



Rosh Hashanah 2022

Sunday, September 25 – Tuesday September 27, 2022

In the Hebrew bible it is known as Yom Teruah, which means 'the day of yelling/blaring'. It also means 'Feast of Trumpets'.

Rosh Hashanah is a ceremony in which bread is tossed into a body of water to symbolize the casting away of sins.

Rosh Hashanah (Hebrew: ראש השנה), (literally "head of the year"), is the New Year on God's calendar. It is the first of the High Holidays or Yamim Noraim ("Days of Awe"), celebrated ten days before Yom Kippur. Rosh Hashanah is observed on the first two days of Tishrei, the seventh month of the Hebrew calendar. It is described in the Torah as יום תרועה (Yom Teru'ah, a day of sounding [the Shofar]).

Tanakh

**Rosh Hashana I / ראש השנה א' /
September 25, 26 September 2022 / 1 Tishrei 5782**

Torah Portion: [Genesis 21:1-34; Numbers 29:1-6](#)

1. 1: [Genesis 21:1-4](#) · 4 p'sukim
2. 2: [Genesis 21:5-12](#) · 8 p'sukim
3. 3: [Genesis 21:13-21](#) · 9 p'sukim
4. 4: [Genesis 21:22-27](#) · 6 p'sukim
5. 5: [Genesis 21:28-34](#) · 7 p'sukim
6. maf: [Numbers 29:1-6](#) · 6 p'sukim

Haftarah: [I Samuel 1:1 - 2:10](#) · 38 p'sukim

**Rosh Hashana II / ראש השנה ב' /
Wednesday, 8 September 2021 / 2 Tishrei 5782**

Torah Portion: [Genesis 22:1-24; Numbers 29:1-6](#)

1. 1: [Genesis 22:1-3](#) · 3 p'sukim
2. 2: [Genesis 22:4-8](#) · 5 p'sukim
3. 3: [Genesis 22:9-14](#) · 6 p'sukim
4. 4: [Genesis 22:15-19](#) · 5 p'sukim
5. 5: [Genesis 22:20-24](#) · 5 p'sukim
6. maf: [Numbers 29:1-6](#) · 6 p'sukim

Haftarah: [Jeremiah 31:1 - 31:19](#) · 19 p'sukim

Rosh Hashanah, literally the “head of the year” is the Jewish New Year. It is a time of inner renewal and divine atonement. ***This year, Rosh Hashanah begins at sundown on Monday, September 6th.*** For those observing two days, it ends at sundown on Wednesday, September 8th. ([Some Jews observe only one day](#) and for them it ends at sundown on Tuesday, September 7th.)

[What foods do we eat on Rosh Hashanah?](#)

It is customary to have big feasts on both nights of Rosh Hashanah and there are thus a plethora of customary dishes, including: [honey cake](#), [brisket](#), [tzimmes](#) and [more Rosh Hashanah recipes](#).

[What are some Rosh Hashanah practices?](#)

One of the common practices of Rosh Hashanah is attending the High Holy Day [services](#), where the [shofar](#) can be heard.

Many people go to a [Tashlich](#) service where they throw bread crumbs into a naturally running body of water as a means of casting away their sins. On the second night of Rosh Hashanah it is customary to [eat a new fruit](#), a symbol of newness.

Here are some important Hebrew words and terms you may encounter over the High Holiday season.

Akedah — Pronounced ah-keh-DAH. Literally “binding,” the Akedah refers to the biblical story of the [binding of Isaac](#), which is traditionally read on the second day of Rosh Hashana.

Here are some important Hebrew words and terms you may encounter over the High Holiday season.

Akedah — Pronounced ah-keh-DAH. Literally “binding,” the Akedah refers to the biblical story of the [binding of Isaac](#), which is traditionally read on the second day of

[When is Rosh Hashanah 2022? Click here to find out.](#)

Chag sameach — Pronounced KHAG sah-MAY-akh. Literally “happy holiday,” a common greeting on Rosh Hashanah and other Jewish holidays.

Elul — Pronounced el-OOL (oo as in food). The final month of the Jewish calendar, it is designated as a time of reflection, introspection and repentance.

Het (also chet) — Pronounced KHET (short e). Sin, or wrongdoing

L’shana tovah u’metukah — Pronounced l’shah-NAH toe-VAH ooh-meh-too-KAH. A Hebrew greeting for the High Holiday season that means, “For a good and sweet year.”

Mahzor (*also machzor*) — Pronounced MAHKH-zohr. Literally “cycle,” the mahzor is the special prayer book for the High Holidays, containing all the special High Holiday liturgy

Selichot (*also Selihot*) — Pronounced slee-KHOTE. Literally “forgivenesses”, selichot are prayers for forgiveness. Selichot refers to two related types of penitential prayers. The first are the prayers that are customarily recited daily at morning services during the month of Elul. This is also the name of the service that takes place late at night on the Saturday preceding Rosh Hashanah and consists of a longer series of these penitential prayers.

Shofar — Pronounced shoh-FAR or SHOH-far (rhymes with “so far”). The ram’s horn that is sounded during the month of Elul, on Rosh Hashanah, and at the end of Yom Kippur. It is mentioned numerous times in the Bible, in reference to its ceremonial use in the Temple and to its function as a signal-horn of war.

Tashlich (*also Tashlich*) — Pronounced TAHSH-likh. Literally “cast away,” Tashlich is a ceremony observed on the afternoon of the first day of Rosh Hashanah, in which sins are symbolically cast away into a natural body of water. The term and custom are derived from a verse in the [Book of Micah \(Micah 7:19\)](#).

Teshuvah (*also teshuva*) — Pronounced tih-SHOO-vuh. Literally “return”,

is often translated as “repentance.” It is one of the central themes and spiritual components of the High Holidays.

Tishrei — Pronounced TISH-ray. The first month in the Hebrew calendar, during which Rosh Hashanah, Yom Kippur and

all occur.

Tzom Kal — Pronounced TZOHM KAHL. This greeting for Yom Kippur (and other Jewish fast days) means “may you have any easy fast.”

Unetaneh Tokef — Pronounced ooh-nuh-TAH-neh TOH-keff. Literally “we shall ascribe,” a religious poem recited during the Musaf (additional service) [Amidah](#) that is meant to strike fear in us.

Yamim Noraim — Pronounced yah-MEEM nohr-ah-EEM. Literally “Days of Awe”, a term that refers to the High Holiday season. Sometimes it is used to refer to the 10 days from Rosh Hashanah through Yom Kippur, which are also known as the *Aseret Yimei Teshuva*, or the 10 Days of Repentance.

Yom Tov — Pronounced YOHM TOHV or YON-tiff. This is a general term for the major Jewish festivals.

Recipes

Bread (Challah)

- Honey Whole Wheat
- Citrus Sugar Cranberry
- Apple Date

Appetizers

- Cocktail meatballs
- Chicken wings
- Brisket balls

Main Dish

- Chicken Thighs
- Pomgranate Chicken
- Briskett

Side Dishes

- Chopped Liver
- Rice, Raisins, and Pine Nuts
- Sweet and Sour Fish
- Couscous
- Greenbeans
- Roasted Beets

Desserts

- Honey Cake
- Apple Cake
- Cheesecake
- Salted Honey Upside Down Cake
- Honey Pomegranate Cake

Pomegranate

Apples

Honey

Dates

During the blowing of the shofar on Rosh Hashana, notice there are three distinct sounds:

1. *Tekiah* – one long, straight blast
2. *Shevarim* – three medium, wailing sounds
3. *Teruah* – 9 quick blasts in short succession

THE TEKIAH SOUND

Rosh Hashana is the day of appreciating who God is. We then internalize that understanding so that it becomes a living, practical part of our everyday reality. God is all-powerful. God is the Creator. God is the Sustainer. God is the Supervisor. In short, God is King of the Universe (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

In Jewish tradition, a king is first and foremost a servant of the people. His only concern is that the people live in happiness and harmony. His decrees and laws are only for the good of the people, not for himself. (Laws of Kings 2:6) (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>). Oh how great it will be when all leaders see Jesus alone as King.

The object of Rosh Hashana is to crown God as our King. *Tekiah* – the long, straight shofar blast – is the sound of the King's coronation (Malbim – [Numbers 10:2](#)). In the Garden of Eden, Adam's first act was to proclaim God as King. And now, the shofar proclaims to us and to the world: God is our King. We set our values straight and return to the reality of God as the One Who runs the world... guiding history, moving mountains, and caring for each human being individually and personally.

Maimonides adds one important qualification: It isn't enough that God is MY King alone. If ALL humanity doesn't recognize God as King, then there is something lacking in my own relationship with God. Part of my love for the Almighty is to help guide all people to an appreciation of Him. Of course, this is largely an expression of my deep caring for others. But it also affects my own

sense of God's all-encompassing Kingship (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

THE SHEVARIM SOUND

This is the time we bow down, and think about how we have failed to obey God's every word. We go into the new year with the hope of living a life of obedience to God with every opportunity. The Kabbalists say that *Shevarim* – three medium, wailing blasts – is the sobbing cry of a Jewish heart – yearning to connect, to grow, to achieve. (Tikunei Zohar – 20-21, 49a) (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Every person can change and be great. This can be accomplished much faster than you ever dreamed of. The key is to pray from the bottom of your heart and ask God for the ability to become great. Don't let yourself be constrained by the past. You know you have enormous potential.

Now the shofar is blown, we cry out to God from the depths of our soul. This is the moment – when our souls stand before the Almighty without any barriers – that we can truly let go.

THE TERUAH SOUND

On Rosh Hashana, we need to wake up and be honest and objective about our lives: Who we are, where we've been, and which direction we're headed. The *Teruah* sound – 9 quick blasts in short succession – resembles an alarm clock, arousing us from our spiritual slumber. The shofar brings clarity, alertness, and focus. (Malbim – [Yoel 2:1](#)) (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

The Talmud says: "When there's judgment from below, there's no need for judgment from above." What this means is that if we take the time to construct a sincere, realistic model of how we've fallen short in the past, and what we expect to change in the future, then God doesn't need to "wake us up" to what we already know (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

God wants us to make an honest effort to maximize the gifts He gave us. You aren't expected to be anything you're not. But you can't hoodwink God, either.

The reason we lose touch and make mistakes is because we don't take the time every day to reconnect with our deepest desires and essence. The solution is to spend time alone every day, asking: Am I on track? Am I focused? Am I pursuing goals which will make the greatest overall difference in my life and in the world? (See Personal Growth Worksheets)

Make it a habit to keep in touch with yourself, and when Rosh Hashana comes around, the alarm clock of the shofar won't be nearly as jarring!

Here are six traditional ways to celebrate Rosh Hashanah at home.

Lighting Candles and the Power of Women's Prayer

Like all Jewish holidays, Rosh Hashanah begins with a quiet moment at home as the women of the household light candles ushering in the day. In homes where there are no women, a man lights the candles instead (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

The candles are lit, then the woman covers her eyes and recites two blessings:

Blessed are You, Hashem, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us to kindle the light of Yom Tov.

Blessed are you, Hashem, our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

Jewish tradition relates that Friday evening, Sarah would light Shabbat candles, and instead of burning out, they'd burn steadfastly all week long, until the following Friday, symbolizing the holy atmosphere Sarah managed to create in her home. Jewish women today trace their heritage back to Sarah, and by lighting our own Shabbat and holiday candles we're following in her footsteps and bringing a feeling of sanctity into our homes. This is our moment to draw on her strength and example and visualize what we hope for in our own lives and homes(<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Once the candles are lit, it's customary for Jewish women to take a moment to pray. Some women take this opportunity to bless their children, or to formulate their own prayer expressing their individual hopes. Some women say a beautiful prayer asking for divine help in raising their family, and remembering the matriarchs Sarah, Rebecca, Rachel and Leah. This timeless prayer can be found in many standard prayer books, including [*The Classic Artscroll Siddur*](#). This is your moment to pour your heart out to God, expressing all that you hope and wish for in the coming year. It's a powerful spiritual moment if we choose to use it. (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Rosh Hashanah Greetings

Believers are to greet each other speaking a Sweet New Year' over each other's lives in hopes of a year filled with blessings from Yah!

The first night of Rosh Hashanah, Jews wish "For a good year may you be inscribed and sealed" (in the book of life). Some Jews add "immediately, for a good life and for peace." (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>)

For the rest of the holiday, it's customary to wish each other a *Ketivah v'Chatima Tova*, "a Good Inscription and a Good Sealing (in the Book of Life)". Some Jews also merely wish each other *Shana Tova*, or "a Good Year" on Rosh Hashanah. Bestowing blessings on others this way creates a bond, drawing us closer to our fellow Jews on Rosh Hashanah as we launch a new year.

Holiday Meals

As on other Jewish holidays, Rosh Hashanah meals feature Kiddush over wine or grape juice and two loaves of challah bread. (On Rosh Hashanah it's customary to use round challah instead of braided loaves: this symbolizes the circle of life and the beginning of the Jewish year.) Instead of dipping our challah into salt, as on Shabbat, on Rosh Hashanah we dip it into honey to signify a sweet new year (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Beyond Apples and Honey

Eating apples dipped in honey is a time-honored Rosh Hashanah practice: the sweetness of fruit and honey is said to portend a sweet new year. Apples and honey are only two of many [*simanim*](#), or foods that help evoke our hopes and dreams for the coming year. There's a plethora of other auspicious food and it can be fun to try. These unusual foods and blessings add a new dimension to our family feasts and gets us all thinking about what we wish for in the new year (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

It's traditional to eat these fruit at the beginning of the meal:.

Apples and Honey symbolize sweetness. First it's traditional to recite the blessing over apples: *Blessed are You, Hashem our God, King of the Universe, Who creates the fruit of the tree.* Then after eating the apple: *May it be Your will, Hashem, our God and the God of our forefathers, that You renew for us a good and a sweet new year* (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Fish It's customary to eat fish then recite: *May it be Your will, Hashem our God and the God of our forefathers, that we be fruitful and multiply like fish.*

Fish Heads remind us that we're at the beginning, with an entire new year and blank slate before us. Remember God's promise, if we keep the commandments, we will triumph over our enemies: "God shall place you as a head and not as a tail; you shall be only above and you shall not be below – if you hearken to the commandments of Hashem, Your God" ([Deuteronomy 28:13](#)) (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>).

Pomegranates are a common theme in Jewish art and culture. In ancient times, the Cohanim who worked in the Temple in Jerusalem used to wear beautiful white robes with golden pomegranates and bells lining the hems. That's because pomegranates are full of seeds – some say 613, the same number of mitzvot that are in the Torah. This juicy fruit reminds of the many mitzvot that we can do. It's traditional to eat some pomegranate and say: *May it be Your will, Hashem our God and the God of our forefathers, that our merits increase as (the seeds of) a pomegranate.* (<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>)

New Fruit

Rosh Hashanah is a time of new beginnings and first timers.

On Rosh Hashanah it is custom to recite a blessing for new things, the *Shechianu* prayer, during dinner, right after the Kiddush over wine or grape juice.

Blessed are you, Hashem our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

On the first night, this blessing refers to the holiday of Rosh Hashanah. On the second night, it also refers to a new fruit that's sitting on the table. After Kiddush, it's customary to pass out slices of fruit. In my home we try to get as creative as we can: in the past we've sampled dragon fruit, Asian pears, jackfruit and rambutans. Shopping for these unusual delicacies is a fun way to get in the mood for Rosh Hashanah; sampling them together turns us all into amateur gourmets, as we exchange thoughts about our new fruit. It's an unusual and entertaining way to get the second Rosh Hashanah dinner started.

Personal Prayer.

The Talmud shares that "On Rosh Hashanah all the people of the world pass before (God)" one by one (Mishna Rosh Hashanah 1:3). This is the time to commune with the Divine – a time to connect. The gates of prayer are always open, but on Rosh Hashanah they are opened particularly wide.

This is the time that the King is in the field. In the Kingdom, the King would come out to the field where any servant could approach him and make his/her request known unto the king directly. The King, Yeshua is in the field, and He is waiting for you to make your request known to Him directly. You don't need a priest, or a mediator, all you need is to go before the King humbly, submitting yourself to His will. Go into the New Year with a sweet spirit of new beginnings with and in the Lord.

Note: Most of the Hebrew definitions and history is retrieved from:
<https://www.myjewishlearning.com/article/rosh-hashanah-2022/>