



Dear Friends,

In presenting this 5781 Guide for the Yamim Noraim (Days of Awe), we have an opportunity to highlight a reassuring fact: even though the conditions this year are most unusual and challenging in unexpected ways, the intention remains the same as in the past - to come together as a community to crown Hashem as King of the Universe.

The COVID-19 pandemic has helped to place our Shul's mission in stark relief. Beth Jacob seeks to provide everything needed to fulfill our obligations during these critically important days. Whether it is a davening schedule that provides opportunities for all, information to guide you through a Rosh Hashana on your own, or inspiration to assist in rising to the occasion, we are determined to deliver all these to the members of our community.

This year we are given a clear choice to make as we approach this season of holiness. We can allow the challenges, the strange and the unfamiliar, to "take us out of the game", or we can seize the challenges of the pandemic as an opportunity to bring Hashem ever more personally into our lives. Covid has reinforced, in vivid terms, that which we say on Yom Kippur night in an evocative poem, "Like the clay in the hand of the potter...so are we in Your hands...". In this sense, perhaps we are more primed than ever to return to Hashem with the recognition of our utter dependence on His compassion.

No matter how much planning has taken place as we anticipate the needs of the community, it is inevitable that something will be overlooked. If there is any concern you have whatsoever as we approach Rosh Hashana and Yom Kippur, personal or communal, we are eager to hear about it and to provide whatever we can. Please do not hesitate to contact us.

Miriam joins me in wishing you and yours a happy, healthy, and sweet new year.

Rabbi Ilan D. Feldman



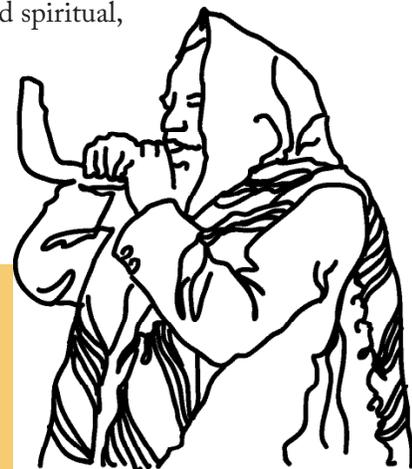
As we approach Rosh Hashanah, the day in which we bond together to coronate Hashem as King and joyfully accept His sovereignty, we are cognizant that this year that coronation will have two venues that must work together at this holy task. Some will be part of the legion that participates in the coronation in shul, while others will join the ranks of those participating at home, protecting their health, which is also a fulfilment of G-d's will. Those fortunate to be able to attend shul have already registered for our various minyanim and your personal minyan schedule will be sent to you soon.

If you missed registration, please contact the shul office. For those of you at home, please remember how important your seemingly private service is to our entire community, and to G-d Himself! Inside this brochure, will find a step-by-step guide to davening at home, which we hope you find useful. For any further questions, feel free to contact me at rdf@bethjacobatlanta.org.

Rivka and I wish you a happy and healthy year of growth and prosperity in all matters physical and spiritual,

Rabbi Dov Foxbrunner

HIGH HOLIDAY
BROCHURE
2020/5781





DAVENING GUIDELINES FOR ROSH HASHANAH

EREV ROSH HASHANAH

Candle lighting for Shabbos and Rosh Hashana is at 7:20pm. The bracha should conclude “*I’hadlik ner shel Shabbos v’shel Yom Tov*” (p. 18). Women customarily recite *Shebechyanu* when kindling the lights.

Weekday Mincha should be completed before sundown, 7:39pm.

FIRST DAY OF ROSH HASHANAH

Friday Night

An abridged Kabbalas Shabbos is recited that begins with *Mizmor Shir* (p. 46). We omit *Bameh Madlikin*.

Both verses: *V’shomru* and *Tiku bachodesh shofer* are recited before the Amidah (p. 60).

Ma’ariv Amidah for Rosh Hashanah with proper insertions for Shabbos. In addition, beginning with “*Zachrenu l’chaim*” (p. 62), there are a number of insertions into the Amidah that are recited throughout *Aseres Yemei Teshuva* (Ten Days of Repentance).

Vayechulu is recited after the Amidah (p. 76). The *beracha* of “*Magen Avos*” is omitted when davening out of shul. This is followed by *L’Dovid Mizmor* (p. 78), *Aleinu* (p.84) and *L’Dovid Hashem Ori* (p. 86).

Many have the custom to sing *Shalom Aleichem* and *Eishes Chayil* (p. 92).

Kiddush for Rosh Hashanah with proper Shabbos insertions. Kiddush begins “*Yom HaShishi*” and *Shebechyanu* is recited (p. 94).

The traditional symbolic foods (*simanim*) are eaten on the first night, along with their respective *yehi ratzon* (p. 96).

Birkas HaMazon should include the insertions for Shabbos and Rosh Hashanah (p. 106).

Some have the custom of learning the Mishnayos of Rosh Hashana (p. 108) during the festive and focused meals. Four chapters of the tractate and four meals on Rosh Hashana makes one chapter per meal.

If Ma’ariv was recited before nightfall (8:15pm), Shema should be repeated after nightfall.

Shabbos - Rosh Hashanah Day 1

Halachic Times:

- Latest time to recite Shema 10:27am
- When davening alone, it is preferred that Mussaf be recited after 10:27am
- Latest time to recite Shacharis 11:28am

On Rosh Hashanah, the *Shir Shel Yom* and *L’Dovid Hashem Ori* are recited at the beginning of davening (p. 178).

In many congregations, *Shir HaMa’alos* is recited after *Yishtabach* (p. 264).

Birchos Kerias Shema for Shabbos, “*Hakol Yoducha*” (p. 278).

Shacharis Amidah for Rosh Hashanah with the proper insertions for Shabbos (p. 296).

The Torah reading for the first day is Bereishis 21:1-34, the maftir is Bamidbar 29:1-6 and the haftarah is from Shmuel I 1:1-2:10.

The shofar is not blown on Shabbos.

Ashrei followed by Mussaf Amidah for Rosh Hashanah with proper insertions for Shabbos (p. 440).

Though not obligatory, It is commendable to study and recite the *piyutim* that are added to the Chazzan’s Repetition. Some more commonly recited *piyutim* include: *Melech Elyon* (p. 478), *Unesaneh Tokef* (p. 480), *Ha’ochez b’yad midas hamishpat* (p. 490), *v’ye’esayu* (p. 494)

Mincha Amidah for Rosh Hashanah with the proper insertions for Shabbos (p. 598). Mincha should be recited before 7:37pm.

Seudah Shlishis should ideally be eaten before the tenth hour (about 4:30pm) and preferably after reciting Mincha. If one did not do so, one may eat *seudah shlishis* until sunset.

Preparations for the second day may not begin until nightfall (8:13pm).

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for an express, interactive, no-cost High Holidays Experience!

Rosh Hashana, September 19-20, 12:00-1:15pm | BJ Parking Lot Outdoor Tent
Yom Kippur Program | September 28 | Details TBA



SECOND DAY OF ROSH HASHANAH

Motzei Shabbos

Candle lighting must be performed after nightfall (8:13pm).

Ma'ariv should be recited after nightfall (p.62).

Ma'ariv for Rosh Hashanah. Insert *Vatodi'enu* (p. 68).

Kiddush for Rosh Hashanah (p. 94), including Havdalah in the following order: *Hagafen*, *Kiddush*, *Meorei Ha'Eish*, *Havdalah* and *Shebechyanu* (שְׁבַחְיָנוּ).

For halachic reasons connected to the bracha of *Shebechyanu*, a new fruit is customarily placed on the table before Kiddush, and is eaten after Kiddush. If one does not have a new fruit or new clothing, one may still recite *Shebechyanu*.

Sunday - Rosh Hashanah Day 2

Halachic Times:

- Latest time to recite Shema 10:27am
- When davening alone, it is preferred that Mussaf be recited after 10:27am
- Latest time to recite Shacharis 11:28am

On Rosh Hashanah, the *Shir Shel Yom* and *L'Dovid Hashem Ori* are recited at the beginning of davening (p. 178).

In many congregations, *Shir HaMa'alos* is recited after *Yishtabach*.

Birchos Kerias Shema for weekday (*Ha'me'ir la'aretz*, p. 278).

Shacharis Amidah for Rosh Hashanah.

The Torah reading for the second day is Bereishis 22:1-22:24, the maftir is Bamidbar 29:1-6 and the haftarah is from Yirmiyahu 31:1-31:19.

Men are obligated to perform the mitzva of hearing the shofar on the second day of Rosh Hashana this year. It is a particularly strong custom that women perform this mitzva as well.

If someone davening at home can blow shofar on his own, he should blow the first thirty sounds before Mussaf. The second thirty sounds should not be blown during the silent Amidah. One may blow 70 additional sounds after the Amidah, but there is no requirement to do so.

If someone else is blowing shofar on behalf of others:

- If the *ba'al toke'a* (shofar blower) already fulfilled his mitzvah, the berachos (*lishmo'ah kol shofar* and *shebechyanu*) should ideally be recited by one of the listeners. If the listeners are all women, the *ba'al toke'a* may not recite the berachos; they must be recited by one of the women on behalf of the others.
- If the listeners are spread out across a large area, or if one cannot hear the beracha, each person can recite his/her own beracha.
- Only 30 sounds need to be blown.

Ashrei, followed by Mussaf Amidah for Rosh Hashanah (p. 440).

Though not obligatory, it is commendable to study and recite the *piyutim* that are added to the Chazzan's Repitition. Some more commonly recited piyutim include: *L'kel orech din* (p. 538), *Unesaneh Tokef* (p. 538), *Ha'ochez b'yad midas hamishpat* (p. 546), *V'ye'esayu* (p. 550).

Mincha Amidah for Rosh Hashanah with the proper insertions for Shabbos (p. 598). Mincha should be recited before 7:36pm.

Traditionally Tashlich (p. 630) is recited on Rosh Hashanah afternoon (not on Shabbos) next to a body of water. If this cannot be performed with proper social distancing measures, one can recite it any time until Yom Kippur. If it was not done before Yom Kippur, there is still some benefit in reciting it until Hoshana Rabba.

MOTZEI YOM TOV/TZOM GEDALIAH

Weekday Amidah should be recited, including *Atah Chonantanu* and the special insertions for Aseres Yemei Teshuva.

Havdalah consists of two berachos: *HaGafen* and *HaMavdil* (no *besamim* or *eish*).

The fast begins at 6:13am.

Page numbers listed above are for the Artscroll Rosh Hashanah Machzor.

Led by Matt Lewis, Rabbi Yaakov Fleshel, and Yakov Daniels
Discussions, Q & A, shofar blowing, core pieces of the liturgy,
and a break for Kiddush and refreshments!

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