**Class # 39–Is Rosh Hashanah only for Jews?**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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Idea from Rabbi Reuven Mann

1. You have $360 in money for Tzedakah. You can only select one of the following organizations:
	1. Your local kosher food pantry
	2. Your Rabbi’s discretionary fund – [helps the poor of the community]
	3. Shalva – Helps disabled children in Israel
	4. Friends of the IDF - supports IDF soldiers
	5. United Way - improves lives by mobilizing the caring power of communities around the world to advance the common good.
	6. Greenpeace – helps the environment
2. Why did you select the organization you did?
3. What is the tension between Universal/global needs and Particular/local needs? How do you resolve them?
4. Story: Rabbi Soloveitchik’s advice to his son-in-law regarding leading the Orthodox College program – Yavneh.
5. Is Rosh Hashanah a holiday concerned with the needs of the Jewish people alone or Global needs? We wish our friends and family to have a “happy and healthy sweet New Year” – is that the focus of our prayers??

**Addition to the “Holiness of Hashem’s name” blessing**

“And so too, O Hashem, our God, instill Your awe upon all Your works and Your dread upon all that You have created. Let all works revere You and all creatures prostate themselves before You. Let them all become a single society, to do Your will wholeheartedly.”

**The request addition of the Malchiyot [Kingship] Blessing of Mussaf**

…”Our God and God of our fathers, reign over the entire world with Your glory, and be uplifted over all the earth with Your honor, and appear in the splendor of Your majestic might over all who dwell in the inhabited world of Your earth; so everything that has been made will know that You have made it, and it will be understood by everything that was formed that You have formed it. And they will say everyone who has breath in his nostrils, “Ad-onoy, God of Yisrael is King and His Kingship rules over all…”

1. What are we praying for in these Tefillot?
2. Are these blessing concerned with only the needs Jewish People?
3. Are these blessings Universal or Particular?
4. Between Rosh Hashanah and Yom Kippur, we change the ending of the third blessing from “Ha’el Hakadosh” [The Holy God] to “Ha’melech Hakadosh” [The Holy King]. If you say the normal ending, you need to go back to the beginning of the Amidah and start again. Why is that necessary? Is there a different Hashem “the Holy God” of everyday and the Hashem of Rosh Hashanah/Yom Kippur “the Holy King”??!?
5. How does Aleinu answer question 9 by saying “in that day (Moshiach times) Hashem will be Echad and His name will be Echad” what is the difference between Hashem and His “name”?
6. What is the significance of the following “names” of Hashem? 1. “The Creator” as in Shabbos. 2. “The King” as in Rosh Hashanah/Yom Kippur. 3. “The redeemer” from Egypt, as in Passover.
7. How does thinking of Hashem via different manifestations of His Power at different times (Shabbos, Rosh Hashanah/Yom Kippur, Pesach), address the problem of tension between the universal needs of Mankind vs national needs vs personal/local needs?
8. Which name allows focus on the most global needs? Which name focuses attention on mankind's needs, personal/local needs?
9. Name 3 steps of preparation needed to internalize the shifts in the name of Hashem of RH/ YK and other holidays and not remain stuck in just one name of Hashem?