

High Holidays

New Ideas for
a New Year



The Jewish Federation
OF GREATER WASHINGTON



An Introduction to the High Holidays

The High Holidays (High Holy Days) are more authentically called the *Yamim Nora'im*, or the Days of Awe. During the ten days between Rosh Hashanah and Yom Kippur, we are asked to reflect on our lives and our actions. We honestly and somberly assess what we achieved and where we fell short. We also celebrate our amazing potential, having been created “in G-d’s image.” We stand in awe before the Creator and members of our community and pray that we can live up to our responsibilities as stewards of the world. What an amazing gift—to capitalize on the fresh start a New Year can bring.

The Jewish Federation of Greater Washington proudly presents to you **High Holidays: New Ideas for a New Year**. No doubt there will be something in this book that will enhance your new year and bring your family joy. Whatever you choose to do, **MAKE IT YOURS** in 5775. Visit jconnect.org/highholidays for more great resources.



An ancient story relates that every person should have two coins in their pocket; one is inscribed with, “I am but dust and ashes,” and the other, “For my sake the world was created.” A healthy attitude towards life is maintained by alternating between these two coins.

The many names of Rosh Hashanah highlight its themes:

Rosh Hashanah: New (literally “head of the”) Year—*Tishrei* is the seventh month of the Hebrew lunar calendar, and seven is a special divine number. We sanctify the seventh day (Shabbat) to commemorate G-d’s creation, and we sanctify the seventh month to remember our continuing role in maintaining creation. Rosh Hashanah, on the first of *Tishrei*, marks the new lunar calendar year, counting the years since biblical recorded history.

Yom Teru’ah: The Day of Sounding the Shofar (ram’s horn)—The notes emanating from this instrument conjure the cries and sobs of the truly repentant individual, as well as the pomp and ceremony of a royal coronation. On this day, we simulate the celebration of reaffirming G-d as Sovereign over all of creation. (See page 8 to learn more about the Shofar).

Yom HaZikaron: Day of Remembrance—It is a time to reflect on how we behaved in the past year.

Yom HaDin: Day of Judgment—We are responsible for our actions; a motivational image to help us improve is to feel as though we stand in judgment before a heavenly court. This would be unnerving if not for our belief that we are given a second chance when we ask for forgiveness and work on righting any wrong we may have caused.



Rosh Hashanah

A SWEET NEW YEAR

The traditional greeting on Rosh Hashanah is *Shanah tovah u'metukah* (a good and sweet New Year). Of all our senses, taste creates some of our strongest and longest-lasting memories. Holiday rituals combine symbolic foods with special tastes to highlight important ideas and stimulate conversations.

Rosh Hashanah

A SWEET NEW YEAR

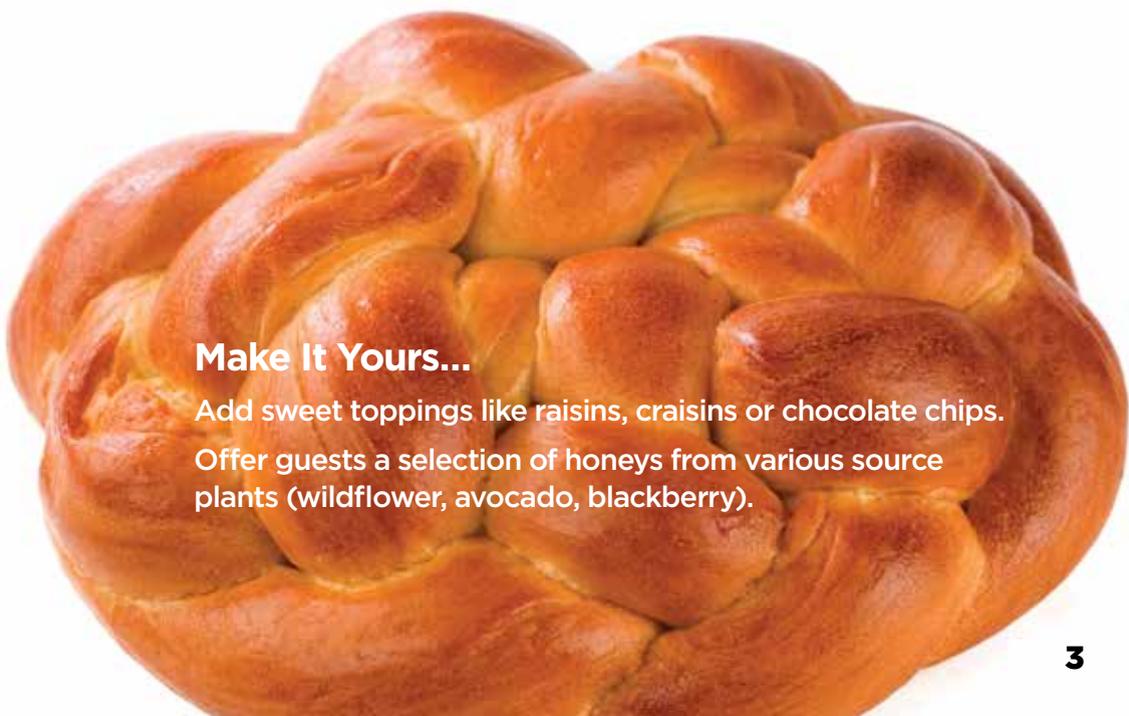
The challah bread for Rosh Hashanah is baked in a round shape, reflecting the cycle of life and symbolizing G-d's crown of glory and role of Sovereign of the Universe. We dip the challah in honey to stimulate our senses in expectation of a sweet year ahead. Savor the diversity of tastes, discuss the wonder of nature and marvel at the diversity in the world and how it sweetens our lives.

Fall brings the new crop of apples to our table, and so we also dip slices of apple in honey. You may want to select very tart apples and discuss how “a spoonful of honey” makes even the tart taste sweeter; life has bittersweet moments, and we need to keep the sweet taste and memories in our mouths to get through the challenging times.

Some families also eat the seeds of the pomegranate. It has a crown on its stem and was one of the seven special fruits that represented the beauty of Israel. A legend recounts that there are 613 seeds in each pomegranate, the traditional number of commandments in the Torah.

Make It Yours...

Add sweet toppings like raisins, craisins or chocolate chips.
Offer guests a selection of honeys from various source plants (wildflower, avocado, blackberry).



Rosh Hashanah

ACTIVITIES

Rosh Hashanah focuses on the “new,” and since it’s a “new year,” you can incorporate a blessing for doing something for the first time that year. For example, you can eat a new fruit or a fruit for the first time and say the *Shehecheyanu* blessing (see pg. 7). Farmer’s markets and specialty stores often have new-to-you items—find one together with family and friends!

- Make a holiday card to send out by mail or email. There are many options for making these inexpensively to share with family and friends—but make sure to keep a copy for yourself. If you use photos, the cards can become their own catalog of changes over the years.
- *Tashlich* (casting off) is a hands-on way to participate in the High Holidays. As you toss pieces of bread into water, cast off the regrets and mistakes of the previous year (see pg. 14).
- You can use *tashlich* or a different opportunity to spend some time in nature to appreciate the creation of the world—it’s the world’s birthday!
- You know your family best and what would be appropriate for them for High Holiday services. Find some family-friendly options and pick the one that’s best for your family at Jconnect.org/PJLibrary.
- Have a family or “family” discussion about things to try in the New Year or wishes for the New Year. Some conversation starters:
 - Tell me about a time you felt (happy, sad, afraid, angry) during the year.
 - What three words would you use to tell another person about yourself? Why those three?
 - What do you remember about the past year? What are you looking forward to doing again this year? What are you hoping to never do again?
- Get more ideas for conversation starters online at Jconnect.org/highholidays
- Find more project ideas online: Pinterest.com/pjlibrarydc/high-holidays/

SHANAH TOVAH (A GOOD YEAR)

*Shanah halcha, shanah ba'ah
ani kapai arimah;
shanah tova l'Aba,
shanah tova l'Ima,
shanah tova, shana tova!*

Translation:

A year went, a year is coming
I raise my hands;
a good year to Daddy,
a good year to Mommy
a good year, a good year!

DIP THE APPLE

(to the tune of "My Darling Clementine,"
from Uncle Moishy Holiday Tunes)

Dip the apple in the honey
Make a *Bracha* loud and clear
L'Shana tova u'metuka
Have a happy sweet new year

HINEY MAH TOV

*Hi-ney (hi-ney) Mah tov (mah tov)
U-mah (u-mah) Na-yim (na-yim)
She-vet a-chim, she-vet a-chim,
gam ya-chad.*

*Hi-ney mah tov (hi-ney mah tov)
U-mah na-yim (u-mah na-yim)
She-vet a-chim (she-vet a-chim)
Gam ya-chad (gam ya-chad)*

Translation:

How very good and pleasant it is
when kindred live together in unity!
(Psalm 133:1)

APPLES AND HONEY (TAPUCHIM OO'DVASH)

*Tapuchim oo'dvash l'rosh hashanah
Tapuchim oo'dvash l'rosh hashanah
Shana tova, shana metuka
Tapuchim oo'dvash l'rosh hashanah*

Apples and honey on Rosh Hashanah
Apples and honey on Rosh Hashanah
A good new year, a sweet new year
Apples and honey on Rosh Hashanah

THE SHOFAR IN THE SHUL

(to the tune of "Wheels on the Bus")

The shofar in the *shul*
Goes toot toot toot, toot toot toot,
toot, toot, toot,
The shofar in the *shul* goes toot, toot,
toot, on Rosh Hashanah morning.

BASHANA HABA'A

*Od tire, od tire,
kama tov yihye,
bashana, bashana haba'a (repeat)*

*Bashana haba'a, neshev al hamirpeset
venispor tziporim nodedot.
Yeladim, bekhoufsha, yesakhakhu tofeset
beyn habayit, oulebeyn hasadot.*

Translation:

Come and see, come and see,
how good it will be next year.

Next year we will sit on
the porch and count
migrating birds,

Children on
vacation will play
catch between
the house and
the fields.



For videos of these and other songs,
check out the PJ Library playlist:
<http://ow.ly/y1knY>

One of the most inspiring prayers during Rosh Hashanah reminds us that, although bad things do happen and life can be very tough, *teshuvah* (repentance and seeking forgiveness), *tefilah* (reflective prayer and meditation) and *tzedakah* (righteous giving) all sustain us during challenging times. We can use the occasion of Rosh Hashanah to make resolutions for the new year, incorporating these three features into our personal, annual social justice agenda.

Jewish repentance has four steps:

1. **Acknowledgment**—admitting you did wrong;
2. **Remorse**—regretting the hurt you have caused;
3. **Seeking forgiveness**—asking the wronged person to forgive you;
4. **Accepting responsibility**—not repeating your misstep under the same circumstances. This formula for *teshuvah* builds better relationships all year long and literally promotes social justice.

We think of world repair, *tikkun olam*, as our goal in social justice. Yet personal repair may be the prerequisite for world repair. Many prayers, both classical and contemporary, help script for us a way to honestly pause and reflect on the measure of our lives and behavior. Make a resolution to set aside weekly time for personal *tefilah* (meditation and self-judgment).

Righteous giving, *tzedakah*, is a way to move beyond your “self.” It is an expression of gratitude for what you have and recognition of what others may need.

Rosh Hashanah can be a time when, as individuals, as families and as a community, we pledge to do our best, support each other and make this world an awesome place to live.

Rosh Hashanah

BLESSINGS

Blessings, or *berakhot*, are spiritual speed bumps. They can be the cue to stop and become attentive to a happening. The habit of saying a blessing before an action helps elevate the ordinary into the extraordinary. Rosh Hashanah is also a good time to take inventory of all the blessings in our life and reflect that gratitude back to our family and community.

As we turn the pages of the calendar to a new year, we should be aware of the gift of time. If we wear new holiday clothes, serve a new fruit and share new opportunities to gather and celebrate together, we should be mindful and thankful. A fitting blessing to voice our joy is the *Shehecheyanu* prayer:

*Barukh ata Adonai Elohaynu Melekh Ha-olam,
she-hecheyanu, vekiyimanu, vehigiyanu laz-man ha-zeh*

We praise you Eternal G-d, Sovereign of the universe, for giving us life, for sustaining us and for enabling us to reach this season

ברוך אתה יי אלהינו מלך העולם, שְׁהַחַיְנוּ וְקִיַּמְנוּ
וְהִגִּיעַנוּ לַזְמַן הַזֶּה.

During the synagogue service, we sing, "*hayom harat olam* (today is the world's birthday!)." It is a time to take stock of the past and look forward to a better future. Around your table, as a dessert cake is served, sing "Happy Birthday" to the world. Everyone should make a wish (share them if you want) and think of ways we can honor the Earth and all creation in the coming year.



Rosh Hashanah

SOCIAL JUSTICE

What kinds of sounds grab our attention? The siren of a passing ambulance or fire truck? Your daily alarm clock? The chime of an incoming email? All of these are a part of the drill of listening to the shofar.

The shofar is the horn of a ram that is polished and made into a natural instrument. The simple ram's horn asks us to pay attention: to our own self-improvement, to repairing our relationships, to the needs of others, to the passing of time, to be more awake to possibilities. And so we get ready to truly hear the sounds and relate to them by saying, "Praised are You who has taught us the way of sacred living and has commanded us to listen/hear/understand the sound of the shofar. May we know to which sounds we should always pay attention."

Be more mindful of how saying hello to someone can brighten both your days. During this season, take the time to greet people, wishing them a sweet New Year or just a joyous day. Every dawn is the first day of the rest of your life; so say "good morning" to family, co-workers and those that provide service to you, all year long.



Food is a ritual tool where ingredients and presentation are matched to themes of the holiday. For Rosh Hashanah, consider including sweetness, round shapes and new flavors.

CHICKEN WITH CINNAMON & APPLES FROM METZ

Contributed by Joan Nathan

Ingredients

1 3½-to-4-pound roasting chicken
Salt and freshly ground pepper to taste
1 teaspoon ground cinnamon
1 onion, peeled and cut into chunks
1 cup chicken broth
1⅓ cups white wine
3 apples, cored and cut horizontally into 4 pieces
2 tablespoons sugar

Preparation

- Preheat the oven to 375 degrees. Season the chicken with salt and freshly ground pepper to taste and ½ teaspoon of the cinnamon. Put in a roasting pan with the onion. Pour the chicken broth and wine over the chicken, and roast in the oven for 45 minutes.
- After the chicken has been cooking for 45 minutes, surround it with the apples sprinkled with the remaining cinnamon and the sugar. Baste with the wine, and roast for about 45 more minutes, or until the apples are very soft, and the chicken is cooked.

POMEGRANATE CEVICHE

Contributed by Vered Guttman

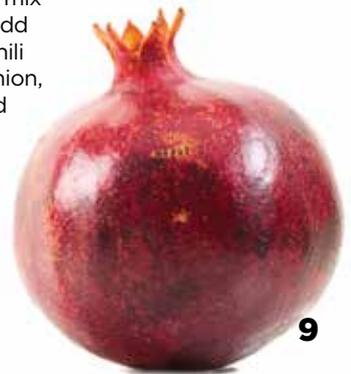
The Sephardi tradition for Rosh Hashanah includes multiple symbolic blessings over a variety of small dishes: leek latkes, stuffed dates with goat cheese, black-eyed peas, pomegranates, fish and, of course, apples in honey. All are served to everyone around the table, each dish with its own special blessing.

Ingredients

1 pound fresh tilapia fillet
Juice of 1 lemon
½ cup pomegranate seeds
1 red chili pepper, seeded and finely chopped
¼ cup cilantro leaves
¼ red onion, finely chopped
1 tablespoon sumac
4 tablespoons olive oil
Kosher salt to taste

Preparation

- Cut the tilapia into 1/3-inch cubes, put in a non-reactive bowl and mix with the lemon juice. Add pomegranate seeds, chili pepper, cilantro, red onion, sumac and olive oil and mix. Cover in plastic wrap and keep in the refrigerator for at least 30 minutes and up to 2 hours. Add salt to taste, mix and serve.



APPLES 'N HONEY GALETTE

Contributed by Shaina Shealy

Ingredients

FIG PASTE

- 1 cup walnuts
- ½ cup dried figs
- 1 teaspoon cinnamon
- ¼ cup warm water

DOUGH

- ¾ cup buckwheat flour
- ¾ cup gluten-free all-purpose flour
- ½ teaspoon sea salt
- 4 ounces (1 stick) cold, unsalted butter or margarine, cut into cubes or shredded (see directions)
- 2 teaspoons lemon juice
- 2 tablespoons yogurt (or almond milk for pareve)
- 1 teaspoon almond extract
- 3 tablespoons ice water

FILLING

- 3 medium apples, chopped into ¼-inch chunks
- 2 teaspoons lemon juice
- 1 teaspoon lemon zest
- 1 teaspoon vanilla extract
- Dash of cinnamon
- ¼ cup honey
- 1/3 cup fig paste
- 1 egg
- Splash of water
- Sprinkle of raw or turbinado sugar (optional)
- Honey and almond butter (optional)

Preparation

- To make the fig paste, combine all ingredients in food processor and pulse until blended into a thick, spreadable paste. The consistency should be like chunky peanut butter. Add more water if needed. This makes approximately 1 cup. Reserve any extra paste as an alternative to honey on your plate of apples and honey, or stir into oatmeal or yogurt for a healthy morning treat.
- For dough, mix all dry ingredients in a large bowl. Quickly work the cold butter into the flour mixture. One tip that my mom taught me is to shred the frozen butter into the flour with a cheese grater. It makes it easier to combine in with the flour. Smush the butter into the flour with your fingers, making small pea-sized clumps. In a separate small bowl, mix lemon juice, yogurt, almond extract and water. Add liquids to the dough mixture just until combined. Do not overmix! Form a ball and wrap it in plastic wrap. Chill in the fridge for at least an hour or up to two days in advance.
- Preheat oven to 400 degrees. Line a baking sheet with parchment paper. Mix apples with lemon juice and zest, vanilla, cinnamon and honey. On a floured surface, roll out the dough into a rough 12-inch circle (doesn't have to be perfect). Put the dough on the lined baking sheet and spread with a ¼-inch layer of fig paste evenly to the edges. Pile the apple mixture evenly on top of the fig paste in the center of the dough, stopping 2 to 3 inches before the edge of the dough all around. Fold the edges of the dough from the apples toward the center, pinching it together to make it stick. Pull it tight and thin.
- Beat the egg and splash of water with a fork. Brush egg wash on the outside of the dough, then sprinkle with sugar, if using. Bake on the middle rack for 40 to 45 minutes until browned. If desired, garnish with a drizzle of honey and almond butter mixed together.

BUTTERNUT SQUASH AND POMEGRANATE SALAD

Contributed by Leah Hadad

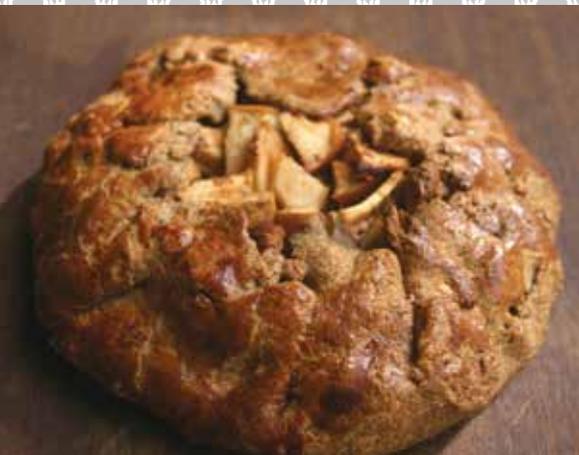
Gourds are one of the ceremonial foods blessed at the Rosh Hashanah *Seder*, a 2000-year-old tradition maintained by Sephardi and Mizrahi Jewish communities in India, North Africa, Turkey and the Middle East, among others. This recipe incorporates the traditional pomegranates and honey, too.

Ingredients

- 1 pound butternut squash (4 cups), peeled and cut into ½-inch cubes
- 2 tablespoons olive oil
- ½ teaspoon kosher salt
- 1 pomegranate
- ¼ cup fresh cilantro
- 2 tablespoon pomegranate molasses
- 1 tablespoon honey
- ¼ teaspoon white pepper
- Salt to taste
- ½ teaspoon ground coriander

Preparation

- Preheat oven to 425 degrees. Place butternut squash, 1 tablespoon olive oil and kosher salt in a 9x13-inch roasting pan, mix and roast for 30 minutes, stirring occasionally for even roasting. Test with a fork to check that it is done. It should be cooked through, but still firm. While the squash is roasting, seed the pomegranate and chop the cilantro. For dressing, stir together remaining tablespoon olive oil, pomegranate molasses, honey, pepper and salt in a small bowl and blend well to incorporate. Once the squash is cooked and cooled, mix with pomegranate seeds and cilantro. Sprinkle the ground coriander on top. Gradually add dressing to squash mixture, mix, taste and adjust flavors as desired.





Yom Kippur

THE DAY OF ATONEMENT

The culmination of the High Holidays on the 10th of Tishrei is Yom Kippur, usually translated as “The Day of Atonement.” If we parse the word atonement into “at-ONE-ment,” we get a better sense of what we want to happen as a result of experiencing this day. Prayer and meditation, reflection on our behavior, seeking forgiveness from G-d and humanity, and fasting to concentrate on our spiritual needs can all yield a feeling of wholeness and “at-one-ment.”

Yom Kippur

THE DAY OF ATONEMENT

On Yom Kippur, we ask that our sins be forgiven. The Hebrew word for “sin” is *chet* and comes from an archery term for “missing the mark.” The Jewish philosophy of repentance and atonement is based on the assumption that most of us want to aim straight and hit our moral targets. But as mortals, we often miss the target, and as long as we recognize that fact and attempt to make amends, we are given a “do-over” and the life space to improve.

The 25-hour period opens with a service called *Kol Nidrei*, a moving prayer that asks for the release from any vows made but not fulfilled. We make pledges and vow to “be there, do that” for family and friends, and then come up short. Technically, the annual prayer only cancels those vows made to G-d; the interpersonal obligations remain unless both parties agree to cancel them. But the prayer becomes a reminder to take promises seriously and step up to do our duty and fulfill responsibilities. In this world of social media, and the careless speech covered by (supposed) anonymity, Yom Kippur can be a time to contemplate the power of words, their effect on others and how they impact one’s character and reputation.

The day ends with a flurry of emotional prayer before “the closing of the gates.” Of course, one can repent and seek forgiveness all year long, but there is something important and human about setting a time limit so the task gets done. As the sage Hillel stated, “If not now, when?” In your synagogue or on your sofa, you may take this day as an opportunity for honest reflection and setting a plan of action for self-improvement. Yom Kippur uses the story of G-d forgiving the Israelites as a motivating model for all of us to forgive each other.



Yom Kippur

SAYING SORRY & FORGIVENESS ACTIVITIES

Yom Kippur is about looking back on the past year and looking forward to the coming year. With sincere and thoughtful discussions and actions, you can make a fresh start for the new year.

- Sit in a circle with family or friends. Take turns passing around a mirror.
 - Each person looks into their reflection and fills in the statement “I best reflect being created ‘in the image of G-d’ when I...”
 - Each participant takes a turn reflecting on the changes in their abilities over the past year (“Last year I could not do....but this year I can...” or “This year I can be responsible for...”). Discuss how change can make you anxious, but change can also be an opportunity.
- What better way to celebrate the “birthday of the world” than to pledge to perfect it! Between Rosh Hashanah and Yom Kippur, wear a bandage around your pointer finger to remind you to heal the hurt in those you can touch.
- It is helpful to model repentance and forgiveness with children. For example, parents can say “I’m sorry” to their children when it’s sincere and necessary. Be specific and compassionate. Conversely, accept a child’s sincere apology when offered.
- If we have sought forgiveness honestly, then it may be time to “cast off” those emotions and inordinate measures of guilt that burden our hearts. A ritual that symbolizes this advice is called *tashlich*, which means to “cast off.” It is traditionally done as individuals or in community, on the first afternoon of Rosh Hashanah or anytime before the end of Sukkot. On the banks of flowing water, we toss bread or stones into the water, unburdening our hearts as we recite the words from the prophet Micah: “G-d will take us back in love; G-d will defeat our wicked tendencies and cast our sins into the depths of the sea.”
- You may also have family and friends gather, give out rose petals, and after meditating on those things we need to let go in order to move on with healthy lives, toss the petals into the wind.



Our tradition is to fast so we can concentrate fully on our spiritual condition. Think about how much you would usually spend on three meals (plus coffee!) and pledge that amount to an organization fighting hunger.

The traditional liturgy provides us with a confessional, a list of personal behaviors that get in the way of perfecting our character and acting like a *mensch* (good person).

Michael Lerner, editor of *Tikkun Magazine*, created a confessional script that reminds us of our collective responsibility for our lives and for the community of which we are a part. It includes:

“For the sins we have committed before you and in our communities by being so preoccupied with ourselves that we ignore the large problems of the world in which we live; And for the sins of giving up on social change and focusing exclusively on personal advancement and success; For the sins of not doing enough to save the environment; And for the sins of not doing enough to alleviate homelessness, poverty and world hunger... For all our sins, may the Force that makes forgiveness possible forgive us.”

(<http://ow.ly/yAgBg>)



Yom Kippur

SOCIAL JUSTICE

Yom Kippur is the original day on which *Yizkor*, the memorial prayer for the departed, is recited. A memorial candle is often lit for the 24 hours of holiday, and prayers are said in the synagogue. Another important activity is to discuss the lasting legacy of parents, friends and teachers. Before the holiday, generate a list of people you want to memorialize, summarizing their legacy and how you will “pay it forward in their honor.”

A favorite reading on Yom Kippur is the book of Jonah. In the middle of a unique Jewish holiday, we read a story that is so universal. The reluctant prophet runs from delivering the tough message that a city must turn away from evil. Through a fishy intervention, Jonah is brought back on task and delivers the message of repentance to the people of Nineveh. And they listened and turned their lives around! We learn a number of things from retelling this story: G-d’s goal is not to catch us and punish us, but rather to assist in helping us find the good within us; you can’t run from G-d or your own truth; the G-d we pray to is a universal G-d and cares about all people.

How can we have the courage to speak truth to power? What can we do to help people who are oppressed, are going hungry or need safe shelter? Besides donating money, what tools are available in a democracy to help our voice be heard and raise the consciousness of our legislators?



The model of sacred relationships in Judaism is called *berit* (covenant). It is the two-way agreement that states, “We may get upset with each other, we may have disagreements, but we will stay loyal to each other and work things out.” This is the structure of how G-d relates to the Jewish people, and how human relationships (including marriage) should function. Many of the prayers on Yom Kippur ask G-d to “remember our covenant...pay less attention to what our nature leads us to do.”

In our families, more talk of love and more hugging may help us avoid “missing the mark” with those close to us. On the eve of Yom Kippur, it has become tradition to bless the children as done on Shabbat eve. It is a “hands on” opportunity to hug family members and recite the text of the priestly blessing:

May G-d inspire you to live in the tradition of Sarah, Rebecca, Rachel, and Leah (girls).

May G-d inspire you to live in the tradition of Ephraim and Menashe (boys).

(All) May G-d bless you and watch over you. May G-d look kindly upon you and be gracious to you. May G-d reach out in tenderness to you and grant you peace.

After establishing the basis of the covenant and love, a family can more easily discuss the human nature of making mistakes and causing disappointment through behavior and the opportunity to do better.

A feature unique to the liturgy of Yom Kippur is the confessional. In Hebrew it follows the order of the *aleph-bet*, listing possible ways we have missed the mark over the year. Some beat their chest over their heart and lament, “We have dealt treacherously, we have slandered, we have practiced deceit...” There is great power when a community rises together to recount their failings; permission is granted to fail, and strength is granted to try again to do better. Try writing your own acrostic, using the English alphabet to generate a column of failed behavior and one of repaired actions.

The greeting on this day is, “May you be inscribed and sealed in the book of life.”

Yom Kippur

BREAK FAST & HOSPITALITY

Break Fast is not only a time to appreciate what we have at the conclusion of our repentance, but also, as with all Jewish holidays, is a time to welcome others into our homes.

Hospitality is considered an important *mitzvah*. Why? Welcoming guests, or *hachnasat orchim*, is a central part of Judaism, dating back to the days of Abraham. With a history of numerous emigrations and immigrations, the Jewish people have always needed the hospitality of others for survival. If you know of someone who is hungry or hurting, then you recognize this imperative as an obligation: you are helping that person survive. The Jewish Federations of North America, the Jewish Agency for Israel, the American Jewish Joint Distribution Committee (JDC) and HIAS continue to carry on this tradition today around the world.

It is important to note that hosting guests for your Break Fast not only helps them—by having a warm, inviting environment and food on the table—but also you as the host. Having guests allows the host to be conscience of differences, to teach and to learn from someone new, and to increase the joy at the Break Fast table. Learning to put others above yourself, to love kindness itself, is part of the Jewish people’s mission in the world today.

Being a guest also allows for many learning opportunities, among them: how to graciously accept offerings, how to be respectful of the traditions of others and how to have an attitude of gratitude.

We must practice opening our home to those with different needs, an act of loving kindness, every day. The Jewish Federation says on each of its invitations, “The Jewish Federation of Greater Washington strives to accommodate the needs of all participants and welcomes the participation of interfaith couples and families, and people of all abilities, backgrounds and sexual orientations.” Not only are community members invited, they are also welcomed.

When we become ideal hosts and guests, we can envelope our community in kindness.

“Only by being inclusive can we be strong. Only by being open can we be whole.”

—Rabbi Rick Jacobs

Break Fast is the communal meal shared to mark the end of Yom Kippur and the end of the fasting that day. It's traditionally a "dairy" meal that doesn't involve needing to cook or heat foods during the holiest day of the Jewish calendar. In fact, there are often breakfast foods like bagels served at Break Fast!

LIGHT AND FLUFFY SPINACH AND CHEESE STRATA

Contributed by Aviva Goldfarb

Ingredients

10 ounces frozen chopped spinach
6 eggs
1½ cups non-fat or low-fat milk
1 cup shredded Cheddar cheese
1 cup shredded Swiss cheese
1 teaspoon herbes de Provence or Italian herbs
½ teaspoon garlic powder
¼ teaspoon salt
6 slices (about 4 cups) ciabatta bread, about 1/2-inch thick, cubed, or use any day-old bread

Preparation

- Defrost the spinach in the microwave or on the stovetop. (I put it in a saucepan without any added liquid and steam it over medium heat, covered, until it is thawed, about 5 minutes.) Spray a 9x13-inch glass or ceramic baking dish with nonstick cooking spray.
- In a large bowl, whisk together the eggs and the milk. Whisk in the cheeses, herbs, garlic powder and salt. Stir in the spinach with as little liquid as possible and the bread cubes until the bread is completely moistened. Pour egg mixture into the baking dish, smoothing it with the back of a spoon, if necessary. Refrigerate it, covered, for at least 4 hours and up to 24 hours.
- When you are ready to bake it, remove the strata from the refrigerator and preheat the oven to 350 degrees. Bake it in the center of the oven for 45 to 50 minutes until it is browned on the edges and cooked through in the center. Cut it into squares to serve it.
- This can be made up to a day in advance to serve on Yom Kippur.



APPLE HONEY CAKE

Contributed by Merav Levkowitz

Ingredients

- 3½ cups all-purpose flour
(or your favorite gluten-free
all-purpose blend)
- 1 tablespoon baking powder
- 1 teaspoon baking soda
- 1 teaspoon salt
- 4 teaspoons cinnamon
- ½ teaspoon cloves
- ½ teaspoon allspice
- ½ teaspoon ground ginger
- ¼ teaspoon ground cardamom
- ½ cup white sugar
- ½ cup brown sugar, packed
- ½ cup vegetable oil
- 1 cup honey
- ½ cup unsweetened applesauce
- 3 eggs
- 1 teaspoon vanilla extract
- 1 cup warm brewed black tea
or coffee
- ½ cup freshly squeezed
orange juice
- 1 apple, peeled and grated
or finely diced



Preparation

- Preheat oven to 350 degrees. Grease a 9- or 10-inch tube pan or two 9x5-inch loaf pans. In a large bowl or the bowl of a stand mixer, whisk together flour, baking powder, baking soda, salt and spices.
- Make a well in the center and add sugars and wet ingredients. Mix well with a wooden spoon or beat on a low setting until ingredients are well combined. The mixture will be thick, but pourable. Fold in the grated or diced apple. Spoon the batter into the pan(s), and bake until golden on top and cooked through, about 1 to 1½ hours for a large pan or 45 minutes to 1 hour for smaller pans. Cool before unmolding.



SHIRLEY'S EASIEST NOODLE KUGEL

Contributed by Susan Barocas

Ingredients

1 stick (¼ pound) butter
or margarine
4 large eggs or ½ pint
egg substitute
½ cup sugar
½ teaspoon salt
2 cups milk
¼ cup sour cream or plain yogurt
1 teaspoon vanilla extract
1 teaspoon ground cinnamon
8 ounces cottage cheese, small
curd
1 small can (8 ounces) crushed
pineapple, including juice
1 12-ounce package wide
egg noodles
Ground cinnamon (optional)

Preparation

- Preheat oven to 350 degrees. Put the stick of butter or margarine in a glass 9x13-inch pan and place it in the oven while it's preheating until all the butter melts. When melted, turn the dish to make sure the butter has spread over the entire bottom and part way up the sides of the pan. Leave the extra butter in the pan.
- In a bowl, beat together eggs, sugar, salt, milk, sour cream or yogurt, vanilla and cinnamon until well blended. Add cottage cheese and crushed pineapple with juice, stirring well to blend. Spread uncooked noodles in the buttered pan. Pour the liquid mixture evenly over the noodles and pat down the top gently to make as even as possible. Sprinkle the top with extra cinnamon if desired.
- Cover the pan loosely with aluminum foil and bake 40 minutes. Remove foil and bake 15 to 20 minutes or until golden brown and crispy on top. The kugel freezes very well wrapped tightly in aluminum foil and then placed in a plastic bag. To serve, defrost and warm at 350 degrees, still wrapped in foil, for about 15 minutes, then open and heat 5 to 10 minutes more to crisp the top.

Make It Yours...

It is important for parents to “narrate” all the steps it takes to plan a dinner that takes the needs and comfort of others into account so children become sensitive to this behavior. Learning Jewish hospitality (*hachnasat orchim*) at an early age encourages a lifetime of openness, of hospitality, within themselves

WHAT'S NEXT?

Sukkot Shemini Atzeret Simchat Torah

SUKKOT

There is quite a drastic transition from one of the most solemn, introspective holidays in our year to one of the most joyous and outgoing. Sukkot is a holiday of immense joy, where we rejoice in having received a good judgment for the coming year and give thanks for the fall harvest (think salaries and jobs for today's urban non-farmers) that will sustain us through the winter. The festival of Sukkot begins the fifth day after Yom Kippur and lasts for seven days. Sukkot is characterized by the outdoor *sukkot* ("huts") that we sit in, and the "Four Species" of plants waved together each day.

Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the Israelites were wandering in the desert, living in temporary shelters. Agriculturally and more widely known, Sukkot is celebrated as a harvest festival. The values of community building, caring and thanksgiving are practiced by inviting friends and family into one's *sukkah* to share the bounty of one's "harvest."

Sukkot is immediately followed by the holidays of Shemini Atzeret and Simchat Torah.



Sukkot • Shemini Atzeret • Simchat Torah

SHEMINI ATZERET: The Eighth Day of Solemn Assembly

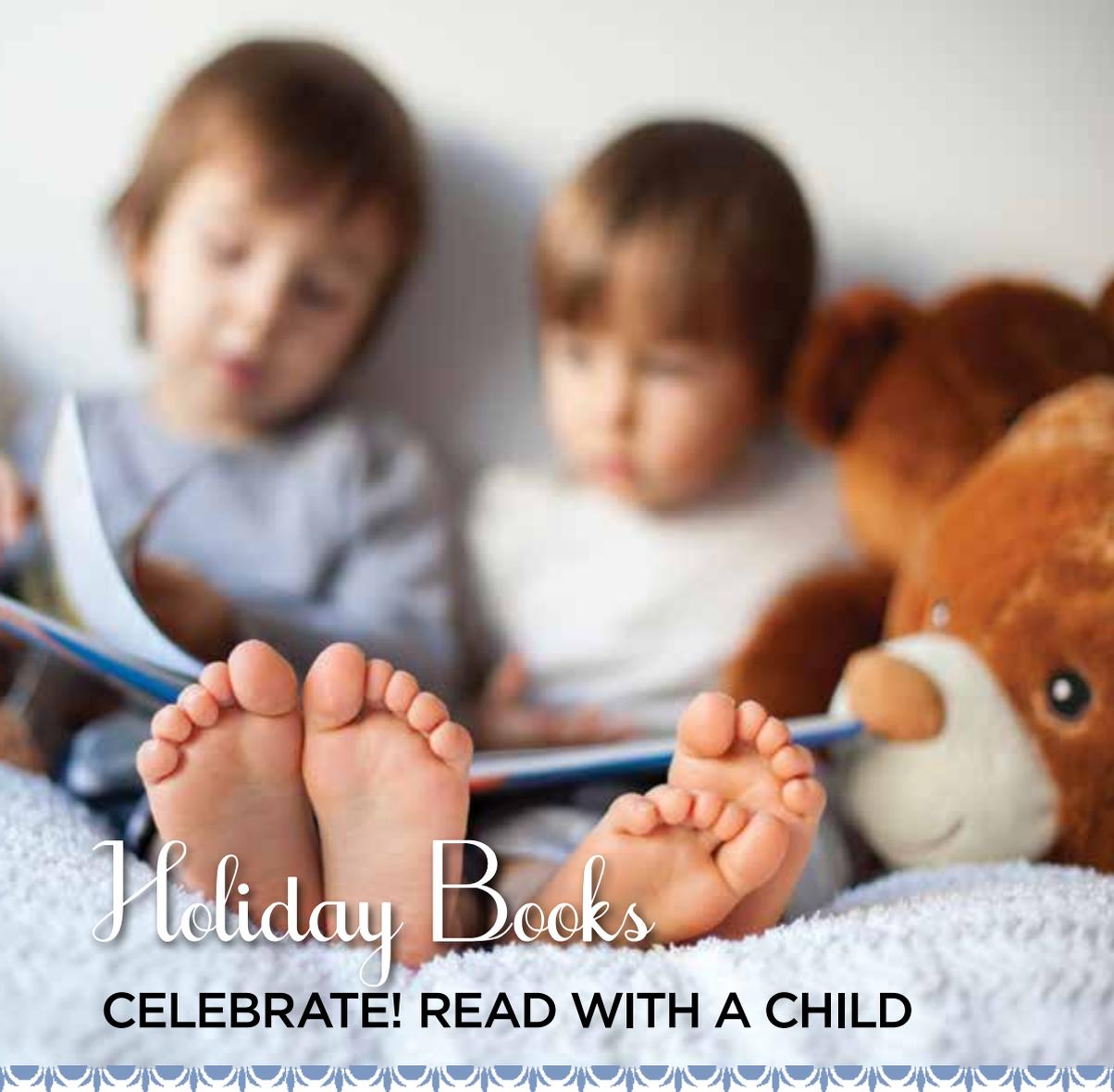
There is much debate over the exact meaning of Shemini Atzeret. While it seems to be the eighth day of Sukkot, many commentaries see it as a holiday by itself. The distinguishing feature is the prayer for rain. Rain and water are the real key to survival in the Middle East, from the days of the Israelites through today. As climate changes affect so many regions, we can appreciate the text of the prayer that asks for rain as a blessing, not as a curse.

SIMCHAT TORAH

Simchat Torah, meaning “to rejoice in the Torah,” is the day in which the final weekly Torah portion is read. It is customary in synagogue to read the last portion and then immediately begin a new cycle by reading the first portion, reminding us that the Torah is a circle. This is the only time of the year when Torah scrolls are read at night. It is a joyous celebration, where singing and dancing are encouraged.

The proximity of these holidays to the Days of Awe may encourage us to practice those values and behaviors upon which we reflected during Rosh Hashanah and Yom Kippur. Invite guests over for a meal, donate or cook food for a shelter, study Torah or Jewish wisdom, reconnect and return to former friends and strengthen your relationships. Visit ShalomDC.org for ways to **MAKE IT YOURS** throughout the year.





Holiday Books

CELEBRATE! READ WITH A CHILD

Every book tells three stories: 1) the story told by the words, 2) the story told by the pictures and 3) the story each of us tells by putting them together. When an adult and child read a book about a holiday, the child gets a preview of what to expect when the holiday happens. It can also be a way to review their experience, similar to looking at scrapbook. Reading these PJ Library® favorites with a child will give him/her an opportunity to learn, ask questions and share feelings.

Holiday Books

BABY & TODDLER BOOKS

(6 months–2 years old)

Apples & Honey by Joan Holub, illustrated by Cary Pillo-Lassen

Mitzi's Mitzvah by Gloria Koster, illustrated by Holli Konger

Today Is the Birthday of the World by Linda Heller, illustrated by Alison Jay

Sadie's Sukkah Breakfast by Jamie Korngold, illustrated by Julie Fortenberry

It's Shofar Time! and *It's Sukkah Time!* by Latifa Berry Kropf

PRESCHOOL & KINDERGARTEN

(3–5 years old)

Engineer Ari and the Rosh Hashanah Ride by Deborah Bodin Cohen, illustrated by Shahar Kober

The Hardest Word by Jacqueline Jules, illustrated by Katherine Janus Kahn

Sammy Spider Series: First Rosh Hashanah, Yom Kippur or Simchat Torah by Sylvia Rouss, illustrated by Katherine Janus Kahn

Bubbe Isabella and the Sukkot Cake by Kelly Terwilliger, illustrated by Phyllis Hornung

A Watermelon in the Sukkah by Sylvia Rouss and Shannon Rouss, illustrated by Ann Iosa

EARLY ELEMENTARY BOOKS

(6–8 years old)

Even Higher! by Eric Kimmel, illustrated by Jill Weber

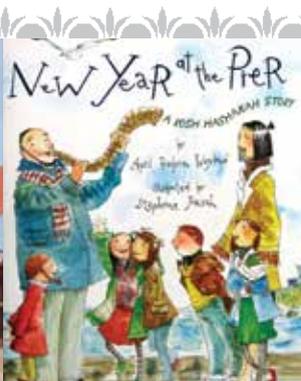
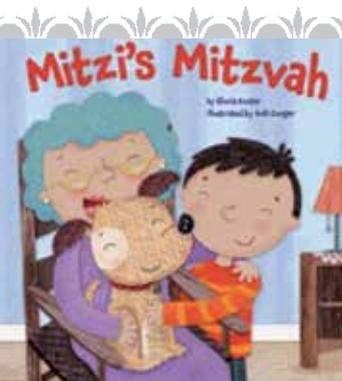
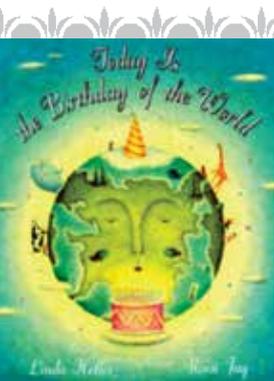
New Year at the Pier by April Halprin Wayland, illustrated by Stephane Jorisch

The Secret Shofar of Barcelona by Jacqueline Dembar Greene, illustrated by Douglas Chayka

The House on the Roof by David A. Adler, illustrated by Marilyn Hirsh

Tikvah Means Hope by Patricia Polacco

For more book recommendations, visit Jconnect.org/PJLibrary





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visit Jconnect.org/highholidays



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