for himself the lamb for a burnt offering: my son” (אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׁה לְעֹלָה בְנִי).

So they went both of them together. When they came to the place (הַמָּקוֹם) of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son (וַיַּעֲקֹר אֶת־יִצְחָק בְּנֵוֹ) and laid him on the altar, on top of the wood.

Then Abraham reached out his hand and took the knife to slaughter his son (שֶׁחַטָּה). But the Angel of the LORD (מַלְאָךְ יְהוָה) called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the lad or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son (אֶת־בְּנֶךָ אֶת־יְחִידְךָ), from me.”

And Abraham lifted up his eyes and looked, and behold, behind him was a ram (אֵיל) caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a whole burnt offering instead of his son (תַּחַת בְּנֵוֹ). So Abraham called the name of that place, “The LORD will provide” (יְהוָה יִרְאֶה); as it is said to this day, “On the mount of the LORD it shall be provided.” – Gen. 22:1-14

The first occurrence of the word “love” in the Scriptures refers to a father’s love for his “only” son who was offered as a sacrifice on Moriah, the place of the crucifixion of Yeshua.



Jewish tradition says that Isaac was 37 years old at the time of the binding...



We are now ready to start our Rosh Hashanah seder...

1. Candle-Lighting Blessing

On Erev Rosh Hashanah, about 18 minutes before sundown, a woman of the house will recite or sing the following blessing while kindling the holiday candles:



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק

le-hadlik v'tsivanu be-mits-vo-tav kid-de-sha-nu a-sher
to kindle and with his sanctified us who
commanded us commandments

נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַזִּכְרוֹן.

haz-zik-ka-ron yom v'shel shabbat shel ner
the day of remembrance (and of of sabbath) the candles of

*Blessed are You, LORD our God, King of the Universe,
who sanctifies us with His commandments and commanded us to kindle
the lights of (*Sabbath and of) Yom Zikkaron.*

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
a-sher kee-de-sha'-noo be-meetz-vo-tahv ve-tze-va'-noo
le-had-leek neir shel yom ha-zee-ka-rohn.*

Note: If Rosh Hashanah occurs on a Shabbat read: "...shel shabbat ve-yom ha-zikkaron."

It is customary for the woman of the house to recite the Shehechyanu blessing (see #3, below) immediately after reciting the candle lighting blessing as well. If this is performed, we still recite the Shehechyanu blessing together during Kiddush.



2. Reciting Kiddush...



The Rosh Hashanah holiday is then sanctified by reciting *Kiddush* (the blessing over wine) and then reciting two additional blessings thanking God for allowing us to reach this season in our lives:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרֵי הַגֶּפֶן הָאֱמִיתִית - יֵשׁוּעַ הַמָּשִׁיחַ.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
boh-rei pree ha-ga'-fen ha-a-mee-teet – Ye-shoo'-a ha-ma-shee'-ach.*

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the true fruit of the vine – Yeshua the Messiah.”*

3. Reciting Shehecheyanu...

The *Shehecheyanu* blessing is said to thank God for enabling us to reach this season:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'·o·lam me·lekh e·lo·hei·nu Adonai at·tah ba·rukh
King of the universe our God LORD You Blessed

שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה. [אָמֵן].

a·mein haz·zeh laz·ze·man ve·hi·gi·'a·nu ve·ki·ye·ma·nu she·he·che·ya·nu
*Amen to this season and has and has who has kept
brought us sustained us us alive*

*Blessed are You, LORD our God, King of the Universe,
who has kept us alive, sustained us, and brought us to this season. Amen.*

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
sheh-he-che-ya'-noo ve-kee-ye-ma'-noo ve-hee-gee-a'-noo
laz-mahn ha-zeh. (Amen)*



4. Thanking God for the Appointed Times...

Just as the spring festivals (Passover, Firstfruits, and Shavuot) have been perfectly fulfilled in the first coming of Yeshua as Mashiach *ben Yosef*, so the fall festivals (Rosh Hashanah, Yom Kippur, and Sukkot) will be fulfilled in His second coming as Mashiach *ben David*. Since the first advent of Yeshua fulfilled all of the spring mo'edim to the smallest of details, we believe that His second advent portends similar fulfillment as revealed in the fall mo'edim. The LORD God of Israel did not give us the holidays in vain. Therefore, let us thank God for His great plan of salvation revealed in the festivals:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ חַגִּים, חֻקֹּת, וּמוֹעֲדִים לְשִׂמְחָה,
לְכַבוֹד יֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ, אֹר הָעוֹלָם.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
a-sheer na-tahn la'-noo cha-geem, khoo-koht, oo-mo-a-deem le-seem-khah
leekh-vohd Ye-shoo'-a ha-ma-shee'-ach a-do-nei'-noo, ohr ha-o-lahm.*

“Blessed art You, LORD our God, King of the universe,
who has given to us holidays, customs, and seasons of happiness,
for the glory of our Lord Yeshua the Messiah, the light of the world.”

5. Reciting HaMotzi...

Since Rosh Hashanah celebrates the cyclical passage of time and the recurring progression of holidays of the New Year, it is customary to recite the *HaMotzi* blessing over round loaves of challah (symbolizing the revolving seasons or the Crown of God). Often these are sweetened with raisins for the holiday.



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא אֶת לֶחֶם הַחַיִּים מִן הַשָּׁמַיִם.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
ha-mo-tzee et le'-khem ha-cha-yeem meen ha-sha-ma'-yeem.*

“Blessed art Thou, LORD our God, King of the universe,
who brings forth the living bread from heaven.”



6. Reciting the Shema...

It is our custom to spread out a tallit like a canopy and have everyone present gather underneath as we sing the Shema, recite the Ve'ahavta, and then hear the "priestly blessing."

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

she-ma yees-ra-el Adonai e-lo-hey'-noo Adonai e-**chad**

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD

[בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד]

bah-rookh shem ke-vohd mal-khoo-toh le-oh-lahm va-ed

Blessed is the Name of His glorious kingdom forever and ever.

ve'ahavta et Adonai
Elo**he**kha b'khol lev**av**ekha
uvkhol **naf**shekha uvkhol
me'**ode**kha

vehayu hadevarim ha'eleh
asher anokhi metzavekha
hayom al-lev**av**ekha

ve'shin**an**tam lev**an**ekha
ved**ib**arta bam beshivtekha
b'**vet**ekha uv**lek**tekha
va**d**erekh uvshakhbekha
uvkumekha

ukshartam le'ot al-y**ad**ekha,
vehayu le'totafot
bein **en**ekha

ukhtavtam al-mezuzot
be**te**khah u'vishar**ek**ha

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ

וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי

מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ

בְּבֵיתְךָ וּבִלְכֹתְךָ בַדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

You shall love the LORD your God with all your heart and with all your soul and with all your strength.

And these words that I command you today shall be on your heart.

You shall impress them upon your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

You shall write them on the doorposts of your house and on your gates.

7. Recite the Priestly Blessing...

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ
יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

After the blessing we sing "Shabbat Shalom" and wish everyone a sweet new year...

May the LORD bless you and keep you; May the LORD make His face shine upon you and be gracious to you; May the LORD lift up his face to you and give you peace...



8. The Simanim Service



Some people actually have *two* seders during the year: one in the spring (i.e., the Passover seder), and another in the fall for Rosh Hashanah. A Rosh Hashanah seder will include *simanim* (סימנים), “symbolic foods” served at the beginning of a Rosh Hashanah meal that are used as an occasion to symbolically bless the New Year.

After lighting the yom tov candles and performing kiddush, it is customary to recite a short blessing and prayer about the symbolism of different foods before eating them for the first time in the New Year. The order is not particularly important, though the following traditional blessings are often included in the service.

A. Netilat Yadaym – Washing the hands...

During our Rosh Hashanah seder, we use the same wash basin for Passover and pass it around the table...

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ נְשִׁילַת יָדַיִם

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
a-sheer kee-de-sha'-noo be-meetz-vo-tahv ve-tzee-va'-noo ne-tee-laht yah-da'-yeem*

“Blessed art Thou, LORD our God, King of the universe, who sanctifies us with his commandments and commanded us about washing of hands.”

B. Eating Carrots (rubya)

We eat carrots as a play on the word *rubya*, a word that resembles the Hebrew word for increase or enlarge (i.e., *ribbuy*: רבוי). We begin, however, by first reciting the traditional blessing for the fruit of the earth (*ha-adamah*):



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרֵי הָאֲדָמָה.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
bo-rei pe-'ree ha-a-da-mah.*

“Blessed art Thou, LORD our God, King of the universe, Creator of the fruit of the earth.”



We then eat some carrots. After finishing we then say:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִרְבוּ זְכוּתֵינוּ

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-yeer'-boo ze-khoo-yo-tey'-noo.*

“May it be your will, LORD our God and God of our fathers,
that our merits increase.”

C. Eating Leeks (karsi)

We eat leeks, called *karsi* in Aramaic, as a play on the Hebrew word *karat* - to cut down - i.e., “May our enemies be cut down.” Note that we do not repeat the *ha-adamah* blessing (see above) before eating since we’ve already recited this. After eating, however, we add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִכְרְתוּ שׁוֹנְאֵינוּ



easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-yee-kahr'-too sohn-ei'-noo.*

“May it be your will, LORD our God and God of our fathers,
that those who hate us be cut away” (yikartu – play on *karsi* – “leeks” in Aramaic).





D. Eating Beets (selek)

We eat beets as a play on the Hebrew word *selek* (סֶלֶק: beet), which reminds us of the Hebrew word *lesalek* (לְסַלֵּק) – to remove (i.e., our enemies). Note that once again we do not repeat the ha-adamah blessing before eating since we’ve already done so previously. After eating some beets, however, we will add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׂיסְתָּלְקוּ אוֹיְבֵינוּ



easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-yees-tal'-koo oy-vey'-noo.*

“May it be your will, LORD our God and God of our fathers, that our enemies be taken away” (*yistalku* – from *selek*, “beets” in Hebrew).

E. Eating Dates (tamar)

Dates are another sweet food often associated with Rosh Hashanah. We have fun making the connection between the Hebrew word for “date” (i.e., tamar: תְּמָרָה) that reminds us of the Hebrew verb for “an end” (יָתַם). After eating the dates, we recite:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׂיְתַמּוּ שׁוֹנְאֵינוּ



easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-yee-ta'-moo sohn-ei'-noo.*

“May it be your will, LORD our God and God of our fathers, that those who hate us be ended” (*yitamu* – from *tamar*, dates in Aramaic)





F. Eating Fish (dag)

The fish symbolizes that we teem and multiply. First we recite the appropriate blessing for eating fish (the *she-hakol* blessing):

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
she-ha-kohl nee-he-yah beed-va-roh.*

“Blessed art Thou, LORD our God, King of the universe,
Who by His Word brings about all things.”

After tasting the fish we say:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁנִּפְרָה וְנִרְבָּה כְּדָגִים

easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-neef-reh ve-neer-beh ke'-da-geem.*

“May it be your will, LORD our God and God of our fathers,
that we be fruitful and multiply like fish.”



We then look at the head of the fish and say:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁנִּהְיָ לְרֹאשׁ וְלֹא לְזָנָב

easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-nee-yeh le-rosh ve'loh le'zah-nav.*

“May it be your will, LORD our God and God of our fathers,
that we be the head and not the tail” (Deut 28:13)



Apples Dipped in Honey...

It is also customary to eat apples dipped in honey during this meal. Why? It is a tradition to eat a newly ripened fruit for the first time during that fruit's harvest season, and since Rosh Hashanah falls around the beginning of apple season, the apple has become the "first fruit." This provides the opportunity to recite the blessings both over the fruit of the tree (*bore pri ha'etz*) as well as another Shehecheyanu. After eating the apple dipped in honey, we ask God "to renew this year for us with sweetness and happiness."



G. Blessing over the Fruit

We dip our apples in honey and recite the following blessing *before* eating:



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָעֵץ.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
bo-rei pe'ree ha-eitz.*

“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the trees.”

H. The New Year Blessing

We then recite together:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂתַחֲרַשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה
בְּאֲדָרְנוּ יֵשׁוּעַ הַמְּשִׁיחַ

“May it be your will, LORD our God and God of our fathers, that you renew for us a
good and sweet year in our Lord Yeshua the Messiah.”

easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-te-kha-deish a-lei'-noo sha-nah to-vah oo-me-too-kah
ba'a-do-ney'-noo Ye-shoo'-a ha-ma-shee'-ach.*



I. Eating Pomegranate (rimon)

Eating a pomegranate reminds us of the sweetness of the Torah. May the new year be good and sweet for us all, and may our righteous deeds increase, like the many seeds of the pomegranate (1 John 2:29). Again, since we've already recited *ha-etz* blessing, we do not need to repeat it. After eating the pomegranate, however, we add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁנֵרְבֶה זְכוֹת פְּרִמוֹן

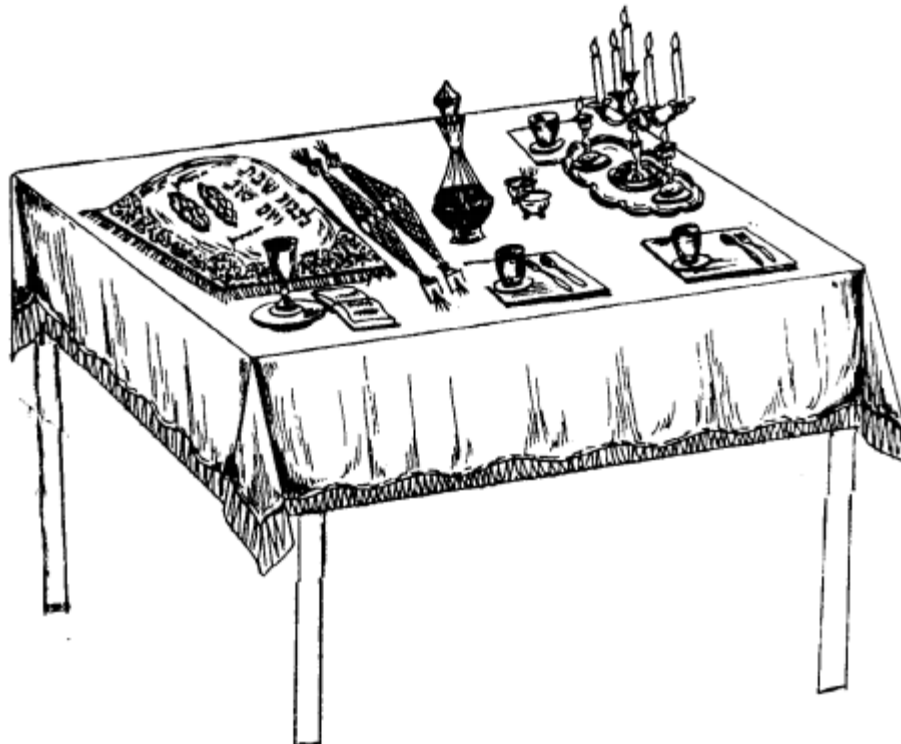


easy phonetics:

*ye-hee ra-tzohn meel-fa-ney'-kha Adonai e-lo-hey'-noo ve-lo-hei a-vo-tey'-noo
she-nar-beh ze-khoo-yoht ke'ree-mohn.*

“May it be your will, LORD our God and God of our fathers, that our merits be numerous as the seeds of a pomegranate.”

We now go on to enjoy our festive Rosh Hashanah meal...





9. Grace After the Meal

After the meal, it is customary to recite the *birkat hamazon*, the “grace after meals,” including special additions marking the festival of Rosh Hashanah. A shortened version of the blessing is provided here:

בְּרוּךְ אַתָּה יְיָ הוֹי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הֵזֵן אֶת הָעוֹלָם כְּלוֹ בְּטוֹבוֹ, בְּחֵן בְּחָסֵד וּבְרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ הוֹי הֵזֵן אֶת הַכֹּל. אָמֵן.

easy phonetics:

*ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm,
ha-zahn et ha-o-lahm koo-loh be-too-voh, be-khen, be-che'-sed, oov'ra-kha-meem.
ba-rookh a-tah Adonai, ha-zahn et ha-kohl. Amen.*

“Blessed are you, LORD our God, master of the universe,
Who nourishes the whole world in goodness, with grace, kindness, and compassion.
Blessed are You, LORD, who nourishes all. Amen.”

Hodu La-Adonai ki Tov

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ

easy phonetics:

ho-doo la-a-do-nai kee-tohv; kee le-o-lahm khas-doh!

“Oh give thanks to the LORD, for he is good, for his steadfast love endures forever!”

L' Shanah Tovah
Have a sweet year!





10. Listening to the Shofar

If you have a *shofar* (ram’s horn), you may want to fulfill the *mitzvah* of listening to its sound by blowing it at this time. The one who blows the shofar recites the blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 kid-de-**sha**-nu a-sher ha-’o-lam **me**-lekh E-lo-**hey**-nu Adonai at-tah ba-rukh
 sanctified us who the universe king (of) our God Lord are you Blessed



בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר
 sho-far kol lish-**mo**-a ve'tzi-**va**-nu be-mitz-vo-tav
 the voice of the to hear and with his
 shofar commanded us commandments

Blessed are You, LORD our God, King of the Universe, who sanctifies us with His commandments and commanded us to hear the sound of the shofar.

ba-rookh a-tah Adonai E-lo-hey'-noo me'-lekh ha-o-lahm, a-sher kee-de-sha'-noo be-meetz-vo-tahv ve-tze-va'-noo leesh-mo'-ah kohl sho-far.

Tekiah [1 blast] — Shevarim [3 blasts] — Teruah [9 staccato blasts] — Tekiah Gedolah [one long blast]

Our Closing Blessing: “Now to the One who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before His glorious presence, to the only God our Savior through Yeshua the Messiah, our Lord and great Lamb of God, be glory, majesty, power, and authority, before all time, and now, and for all eternity. **Amen.**”



לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַחֲדָשָׁה

*Tetelestai! It is finished!
Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands.*

*Let’s Sing! “La-shanah haba’ah bi-yerushalayim ha’chadashah!”
“Next year in the new Jerusalem!”*



“The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace.”

שָׁלוֹם צִיּוֹן

Peace in Yeshua

