



Listening

The only *mitzvah* of Rosh Hashanah is to hear the voice of the shofar – a ram’s horn. We start the year with listening! The centrality of listening in Jewish life is also expressed in the *Shema* prayer: “Hear [*shema*] O Israel, the Lord our God, the Lord is one.” Listening and being listened to allows us to share our hopes, visions, plans, and challenges, and enables us to witness each other bond, heal, and grow. Our loneliness is redeemed by listening and being listened to.

What will help you listen to the voice of your own soul this holiday season? To whom will you make time to listen, really listen, and how? Who would you like to invite to listen to you?

שופרות – Shofar



A Wake-Up Call

The shofar is sounded not only on Rosh Hashanah and at the end of Yom Kippur, but traditionally also on each day of the month leading up to Rosh Hashanah. Maimonides, a 12th-century Sephardic Jewish scholar and physician, taught that the shofar serves as a “wake-up call.”

What is one wake-up call you had this past year? What might you be called to wake up to this coming year?

שופרות – Shofar



Shofar Memory

Hearing the voice of the shofar is so central to Rosh Hashanah that the Torah doesn’t actually call the holiday Rosh Hashanah, but rather names it for the day of sounding the shofar: “*Yom Teruah*”; or for the memory of sounding the shofar: “*Zikaron Teruah*.”

If the voice of the shofar or the memory of it had a message for you this year, what would it be?

שופרות – Shofar



Brokenness

What message is encoded in the names of the three sounds of the shofar – *tekiah*, *shevarim*, and *teruah*? *Tekiah* is a summons; *shevarim* means broken or fractured; and according to the earliest translation, the biblical name for Rosh Hashanah, *Yom Teruah*, means “a day of moaning.”¹ The shofar blasts summon us to be sensitive to brokenness and to the anguish it evokes.

Who has been present with you as you experienced brokenness and vulnerability? How can you express empathy and compassion for the fractures within yourself and others? What brokenness in the world calls to you? What would awakening to that call mean for you?

שופרות – Shofar



Awe

The ten days between Rosh Hashanah and Yom Kippur are called the Days of Awe. They are a time of returning to our best selves, making amends, and reorienting our ways. Research from the past decade² has demonstrated that awe promotes happiness, health, and connection. Dacher Keltner, the head of University of California Berkeley's Social Lab, explains: "Awe is the feeling of being in the presence of something vast or beyond human scale that transcends our current understanding of things." He describes how when we are awestruck by beauty or wonder, we realize that we are part of something much larger. Our thinking shifts from "me" to "we."

What was an awe-inspiring moment for you this year, and how did it affect you?

Majesty – מלכויות



Agility of Thought

Jewish sources³ teach us that our behavior stems from our thoughts, which can sometimes get fixated into rigid ideas and mental representations of how things are. Such rigidity can limit our ability to respond flexibly to a world that is changing all the time. The liturgy of daily Jewish prayer includes a reminder that God give us the capacity for agile, flexible thinking every single day: "You grace humanity with consciousness and teach moral discernment." On Rosh Hashanah, we are empowered to connect with the ultimate Source of consciousness and update our thinking, making it more agile and responsive to what's possible. This transforms our destiny and creates ripples to affect the destiny of all creation.

Can you give an example of how you updated your thinking this year? Can you give an example of rigid thinking?

Majesty – מלכויות



In the Field

One of the most famous Jewish prayers sung this time of year is the soaring and emotional *Avinu Malkeinu*, "Our Father, our King." It celebrates not only God's majesty but also the availability of and intimacy with God! God is both a majestic, awesome, remote presence and our intimate, beloved parent! During the High Holiday season, God is "in the field" – so nearby and accessible, just waiting outside our doors for us to "let Him in!"

What might you say to God or ask of God this year? Can you experiment with finding your own words or writing your own prayer, as if speaking to your own parent?

Majesty – מלכויות



Breath: The Spirit of God within Us

Rosh Hashanah celebrates the creation of humanity, the moment when God breathed life into the first human. That heavenly breath is reflected in the sound of the shofar, the sound that reminds us that every breath is nothing less than the spirit of God within us.

In Hebrew the word for breath, *neshimah*, and the word for soul, *neshamah*, share a root. What do you experience when you take a few moments to quietly notice your breath, or when you take a few deep breaths?

Majesty – מלכויות





Recreating Ourselves

The Talmud teaches⁴ that Rosh Hashanah is not only the birthday of the world, but “This day is the beginning of your actions.” It’s a reboot – a new dawn for our behavior, an opportunity to renew our resolve. Along these lines, Rabbi Joseph Soloveitchik speaks of a person’s responsibility to recreate themselves. He writes,⁵ “The most fundamental principle of all is that man must create himself. It is this idea that Judaism introduced into the world... Repentance, according to the halakhic view, is an act of creation – self-creation. The severing of one’s psychic identity with one’s previous ‘I’ and the creation of a new ‘I,’ possessor of a new consciousness, a new heart and spirit, different desires, longings, goals.”

Where in your life are you looking to make a change or to reboot your thinking, spirit, goals, or actions? What is one piece of advice you have for yourself about this?

Renewal – התחדשות



Build Your Life as a Work of Art

R. Abraham J. Heschel said, “Build your life as if it were a work of art.” The Baal Shem Tov, founder of the Hasidic movement, taught that everything in the world is filled with holy sparks, but they’re often hidden. Even our forbidden desires have hidden sparks. We add beauty by raising the sparks to their Source. When you notice something unattractive, maybe a forbidden desire, don’t run away from it. Look deeper until you can raise the sparks – find your truer, underlying desire. Might the cookie you’re yearning for be your desire for companionship, attention, or love? Might checking email or social media compulsively be the desire for closeness, affirmation, or recognition?

Can you consider your life a work of art? How can you step back from your canvas these High Holidays, to see what needs changing, uplifting, or beautifying in your life’s painting?

Renewal – התחדשות



Creativity

The High Holidays are a time for renewal and bringing new creativity into our lives: “Creativity, this is the embodiment of the ideal of holiness.”⁶ Creativity is an essential part of spirituality.

Consider a few ways you were creative this past year. Can you expand your list to include different aspects of your experience, such as play or work, with family or friends, physically or in learning? What can creativity in spiritual life mean?

Renewal – התחדשות



Opening Our Heart

How do we become more loving, compassionate, and moral people? What might it mean to open our hearts? Imagine that we have a husk, or shell over our heart. Moses tells the Israelites, “Remove the thickening about your hearts.”⁷ This is our ongoing work, and a special focus of our spiritual work on the High Holidays. Oddly, some chapters later, Moses tells the Israelites, “God will remove the thickening about your hearts and the hearts of your offspring to love God with all your heart and soul.”⁸

Which is it? Is opening our heart our work to do, or is it something God takes care of? Could it be like other things, which when we put in our full effort grace kicks in and we find we’re supported?

When have you seen someone behave with an open heart? What helps you open your heart?

Renewal – התחדשות





The Dance of Forgiveness

One of the Hebrew words for forgiveness, *mechila*, is similar to a word for dance, *machol*.

What relationships do you see between dance and forgiveness? Some dances have certain steps that you can learn. What would you say are the steps of the dance of forgiveness – including thinking, feeling, and actions?



Forgiveness – מחילה



Be Generous with Forgiveness

While there will be times when we will want to explain why we won't yet accept an apology, our relationships and our life will benefit when we err on the side of accepting peace offerings. The great Jewish scholar Maimonides writes,⁹ "When asked by an offender for forgiveness, one should do the inner work needed to forgive with a sincere mind and a willing spirit."

What inner work have you noticed is needed to accept an apology, even when it does not meet all the ideal criteria? What helps you do that inner work?



Forgiveness – מחילה



Forgiving Ourselves

The Hasidic master Rabbi Yehudah Aryeh Leib Alter explains¹⁰ the importance of and having empathy for ourselves with the verse from Proverbs,¹¹ "Like a face reflected in water, so too is one heart to another." He says that when we forgive ourselves empathically, not only are we more able to be empathic with others, but (as if it were possible to say such a thing), God's outlook toward us is more empathic. What's more, the word *Elul*, the name of the month leading to Rosh Hashanah, an acronym for the verse,¹² "I am my beloved's and my beloved is mine."

What will help you approach your introspection for the High Holidays as a beloved to yourself, with fitting empathy and self-love? What is one thing you can start, one thing you can stop, and one thing you can continue in order to bring a loving, compassionate attitude toward yourself?



Forgiveness – מחילה



Apologizing

Apologize even when it is not completely your fault. Know that sometimes you can win the battle but lose the war. Valuing peace over the moral superiority of being right is a gift you give *yourself*. Apologizing for your part does not mean that you're wrong and the other person is right. It means that you value your relationship and take responsibility for your part. In a separate communication (not as part of the apology), you can discuss the other person's role.

In which of your relationships can you apologize even though not everything is your fault? What is getting in the way of your apologizing? What advice do you have for yourself?



Forgiveness – מחילה



Every Blade of Grass

Close to 2,000 years ago, the sage Rabbi Simon said that every single blade of grass has a heavenly presence that encourages its growth.¹³ His idea is often quoted as, "Every blade of grass has its own angel that whispers, Grow!"

Close your eyes and imagine a heavenly presence as an otherworldly coach. If there was an encouraging message sent to you, how might you experience it? What guidance might it offer?



Being Remembered - זיכרונות



We belong together

As a child, the beloved, only son of a king would sing his favorite melody when he wanted to see his father. When the king heard the melody, he would drop everything and connect with his child. Many years later, after the adult son returned home from decades of traveling the world, the guards didn't recognize him and chased him away. The prince remembered a back window that would carry a tune up to the king's throne room. There he sang his favorite melody. While the guards came after him, the king ran to the window and told them to stop. He smiled down at his beloved son and called, "Come to me, I've missed you so!"

When we hear the shofar on Rosh Hashanah, it reminds our soul and our Creator that we belong together. Is there a melody that you love? What touches your soul with memories of oneness and connection?



Being Remembered - זיכרונות



The Books of Life

The Talmud says that on Rosh Hashanah, the books of life are opened.

If your past year were written up in a book, which "page" would you be the most grateful for? Which would give you a good feeling about yourself? If you imagine a great-great-grandparent of yours looking at the book, what might make them smile?

If this coming year were also written up in a book, what would you want the key message to be?



Being Remembered - זיכרונות



Carrying a Story as a Moral Guide

During a Momentum Boost webinar, R. Ariel Burger taught that his teacher, professor Elie Wiesel, said,¹⁴ "Listening to a witness makes you a witness." Prof. Wiesel was referring to how we learn from other people's past experiences and keep memories alive. He believed that when we carry someone's story, we become better, more ethical people: "Because I'm responsible to those whose story I carry, I'm therefore going to act with a greater degree of sensitivity, compassion, and courage. I'll more often do the right thing. Carrying another's story gives us a responsibility, and a certain power to overcome the internal resistance we can have to doing the right thing or to extending ourselves for others.

Can you find a story, perhaps one from a grandparent or ancestor, that you will carry for the rest of your life, that you'll tell at family celebrations? And when you do good work, you'll do it in the name of this story, and you'll take responsibility for the story not getting lost? "



Being Remembered - זיכרונות



It's ALL in the Head

Hakol ba Rosh! "It's ALL in the head!" Israelis often use this phrase to drive home the idea that we are capable of imagining and re-imagining who we want to be and how we want to see! At Rosh Hashanah, the "head" of the year, we are gifted with the chance to be in the *blueprint stage* of building ourselves. We can rewrite the narrative we will live out during the upcoming year!

If you could be the editor and architect of your own personal story and rewrite the narrative, where might you begin anew? What story will you write for your future if you had input into its outcome?

Rosh HaShanah – ראש השנה



Change

The Hebrew words *shanah*, "year," and *shinah*, "change," have the same root. If we switch one vowel in the word *shanah*, it turns into "*shinah*". A new year is a time for envisioning change.

What do you most want to change this year?

Rosh HaShanah – ראש השנה



Repeat

In Hebrew, the word for year, *shanah*, shares a root with the word that means repeat, *shanen*. The new year reminds us that we can choose what in our existing behaviors we want to continue; and what new behaviors we want to establish, by identifying small, concrete actions that we will repeat with regularity. The Talmud teaches that repetition and review make an ongoing difference toward fostering mastery. R. Abraham Joshua Heschel said, "A good person is not one who does the right thing, but one who is in the habit of doing the right thing".

What behavior, positive or negative, did you repeat with enough regularity that it became a habit? What new action would you consider repeating regularly toward growing a new habit?

Rosh HaShanah – ראש השנה



Sleep and Rest

The High Holidays call on us to awaken from our moral slumber. But the Creation story tells us that rejuvenating rest (*menuchah*) is a necessary part of both life and the creative process. The Hebrew words *shanah*, "year," and *sheinah*, "sleep," have the same root. Getting quality sleep supports an effective immune system, heightens brain function, enhances mood, and improves mental health.¹⁵ These build a foundation that allows us to fulfill our personal goals with energy.

What steps can you take to regularly get good sleep? When have you seen good sleep being of value? What can bring rejuvenating rest to your Shabbat?

Rosh HaShanah – ראש השנה





Compost

What connection can there be between compost and Yom Kippur? Consider this: Food refuse can be removed, “thrown away.” Alternatively, it can be composted, creating fertile soil in which new produce can grow. In the spiritual realm, the Talmud⁶ explores two options for dealing with the spiritual refuse of a premeditated forbidden behavior. In one case, it is removed from the person’s record, “thrown away” after they regret, confess, and commit to never doing that behavior again. But the Talmud describes another, more transformative, creative option in which the premeditated sin actually turns into a merit; it becomes a positive spiritual credit, fertile for growth. See the compost connection?

Can you think of a person “rewriting the ending” of a painful past trauma or violation, and transforming it into something that is life-giving and healing for themselves and others?

Freedom to Redirect Ourselves – תשובה



We Are Free

At age sixteen, Edith Eger’s mother told her, “Remember, no one can take away from you what you’ve put in your mind.” This line helped her find what freedom was possible even in Auschwitz. Trauma can engrain responses that seem involuntary. But, in the introduction to Dr. Eger’s remarkable Memoir,¹⁷ *The Choice: Embrace the Possible*, she writes that the book is “the story of the choices, big and small, that can lead us from trauma to triumph...from imprisonment to freedom.” A key idea of the High Holidays is that we have more freedom than we realize. We are free at each moment to choose our response to what’s happening. Our past choices do not bind us. We are free to act differently tomorrow from how we behaved yesterday.

In what situation are you motivated to choose a new response?

Freedom to Redirect Ourselves – תשובה



Letting Go

Rosh Hashanah is a time for revisiting, then transforming and letting go of, past mistakes. Holding on to pain or shame doesn’t fix anything. Replaying the past in our mind doesn’t change it. The High Holiday season invites us to reflect, accept what we’re holding, and then let it go to make room for new patterns and commitments. In fact, *Tashlich*, a deeply symbolic ritual usually performed on the first day of Rosh Hashanah, literally means to “cast off”! In a flowing body of water, we take small pieces of lint from our pockets,¹⁸ which represent our sins, and “cast them off,” watching as the current carries them away! With deep longing and focused intention, we set ourselves ready for a fresh start, having symbolically cast away our past mistakes!

Many times, we will “throw away” mementos that remind us of people or times we would prefer to forget! If you could release a habit or behavior that you know doesn’t serve you, which one would you choose?

Freedom to Redirect Ourselves – תשובה



Life is Short

R. Lord Jonathan Sacks writes, “However much life expectancy has risen, we will not, in one lifetime, be able to achieve everything we might wish to achieve. This life is all we have. So the question is: How shall we use it well?”

What is one of your top priorities for the coming year that will enable you to use your one life well this year?

Freedom to Redirect Ourselves – תשובה





Transformation

Honey is an exception to the kosher food rules. Unlike any other animal-derived food that the Torah permits Jews to eat, it is made by a non-kosher animal – the bee. According to Rav Natan, a 19th century Hasidic master,¹⁹ this is why we eat honey on Rosh Hashanah. He suggests that honey represents transformative strength, and cites the story of the mighty Samson. When Samson seems to be impossibly outnumbered by a national foe, he challenges them to interpret a riddle about the honey he found in the carcass of a lion: “Out of the eater, something to eat; out of the strong, something sweet.”²⁰ Samson’s enemies are unable to guess the riddle, and this becomes a transformative moment for him – a turning point in the battle.

What seemingly impossible personal battle or challenge will you keep in mind, with a yearning for transformation, as you enjoy honey this holiday?

Honey – דבש



Speaking Up for Each Other

A wartime Bible story offers meaning to the honey eaten on Rosh Hashanah. Amidst a fierce battle with the Philistines, King Saul desperately tries to gain Divine favor by making the soldiers swear to fast until nightfall. Jonathan, King Saul’s son, who almost single-handedly took on a Philistine outpost elsewhere, heard nothing of this and tasted a bit of honey. When Divine favor is still blocked, the king declares a death sentence on whoever broke the oath. When he discovers it’s his son, they both agree he should die. But the troops disagree:²¹ “Should Jonathan die? He who has brought about this great deliverance...? Never! As surely as the Lord lives, not a hair of his head will fall to the ground, for he did this today with God’s help!’ So the people rescued Jonathan, and he was not put to death.”

While enjoying honey, notice the power and sweetness of speaking up for each other. For whom have you spoken up this past year?

Honey – דבש



A Land Flowing with Milk and Honey

What can we learn from the famous phrase, “A land flowing with milk and honey”? Our sages suggest a radical idea – the land’s fertility depends on people caring for the needy! They draw a linguistic connection between the story of Sodom and Gomorrah and the consequences of moral debasement and a lack of regard for the needy; and the farmer’s declaration in the Temple after giving generous, required contributions to the needy in society: “Look down...from heaven, and bless Your people Israel and the soil You have given us, a land flowing with milk and honey.”²² The sages hint that human behavior can either sustain a “land flowing with milk and honey,” or debase the land.

How might people inspire one another to contribute to the needy? Can you make a personal declaration (or statement of intent) during the High Holidays?

Honey – דבש



Apples and Honey

On Rosh Hashanah, we dip apple slices in honey with a wish for a sweet year. What’s more, during the whole month following Rosh Hashanah, rather than dip challah bread in salt as is customary the rest of the year, the challah is dipped in honey, to extend the aspiration for a sweet year.

Who did something especially sweet for you this year? For whom did you do something sweet this year?

Honey – דבש





The Power of Tears

There's a Yiddish folk saying that what soap is to the body, tears are to the soul! When we give our hearts a "work out" and exercise our yearnings through our tears, the gates of Heaven are opened wide!²³ Our matriarchs who wept in past generations knew their tears were never in vain. So, too, ours! Each of our tears is seen and collected and cherished. Tears of joy and tears of pain are expressions of a soul's yearning for connection. They are a person's ultimate expression of the soul!

How can you allow and make space for yourself to truly share your desires this year, in an honest and vulnerable way? "Tears are your body's release valve for stress, grief, anxiety, and frustration. Also, you can have tears of joy.... Tears are a sign of courage, strength, and authenticity."²⁴ What does the power of tears mean for you?

Clarifying & Expressing
Our Yearning – תפילה



A Vision for Your Future

Rav Abraham Isaac Kook, chief rabbi of pre-State Israel, tells us that our soul is always praying! His approach to the work of the High Holidays does not focus on *past* behavior, mistakes, or sins, but rather on the future, on the positive. He writes, "Full return to our best selves (*teshuvah*) truly requires higher vision"; a vision that can pull us forward to new ways of behaving and thinking.

Take 5 minutes (consider using a timer) to craft a 15-word vision for yourself. It sounds hard, but we've seen that once a person goes for it, they're surprised how doable it is. How can you include your vision in your soul's prayers?

Clarifying & Expressing
Our Yearning – תפילה



An Attitude of Gratitude

Grateful people are happier and healthier physically, socially, and emotionally. While prayer can be so many things, our sages guide us to frame it with gratitude for the blessings that have already been bestowed upon us.

If you were to write a prayer that acknowledges the bounty you already possess, what are some things you'd include? What blessings have you already received this year that might warrant a special thank you?

Clarifying & Expressing
Our Yearning – תפילה



Self-Examination

The Hebrew verb *lehitpalel*, "to pray," literally means to examine oneself. The essence of prayer is examining what we want, why we want it, and why it would be good for us. As the beginning of a new year, Rosh Hashanah is an opportunity to connect with the power of prayer and vulnerably express our truth.

Our words are powerful! Could you find a place and time to speak your aspirations audibly, either in personal prayer or to another person?

Clarifying & Expressing
Our Yearning – תפילה





Life Is Meaningful

Each of us is endowed with generous gifts which allow us to make a difference, to be God's partners in the work of creation, to bring our world closer to what it ought to be. It may seem daunting. Jewish teachings guide us to begin this healing work from the inside out, starting with ourselves and with how we interact with those closest to us. An encouraging comment can bolster another's confidence. Being a friend is a transformative gift that has far-reaching implications to that individual and those in their life. Actions that may seem small can have large impact. We can't heal our world all at once, but what we do has meaningful repercussions.

When did you see a person change their own behavior in ways that made a difference to others? What is one thing you did this year - small or large - that made a positive difference?

Just Generosity – צדקה



Loving-Kindness Sustains the World

Jewish teachings say that God created and sustains our world through *chesed*, loving-kindness. *Chesed* goes beyond "being nice." It is love woven through sincere gestures of understanding, generosity, and support, coming from kindness and no other motive. When we learn how to become givers - through acts of *chesed* and *tzedakah* (generous giving), we help others and we transform ourselves. We look at the world with fresh eyes, open to the needs of those around us and eager to use our powers to make the world a better place.

What stories of generosity inspire you? What generous act can you do today or in the next few days?

Just Generosity – צדקה



Doing What Is Just and Right

What represents living a moral life? There are multiple Jewish answers to this question. One is an explanation the Torah offers for why God chose Abraham:²⁵ "For I have chosen him that he may instruct his children...to keep the ways of God by doing what is just and right." A similar message is given by the prophet Michah:²⁶ "[God] has told you what is good, and what God require of you: to do justice, and to love goodness, and to walk humbly with your God."

Who is a role model for you in terms of "doing what is just and right?" Give one example of how they behave.

Just Generosity – צדקה



What We Know about Givers

We are so busy and overscheduled! Can we afford the time and resources to give? Studies prove that givers are happier and more successful people. Adrienne Gold Davis says, "Just as a candle can light many other candles without losing any of its own light, generosity is a trait that can illuminate the lives of others without diminishing its own power! We are often afraid to 'share our light' because we worry that we will not have 'enough left for ourselves.' Yet, the more we give, the more we have! The more we share our light - our resources, our time, and our energy - the brighter we shine as well!"

Why do you think givers are happier people? Think of a time when you were generous. How did it affect your happiness?

Just Generosity – צדקה



INSTRUCTIONS

Family Cards for the High Holidays

By Dr. Ronit Ziv-Kreger, Momentum's Director of Education and Leadership

SUGGESTIONS FOR USE

Printing Instructions:

- The cards are formatted for printing at home.
- They can be printed on regular or thicker paper.
- Print the pages and cut out each card on the lines.
- There are 40 cards for adults (ages 10 ,(+17 for teens (ages 40 ,(16-11 for kids (ages 10-7), and 20 for young ones (ages 6-4).

How to Use the Adult Cards:

- On each card, you will find a teaching connected to the High Holidays.
- Following the teaching, you will find one or more questions for reflection and conversation.

On the days leading up to Rosh Hashanah, and through Yom Kippur:

- Each day, hang a new card on the refrigerator or in another prominent place where family members can read it on their own.
- Read a card during a family meal or snack each day.
- Leave cards in a box or basket in a convenient location, such as the living room or kitchen, for family members to read.
- Take a card along with you on a walk, for reflection or for conversation with a family member or friend.
- Post a card on social media on different days before or between the High Holidays, inviting responses.
- As there are 40 cards in total, you can read 4 cards each day during the 10-day period from Rosh Hashanah through Yom Kippur in order to read through all of them, or you can read one a day during the 40-day period from the beginning of the Hebrew month of Elul until Yom Kippur.
- Some card games can be adapted for these cards, including games that require 4 related cards such

as Kent. Here are the directions for playing Kent: <https://www.wikihow.com/Play-Kent>.

- Kent or other such card games can be played with the added element of taking turns reading each card aloud, for example, at the end of a round of play.

Around the Rosh Hashanah Table:

1. Place one or more cards at each place setting. Consider an unexpected approach and tape the card(s) somewhere no one will suspect, like under each person's plate and/or chair.
2. Throughout the meal, invite each person to read what is on their card.
3. Use the questions on each card to prompt conversation.
4. Place extra cards in a box or basket on the table to share or to allow people to swap the card they received for another.

On Yom Kippur:

5. Throughout the day, utilize the cards to engage the family and add meaning to the holiday.
6. Take turns reading cards on *erev Yom Kippur* (the night of Yom Kippur).

A Full Family Hide & Seek Activity with Any of the Children Card Decks

Turn the entire family into seekers by welcoming a new High Holiday game that everyone can participate in! Hide the cards around your house and challenge your kids to start searching for them from Rosh Hashanah night through the conclusion of Yom Kippur. Have them bring each day's bounty to the dinner table –

or to the Shabbat table that week, if your family's schedule doesn't allow for dinner together every night. Read aloud your finds...there might even be a sweet reward for that special someone with the most cards!

Bibliography for Adult Cards

Listening

Inspired by Pamela Fox Claman.

Brokenness

Adapted from Aryeh Ben David.

¹*Targum Yonatan* on Numbers 29:1.

Wonder and Awe

Adapted by Ronit Ziv-Kreger from Hedy Schleifer,

²https://greatergood.berkeley.edu/article/item/eight_reasons_why_awe_makes_your_life_better.

Agility of Thought

³For example, the *Lecha Dodi* prayer sung on Friday Night.

In the Field

By Adrienne Gold Davis, with Ronit Ziv-Kreger.

Recreating Ourselves

⁴Rosh Hashanah 27a.

⁵*Halakhic Man*, trans. Lawrence Kaplan. Cambridge: Cambridge University Press, 1989, 109-110.

Build Your Life as a Work of Art

Adapted from R. Natan Margalit by Ronit Ziv-Kreger.

Creativity

⁶Soloveitchik, Rabbi Joseph B. *Halakhic Man*. Cambridge: Cambridge University Press, 1989.

Opening Our Hearts

⁷Deuteronomy 10:16.

⁸Deuteronomy 30:6.

Be Generous with Forgiveness

⁹Mishneh Torah, Laws of Repentance 2:10.

Forgiving Ourselves

Inspired by studying with R. Meir Sendor.

¹⁰Sfat Emet, Parashat Shoftim.

¹¹Proverbs 27:19

¹²Song of Songs 6:3.

Every Blade of Grass

¹³Midrash Bereshit Rabba 10:6.

We Belong Together

Adapted from R. David Jaffe by Ronit Ziv-Kreger.

The Books of Life

Adapted from R. Aryeh Ben David by Ronit Ziv-Kreger.

Carrying a Story as a Moral Guide

From a Momentum Boost webinar with R. Ariel Burger.

¹⁴Burger, Ariel. *Witness: Lessons from Elie Wiesel's Classroom*. Boston: Houghton Mifflin Harcourt, 2018.

It's ALL in the Head

By Adrienne Gold Davis.

Sleep and Rest

With Erin Ring.

¹⁵<https://www.sleepfoundation.org/sleepguidelines-Covid-19-isolation>.

Compost

¹⁶Yoma 86b.

We Are Free

¹⁷Eger, Edith. *The Choice: Embrace the Possible*. New York: Scribner, 2017.

Letting Go

With Adrienne Gold Davis.

¹⁸Jews have traditionally used bread for tashlich. However, many of today's rabbis say lint is better than bread, which pollutes the water and harms the fish.

Transformation

Inspired by studying with Sabrina Burger.

¹⁹Rav Natan, Likkutei Halachot, Devarim Hayotzim min haChai 2:5.

²⁰Judges 14:14.

Speaking Up for Each Other

Adapted from Micha Odenheimer by Ronit Ziv-Kreger.

²¹I Samuel 14:45.

A Land Flowing with Milk and Honey

Adapted from R. Dov Berkovits by Ronit Ziv-Kreger.

²²Deuteronomy 26:15.

The Power of Tears

By Adrienne Gold Davis, with Ronit Ziv-Kreger.

²³Based on Hagigah 5.

²⁴Orloff, Judith. *The Empath's Survival Guide: Life Strategies for Sensitive People*. Louisville, CO: Sounds True Publishing, 2017.

A Vision for Your Future

Exercise adapted from Edana Desatnik.

An Attitude of Gratitude

By Erin Ring, with Ronit Ziv-Kreger.

Self-Examination

Adapted from Lori Palatnik by Erin Ring and Ronit Ziv-Kreger.

Life Is Meaningful

Adapted from R. Lord Jonathan Sacks by Ronit Ziv-Kreger.

Doing What Is Just and Right

²⁵Genesis 18:19.

²⁶Michah 6:8.

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