

- The three final blessings. This section includes the priestly blessing, offered by the Kohanim, descendants of those who used to serve in the Temple. The Kohanim in the congregation will go up to the front of the room to offer the blessing. This blessing consists of three verses taken from the Torah, through which God blesses Israel through the medium of the Kohanim. It is traditional not to look at the Kohanim as they offer the blessing, since it is not they who are blessing us, but God. At three points during the blessing, we will all join in a wordless melody together (*on Shabbat, this tune is omitted*). (171-174)

Like all Amidot, the Musaf Amidah is followed by the full Kaddish. The service then ends with concluding prayers and songs and the mourners' Kaddish.

- Adapted from a guide prepared by Ethan Tucker, one of Hadar's founders.

A Guide to the Rosh Hashanah Prayers

Welcome to High Holiday services at Hadar! Although the prayers recited on Rosh Hashanah and Yom Kippur are the lengthiest and most intricate of the year, their basic form follows the structure of the services said every day of the Jewish year. Below you can find a schematic overview of the prayers that will help you keep your place throughout the service and sensitize you to the rhythms of this liturgically complex day.

Any language is appropriate for prayer. Feel free to use the translations in the Machzor.

Rosh Hashanah Arvit—Evening Service

This short service has two main components:

- The recitation of the Sh'ma and its blessings. (6-10)
- The recitation of the Amidah, the silent prayer said while standing. (11-15)

The Sh'ma consists of three paragraphs taken from various parts of the Torah. It is recited twice daily, in the morning and in the evening. In the evening, it is both preceded and followed by two blessings, which highlight the themes of the coming darkness, the gift of the Torah and our obligation to study it, and God's redemption of the Jewish people from slavery.

We begin on page 6 with Barekhu, the call to prayer that always precedes the Sh'ma.

Kaddish divides the Sh'ma from the Amidah, which we recite silently from pages 11 through the second paragraph on 15. The Amidah consists of 7 blessings. The first three and last three are common to all Amidot of the year, while the middle blessing focuses on this day of Rosh Hashanah. We then continue on page 16 with the full Kaddish, which always follows the recitation of the Amidah (*on Shabbat, additional sections recited only on Friday night are added before Kaddish*). This is followed by other closing prayers and psalms, mourners' Kaddish and Yigdal on page 25.

Rosh Hashanah Morning **P'sukei d'Zimra—Psalms of Praise (43-60)**

The morning service begins with the blessings and psalms recited every morning found on pages 26 through 33. These should be said privately before or upon coming to services. We will begin together at 8:15 with Psalm 30, found on page 42, and this psalm will be followed by the mourners' Kaddish.

Starting on page 43, we begin P'sukei d'Zimra, a collection of psalms and verses intended to prepare us for the more central parts of the service we will encounter later. This is a time when you can feel free to read along, reciting the psalms and verses silently, either in their entirety or by focusing more intently on selections from this section. It is also a time just to collect our thoughts and meditate on the themes of Rosh Hashanah. The highlights of this section are:

- An opening blessing: Barukh She'amar (43)
- Psalm 145, "Ashrei," so esteemed by our sages that they declared that anyone who would recite this psalm three times daily would be destined for the world to come. (52-53)
- A crescendo of five psalms beginning and ending with "Halleluyah" as we reach the end of the biblical book of Psalms.

- Malkhuyot: God's sovereignty (this blessing also includes a focus on the sanctity of the day of Rosh Hashanah and its sacrificial offering. (127-130; 154-161)
- Zikhronot: God's memory. (130-132; 164-166)
- Shofarot: The shofar, as symbol of revelation, joy, and the call to serve God. (133-134; 169-170)

As this is a long Amidah, people will finish at different times, so please wait quietly for others to conclude.

The leader's repetition of the Amidah begins on 139 on the first day and on 143 on the second. The repetition has four sections:

- The build-up to kedushah, culminating in "Un'taneh Tokef" on 147-8, the central piyyut of Musaf. This prayer attempts to convey God's great majesty on this day and reflects on how much is unknown to us about the year ahead, even as it asserts that the central activities of repentance, prayer and the pursuit of justice and righteousness always remain within our control. (139-148)
- Kedushah on 148-9, where we once again stand and proclaim God's holiness as the angels are said to do in heaven. This is followed by the conclusion of the third blessing and the recitation of the day's sacrificial order. (148-155)
- The three central themes of Malkhuyot, Zikhronot, and Shofarot. The first theme of sovereignty begins in earnest with Aleinu on 159, a prayer said three times every day but originally composed for this service of Rosh Hashanah. When we reach the phrase "Va'anakhnu kor'im" (We bend the knee), the leaders, along with any others who wish to participate, fall to their knees and bend their bodies forward in a strikingly physical acknowledgement of God's sovereignty. Each of the three sections is followed by 10 blasts of the shofar, for which we rise. (159-170)

- 30 blasts are sounded at this point.
- 30 blasts, in groups of 10 each, are sounded at the conclusion of each of the three central blessings of the Musaf Amidah.
- 40 blasts are sounded in the middle of the full Kaddish that concludes Musaf.

Whenever we sound the shofar, we always sound three types of blasts in equal numbers, each of which preceded and followed by a *tekiah*, a long, clear blast. First, we sound *shevarim-teruah*, a double note that combines a wailing sound (*shevarim*) with a sharp, piercing blast (*teruah*). Second, we sound the *shevarim* alone, and third, the *teruah* alone. Since all of the day's blasts are connected, we try to focus on the continuity of the prayers from this point until the conclusion of the Kaddish that follows the Musaf Amidah. Following this first set of 30 blasts and the recitation of Ashrei, we return the Torah scrolls to the ark.

The Musaf Amidah (125-174)

After a brief prayer by the leader and Kaddish, we continue with the Musaf Amidah, the silent prayer recited while standing, on pages 125-136. Musaf is the service that corresponds to the additional sacrifice that would have been offered in the Temple on a special day like Rosh Hashanah. On Rosh Hashanah, this Amidah contains 9 blessings and is the longest Amidah of the year. As always, the first 3 and last 3 are the same as in every Amidah on every day of the year. The 3 middle *berakhot* span the third paragraph on 127 to the second to last paragraph on 134. Each features at least 10 verses that allude to the theme at hand: 3 from the Torah, 3 from the Writings, 3 from the Prophets, and a concluding verse from the Torah:

- The song sung by the children of Israel as they crossed the Red Sea. (57-58)
- A concluding blessing: Yishtabach. (60)

At the top of page 60, just before the end of this section, the wording and the music intensify in preparation for the end of this section. The first word on page 60, "Hamelekh," is highlighted on Rosh Hashanah and Yom Kippur in order to underscore our keen awareness of God's sovereignty at this time of year. As on all ten days spanning Rosh Hashanah and Yom Kippur, we add in Psalm 130 (found on a handout) at this point in the service. The Kaddish at the bottom of the page once again marks the end of this section.

Sh'ma and its Blessings (61-72)

This section is anchored around the Sh'ma, the three paragraphs from the Torah that are recited every morning and evening. The Sh'ma is an affirmation of God's sovereignty, of the Jewish obligation to perform *mitzvot* and of our gratitude for being redeemed from slavery. This section is made up of the following components:

- Barekhu: The call to prayer. (61)
- The two blessings preceding the Sh'ma, touching on the themes of God's creation of light in the world and the giving of the Torah and our obligation to study it. (61-69)
- The three paragraphs of the Sh'ma. (70-71)
- The blessing following the Sh'ma, focusing on our redemption from slavery. (71-72)

We rise towards the end of this last blessing in preparation for the Amidah, the silent prayer said while standing. We move directly from the blessing of redemption into the silent Amidah.

The Morning Amidah (73-96)

We recite the Amidah silently from pages 73 through the top of 77. The Amidah itself is made up of 7 blessings. The first three and last three are common to all Amidot of the year, while the middle blessing focuses on this day of Rosh Hashanah. When everyone has finished, the leader begins the repetition of the Amidah aloud. This repetition is intended to fulfill the prayer obligations of those who are unable to pray on their own and also serves as a space for adding special poems, called *piyyutim*, related to the day's themes.

The repetition can be divided into two parts:

- The opening two blessings of the Amidah, which are interspersed with piyyutim that are intended to mark our hesitant approach towards the kedushah on page 90. These piyyutim are the works of master poets of the Middle Ages and are filled with linguistic and literary allusions as well as a host of images of God as ruler, sovereign and judge. (77-89)
- The kedushah, climax of the repetition, at which point we openly sanctify God's name in imitation of the angels, who are reputed to sanctify God thus in the heavens, through the remainder of the Amidah. (90-94)

The Amidah is immediately followed by Avinu Malkeinu (*except on Shabbat, when it is omitted*), a series of requests said every morning and evening during the days spanning Rosh Hashanah to Yom Kippur, and then by the full Kaddish on 96.

Torah and Haftarah Reading (97-123)

As on all special days in the Jewish calendar, there are readings on Rosh Hashanah from both the Torah and the prophets. The Torah

service begins with opening verses on 97, and the recitation of the 13 attributes of God found in the middle of that page three times in order to invoke God's mercy on us (*the 13 attributes are skipped on Shabbat*). Two Torah scrolls are taken from the ark and brought to the central reading desk. On both days we call up five people to the Torah (*on Shabbat, seven are called*) and call an extra person to the second Torah scroll to read about the sacrificial offering for Rosh Hashanah that would have been brought in the Temple:

- **First day—Torah Reading:** How Sarah was remembered and gave birth to Isaac, Abraham's difficult task of sending out Ishmael and God's subsequent mercy on the expelled child and his mother Hagar. **Haftarah:** God remembers another barren woman, Hannah, and she gives birth to Samuel. We have a detailed account of her prayer to God, which our sages took as the model for all future Jewish prayer. (100-106)
- **Second day—Torah Reading:** The account of the binding of Isaac and God's last minute stay of the order to Abraham to sacrifice his son. **Haftarah:** Jeremiah's prophecy of the exiles who will return after their homeland's destruction. Their beacon of hope is the wailing voice of Rachel, who interceded with God on their behalf, moving God to mercy for his people. (109-112)

Prayers for the congregation, the United States and Israel are said here.

Tekiat Shofar—The Sounding of the Shofar (omitted on Shabbat)

The central mitzvah of Rosh Hashanah is to hear the sounding of the shofar, which calls us to repentance, reminds us of God's revelation on Mount Sinai, and promises hope of future redemption. After reading some opening passages, we continue with the sounding of the shofar on 119. The day's blasts are organized as follows: