



**The President,
Board of Management,
Rabbi and Chazan**

of

The North Shore Synagogue

wishes the congregation

Shana Tova u'metuka and G'mar Tov

In loving memory
of
David Isaac Abeshouse
דוד יצחק בן משה הלל
(8 October 1945 – 6 July 2009)
Beloved husband of Myrtle and adored father of
Dan and Miriam

In loving memory
of
Harry Teichtahl
הרצל ירחמיאל בן צבי יוסף
(30 October 1950 – 6 June 2008)
Chazan Zvi and Mirah Teichtahl and family

In loving memory
of
Henry (Harry) Zukerman
אברהם נתן בן ראובן הלוי
(7 February 1918 – 1 November 2006)
Beloved husband of Valerie, father of Harley and family

THE UNIQUENESS OF PRAYER

Three times a day and four times on Shabbat, a Jew is called to pray before God. This is not the only time we are called before God, when we perform a mitzvah, study Torah or engage with the mysteries of the universe; we too, stand before God. However, prayer is different. In the other three, Man acts but God does not respond. In prayer, *“man climbs the mountain towards God while He descends, figuratively, from the mountain. Two hands embrace, as in a handshake.”* (Rabbi Joseph Soloveitchik). As described in the Biblical verse (Exodus 19:20), “And the Lord came down on Mt Sinai, on top of the mountain; and the Lord called Moses to the top of the mountain and Moses went up.”

Although we may not achieve the unity with God that Moses experienced, we nevertheless desire a fellowship with God. When we pray, God emerges out of His transcendence and forms a companionship with us; the infinite and the finite meet and the vast chasm is bridged.

Prayer is not a means of wielding some deal from God, although this may be a primary motivation. Our Sages teach us that the acceptance of our prayers is governed by unknowable considerations. We will never understand why some prayers are accepted and others rejected. Nevertheless, the sense of petition, of standing before God, engaging in an active dialogue with Him, is key to the prayer experience.

HOW TO SURVIVE SYNAGOGUE

“But Rabbi, even if I read the words of the Machzor, I don’t understand what I am saying! To me it is more meaningful to take a quiet walk in the park than to spend the time in Shul.”

This frustration is felt by many. It is for this very reason that we present The North Shore Synagogue Machzor Guide, as a brief explanation and commentary of the prayers of the High Holydays. We trust that you will find the commentaries informative and helpful in understanding the key prayers of the Machzor.

Here are a few guidelines for having a more meaningful and uplifting prayer experience.

1. Read through the prayers slowly and think about what they mean. The service is not a race, so you do not have to feel pressured to keep up.
2. It is better to say one prayer with conviction and understanding than to rush through the Machzor.
3. If a particular paragraph touches you, linger on it. Meditate and try to grasp the ideas and make them your own.
4. The prayers can be recited in English.
5. Don't worry if you fall behind, the Guide has a listing of all the prayers we are saying and you can catch up at any time.
6. Make the Shul service, your time. Realise that when you are sitting in Shul you are joining millions of Jews all over the world and from previous and future generations, who have, are and will recite these exact prayers. By your being in Shul, you are making a powerful declaration about your commitment to Judaism and the Jewish People.

May the year be filled with much happiness, health, nachas and blessings to you and your family. May the Guide help to inspire you during our beautiful and uplifting services.

Rabbi Paul Lewin
13 Av 5772



A Guide to your Machzor

This booklet has been produced to give our congregants a greater insight into the Yom Tov services by providing a description of the various prayers and Piyyutim. It is intended that it be used in perpetuity and remains the property of The North Shore Synagogue.

For your convenience, the 'reference number' for prayers is indicated in the first column (left-hand-side), coinciding with the number boards located on either side of the Aron HaKodesh.

The second column is a guide to when it is appropriate to be standing.

The third, fourth and fifth columns indicate the individual Complete ArtScroll, Birnbaum or Silverman Machzorim page numbers for the convenience of congregants.

If you would like a copy for home study or prayer, they are available from the synagogue office with a donation of \$18.

The preferred Machzor used in our Shul is

'The Complete ArtScroll Machzor'



ב"ה

Contents:

ROSH HASHANAH

First Day and Second Day	Page
Ma'ariv (Evening Service)	7 to 9
Shacharit	10 to 14
Torah and Maftir	15 to 16
Shofar	17 to 18
Mussaf	19 to 25

YOM KIPPUR

	Page
Kol Nidrei	26 to 27
Ma'ariv	28 to 29
Selichot	30 to 34
Shacharit	35 to 41
Torah	42 to 44
Mussaf	45 to 52
Mincha	53 to 57
Neilah	58 to 64
Ma'ariv	65 to 66

ב"ה



GUIDE TO ROSH HASHANAH PRAYERS

First Day and Second Day

Ma'ariv

מעריב

A Jew is obligated to pray three times a day. As the sun sets, a new day begins. "It was evening and it was morning, Day One", Genesis 1:5. From this verse, Judaism taught that the day begins at night. The evening prayer was instituted by our forefather, Jacob, whose life was clouded with the blanket of darkness. He taught us to pray and turn to God, even in the darkest times of our lives, as individuals and as a community. Rosh Hashanah, the anniversary of the birth of Adam and Eve, heralds the start of the New Year, a time of judgment for humanity. May we all merit to be inscribed in the Book of Life for a good year.

Borchu

ברכו

Both Days

Reference 001		ArtScroll 50	Birnbaum 23	Silverman 6
------------------	--	-----------------	----------------	----------------

The Evening Service commences with the invitation to the community to bless God.

Shema**שמע**

Both Days

Reference		ArtScroll	Birnbaum	Silverman
002		52	23	7

The seminal declaration of faith of the Jewish People – the twice daily declaration of the unity of God. The acceptance of the yoke of Heaven, the yoke of the mitzvot (commandments), and the obligation to remember the Exodus, are the key points of meditation of this prayer.

Hashkiveinu**השכיבנו**

Both Days

Reference		ArtScroll	Birnbaum	Silverman
003		58	27	10

The central motif of this prayer is the declaration of trust in God. We are dependant upon God for our continued survival, thus following on the theme of the Shema and its blessings.

Tiku Bachodesh**תקעו בהדש**

Both Days

Reference		ArtScroll	Birnbaum	Silverman
004		60	29	10

This verse sets the tone of the festival. A day hidden (*keseh*). Rosh Hashanah is the only festival during which the moon is not visible since it is on the first of the month. *Keseh*, could be related to *kisay*, which means, chair or throne, thus the motif of Rosh Hashanah is the coronation of God over the universe.

Amidah**עמידה**

Both Days

Reference		ArtScroll	Birnbaum	Silverman
005		62	31	11

Unlike on a week day, the Yom Tov Amidah is comprised of seven blessings. The opening three are praise to God and permission to address Him. The middle blessing focuses on the nature of the day. The final three are focused on restoration of the Temple ritual, thanksgiving and peace. The Amidah focuses our attention on the

greatness of God and His Kingship over the world – *Hamelech Hakadosh*.

Aleinu

עלינו

This is the concluding prayer of every Prayer Service.

Reference		ArtScroll	Birnbaum	Silverman
006		84	43	22

As we leave Shul, we commit ourselves to act as a source of Kiddush Hashem – sanctifying God's name in the world and fixing the world. With these inspiring thoughts we leave the Shul, tasked to make a difference.

Shacharit

שחרית

The institution of praying in the morning was introduced by our father, Abraham. The Shacharit Service commences with blessings of praise for God, and the grandeur of His creation, via psalms and blessings. This is followed by the declaration of faith in the Shema, and finally, the Amidah, during which we stand before God in humble prayer.

Ha'Melech

המלך

Both Days

Reference 007	Standing	ArtScroll 262	Birnbaum 169	Silverman 60
------------------	----------	------------------	-----------------	-----------------

'The King' sets the tone for the focus and theme of the day – God is crowned by Man as King of the World.

Shir Hama'lot ◦

שיר המעלות

Both Days

Reference 008	Standing	ArtScroll 264	Birnbaum 171	Silverman -
------------------	----------	------------------	-----------------	----------------

The Song of Ascents – one of the fifteen Songs of Ascent, that symbolize the fifteen steps leading to the Sanctuary.

Borchu

ברכו

Both Days

Reference 009	Standing	ArtScroll 266	Birnbaum 171	Silverman 61
------------------	----------	------------------	-----------------	-----------------

The main part of the Morning Service commences with the invitation to the community to bless God.

Shema

שמע

Both Days

Reference 010		ArtScroll 290	Birnbaum 195	Silverman 70
------------------	--	------------------	-----------------	-----------------

The seminal declaration of faith of the Jewish People. This is the twice daily declaration of the unity of God. The acceptance of the

yoke of Heaven, the yoke of the mitzvot (commandments) and the obligation to remember the Exodus are the key points of meditation of this prayer.

Silent Amidah

עמידה

Both Days

Reference 011	Standing	ArtScroll 296	Birnbaum 201	Silverman 73
------------------	----------	------------------	-----------------	-----------------

Unlike on a week day, the Yom Tov Amidah is comprised of seven blessings. The opening three are praise to God and permission to address Him. The middle blessing focuses on the nature of the day. The final three are focused on restoration of the Temple ritual, thanksgiving and peace. The Amidah focuses our attention on the greatness of God and His Kingship over the world – Ha-Melech HaKadosh.

Repetition of the Amidah ◦

חזרת השץ

First Day and Second Day (shaded)

Reference 012	Standing	ArtScroll 306	Birnbaum 209	Silverman 77
	Standing	ArtScroll 342	Birnbaum 229	Silverman 77

Although the individual's Amidah is recited in silence, this one, recited on behalf of the community, is said aloud. Unlike the regular Shabbat, Yom Tov or week day Amidah, the Rosh Hashanah Amidah has additional prayers, reflections and piyyutim (religious poems), which help to focus our attention on the themes of the day.

After the opening lines of the Amidah, the Chazan requests permission to speak on behalf of the community.

Ata Hoo Eloheinu ◦

אתה הוא אלוהינו

First Day and Second Day (shaded)

Reference 013	Standing	ArtScroll 314	Birnbaum 217	Silverman 79
	Standing	ArtScroll 352	Birnbaum 239	Silverman 79

We stand for each of the piyyutim for they are communal responses, praises and prayers and thus are imbued with a sanctity which

requires that we stand. To attest to this fact the Ark is opened. This piyyut praises the greatness of the Almighty.

Melech Elyon

מלך עליון

Second Day only

Reference 014	Standing	ArtScroll 366	Birnbaum 251	Silverman 85
------------------	----------	------------------	-----------------	-----------------

One of the main Piyyutim added to the Mussaf Service. The Piyyut offers praises to God, ascribing and describing the characteristics of the Supreme King, whose reign shall be forever.

Adonay Melech ◦

השם מלך

First Day and Second Day (shaded)

Reference 015	Standing	ArtScroll 328	Birnbaum 225	Silverman 83
	Standing	ArtScroll 370	Birnbaum 255	Silverman 87

The underlying theme of Rosh Hashanah is crowning God, King of the world. The following Piyyut reflects how the Angels in Heaven and the Jewish People both praise God and that He reigns, has reigned and will reign forever.

Le'Eil Orech Din ◦

לקל עורך דין

First Day and Second Day (shaded)

Reference 016	Standing	ArtScroll 330	Birnbaum 261	Silverman 89
	Standing	ArtScroll 374	Birnbaum 261	Silverman 89

The second theme of the day is that Rosh Hashanah is Yom Hadin – the Day of Judgment. The following Piyyut focuses on how God prepares for judgment on Judgment Day.

Kedusha

קדושה

First Day and Second Day (shaded)

Reference 017	Standing	ArtScroll 332	Birnbaum 261	Silverman 90
	Standing	ArtScroll 374	Birnbaum 261	Silverman 90

The Kedusha is the highlight of the Amidah. The Jewish People mirror the angelic choir in Heaven who sing praises to God. After starting our prayers this morning, reciting the Psalms of praise, accepting the yoke of Heaven in the Shema and saying the silent Amidah, we have reached a level of connectedness to utter the praises of God at the same level as the Angels in Heaven. We thus mimic the Angels by standing with our feet together and turn to each other for permission to praise God via the Kadosh, Kadosh, Kadosh – Holy, Holy, Holy is God.

Ata V'char'tonu

אתה בחרתנו

First Day and Second Day (shaded)

Reference 018		ArtScroll 334	Birnbaum 265	Silverman 91
		ArtScroll 378	Birnbaum 265	Silverman 91

This paragraph introduces the second section of the Amidah – the focus on the sanctity of the day. This paragraph serves as a trigger, awakening us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

Modim

מודים

First Day and Second Day (shaded)

Reference 019		ArtScroll 338	Birnbaum 267	Silverman 93
		ArtScroll 380	Birnbaum 267	Silverman 93

Sim Shalom

שים שלום

First Day and Second Day (shaded)

Reference 020		ArtScroll 340	Birnbaum 269	Silverman 94
		ArtScroll 382	Birnbaum 269	Silverman 94

'Grant peace', a blessing recited at the conclusion of the morning Amidah. Sim Shalom is said at all prayer services.

Avinu Malkeinu ◦**אבינו מלכנו**

Both Days

Reference 021	Standing	ArtScroll 384	Birnbaum 271	Silverman 94
------------------	----------	------------------	-----------------	-----------------

This prayer is omitted on Shabbat.

Rabbi Akiva introduced us to this prayer. A child turns to his father to protect and support him, the father will do anything for his child. But there are times when a father cannot help – one needs the King. So we approach God, as King of the World to assist us – without the connection to God, as Father, we would never be able to approach God, as King.

Anim Zemirot ◦**אנעים זמירות**

Both Days

Reference 022	Standing	ArtScroll 166	Birnbaum 127	Silverman 40
------------------	----------	------------------	-----------------	-----------------

- Author: Rabbi Yehudah Hachasid (The Pious) d. 1217
 Style: Recited alternatively between the reader and the congregation. From, *Asparah*, it is in the form of the Alef Bet.
 Theme: The Piyyut opens with the author attempting to praise the greatness of God. He then moves through the many forms that God interacts with the world. Because of the holiness of the content the custom is to open the Ark. The custom of a child singing the Piyyut is based upon the fact that children are pure and the Piyyut is sung by those with pure lips.

A Jewish liturgical poem, sung in Shul on Shabbat and at morning festival services.

Torah and Maftir **ריאת התורה ומפטיר**

On Shabbat and festivals the Service of removing the Torah from the Ark begins with a number of verses from the Tanach. We are about to read from the Word of God, we thus preface the reading with a call to mind that the One who speaks to us through the text is the All Powerful King – *Ein Kamocha* – there is none like You.

When Yom Tov falls during the week, we add the “Thirteen Attributes of Mercy and a supplication – *Master of the Universe*. On Shabbat, this is omitted, as we do not ask for personal requests on Shabbat.

This is followed by the Kabbalistic text known as the *Berich Shmei*, which is a deep praise of God.

The final act before the processional is the chanting of the Shema Yisrael. The Chazan exhorts the community to accept the yoke of Heaven and to prepare the community to hear the word of the Living God.

The obligation to read from the Torah was instituted by Moses. Later, Ezra the Scribe, decreed that the Torah be read every three days. On festivals, we read a portion of Torah that relates to the nature of the day. On Rosh Hashanah, we read of how God recalls the merits of our Forefathers and answers their prayers.

Ein Kamocha ◦

אין כמוך

First Day and Second Day (shaded)

Reference 023	Standing	ArtScroll 390	Birnbaum 277	Silverman 100
	Standing	ArtScroll 390	Birnbaum 299	Silverman 109

Torah Reading ◦

קריאת התורה

First Day and Second Day (shaded)

Reference 024		ArtScroll 412	Birnbaum 293	Silverman 103
		ArtScroll 412	Birnbaum 305	Silverman 111

The reading of the First Day tells the story of how God remembered His promise to Abraham and Sarah, and granted them a child.

The reading of the Second Day tells the story of the binding of Isaac – showing our Forefathers' willingness to serve God.

Haftarah ◦

הפטרה

First Day and Second Day (shaded)

Reference 025		ArtScroll 416	Birnbaum 287	Silverman 103
		ArtScroll 416	Birnbaum 299	Silverman 109

The theme of the Haftarah reflects that of the Torah reading. The story of God answering Hannah and granting her a son, mirrors the story of the Torah reading of the First Day.

Second Day

On the Second Day, the reading from the Book of Jeremiah contains the vision of Israel's future redemption. In addition, the Haftarah contains the account of Rachel's sorrow over the exile of her children and God's assurance that her hope for their redemption will be fulfilled. The fact that Rachel was barren for many years, before God answered her prayers on Rosh Hashanah and granted her a son, is another reason for selecting this passage for the Haftarah.

Shofar

סדר תקיעת שופר

IF ROSH HASHANAH FALLS ON SHABBAT, THE SHOFAR WILL NOT BE SOUNDED. PLEASE SKIP THE APPROPRIATE REFERENCES.

Reference	Standing	ArtScroll	Birnbaum	Silverman
026		432	315	117

The main mitzvah of Rosh Hashanah is the sounding of the Shofar. The Sages present many reasons for the sounding of the Shofar. Amongst them are:

Coronation:

On Rosh Hashanah, God is crowned King of the World. The Shofar acts as the herald, announcing the King's arrival.

Remembrance:

The Shofar is used as an alarm to focus our attention on our actions. It is used to remind God of the dedication of the Forefathers of our people, Abraham and Isaac, to serve Him. As their children, we ask God to remember us for good.

History:

At key events in Jewish History the Shofar is sounded.

1. At Sinai, when the Torah was given.
2. To herald the ingathering of the exiles.
3. At the dawn of the Messianic era.

Y'haal'lu

יהללו

Both Days

Reference	Standing	ArtScroll	Birnbaum	Silverman
027		440	321	122

After reading from the Torah and raising her for the community to meditate upon, we now return the Torah to the Ark. The prayers reflect the understanding that, as great as the Torah is, The Almighty is greater, *Y'haal'lu*.

During the processional, two Psalms are recited. Psalm 24, recited on a weekday, explores the theme of the triumphant entry of God as King within the world. Our Sages teach us, that the final redemption cannot take place on Shabbat, so Psalm 29 is recited, as it focuses on the theme of the Voice – *Kol* – of God that revealed the Ten Commandments on the famous Shabbat on Mount Sinai.

As the Torah is placed in the Ark, we recite a collection of verses – *'uvnucho yomar'*. These verses, recited by Moses and the Jewish People while the Ark travelled in the desert, express the hope that God's presence will find comfortable rest amongst the multitudes of the Jewish People. That is, the Jewish People should be worthy of being a host to God's holiness.

Mussaf

מוסף

Hineni

היני

Both Days

Reference 028		ArtScroll 444	Birnbaum 325	Silverman 124
------------------	--	------------------	-----------------	------------------

This moving prayer is intoned by the Chazan as he prepares himself for the task of pleading the case of the community before God - that we should be granted a good year. The prayer reflects the thoughts of the Chazan as he acknowledges his failings as a representative for the community. This is one of the most poignant prayers of Rosh Hashanah.

Amidah

עמידה

Both Days

Reference 029	Standing	ArtScroll 448	Birnbaum 327	Silverman 125
------------------	----------	------------------	-----------------	------------------

This is the longest Silent Amidah of the year. Unlike a normal Shabbat or festival which has seven blessings, this Amidah has nine. The reason is that there are three major themes of the day, *Malchuyot* – coronation of God; *Zichronot* – God remembers our actions and *Shofarot* – the mitzvah of the day. Each of these sections has ten verses from the Tanach (Bible) – quotes relating to these themes, and their own blessing.

Repetition of the Amidah ◦

חזרת השף

First Day and Second Day (shaded)

Ark opened

Reference 030	Standing	ArtScroll 470	Birnbaum 349	Silverman 139
	Standing	ArtScroll 536	Birnbaum 359	Silverman 143

The Chazan acts as the representative for the community in communal prayer, elevating the prayer from that of the individual to that of the community. The prayer is imbued with holiness and thus the Ark is opened, the community rises and listens intently, as the

Chazan, our representative, brings the requests of the community before the King – God.

Melech Elyon ◦

מלך עליון

First Day only

Reference 031	Standing	ArtScroll 478	Birnbaum 355	Silverman 141
------------------	----------	------------------	-----------------	------------------

Author: Unknown.

One of the main Piyyutim added to the Mussaf Service. The Piyyut offers praises to God, ascribing and describing the characteristics of the Supreme King, whose reign shall be forever.

Unetaneh Tokef ◦

ונתמה תקף

First Day and Second Day (shaded)

Reference 032	Standing	ArtScroll 480	Birnbaum 361	Silverman 147
	Standing	ArtScroll 538	Birnbaum 361	Silverman 147

For many, the central piece of the High Holyday liturgy. The Piyyut describes in stark detail, how the world is judged. God sits on His throne, the Book of Memories and Deeds open before Him. The great Shofar sounds, the Angels tremble, for today is the Day of Judgment. Everyone walks before God and is judged. On Rosh Hashanah, judgment is inscribed and on Yom Kippur, it is signed off. Who will live and who will die? But Repentance, Prayer and Charity can change the decree.

Kedusha

קדושה

First Day and Second Day (shaded)

Reference 033	Standing	ArtScroll 486	Birnbaum 363	Silverman 149
	Standing	ArtScroll 542	Birnbaum 363	Silverman 149

The Kedusha is the highlight of the Amidah. The Jewish People mirror the angelic choir in Heaven who sing praises to God. After starting our prayers this morning reciting the Psalms of praise, accepting the yoke of Heaven in the Shema, and saying the Silent Amidah, we have reached a level of connectedness to utter the praises of God at the same level as the Angels in Heaven. We thus

mimic the Angels by standing with our feet together and turn to each other, for permission to praise God via the Kadosh, Kadosh, Kadosh – Holy, Holy, Holy is God.

Vechol Ma'aminim ◦

וכל מאמינים

First Day and Second Day (shaded)

Reference 034	Standing	ArtScroll 490	Birnbaum 367	Silverman 150
	Standing	ArtScroll 546	Birnbaum 367	Silverman 150

The focus of this Piyyut is the attribute of Justice – the basis of God's judgment during the ten days of Repentance. The Piyyut shows the Jewish People in unison, accepting God as King of the world. This too, is a major theme of the day.

V'yetahyu

ויאתיו

First Day and Second Day (shaded)

Reference 035		ArtScroll 494	Birnbaum 373	Silverman 153
		ArtScroll 550	Birnbaum 373	Silverman 153

Rosh Hashanah – the holiday of Coronation – God asks poor, weak and helpless Man to anoint Him on Rosh Hashanah and to crown Him with the *Keter Melucha* – the crown of Kingship.

Ata V'char'tanu

אתה בחרתנו

First Day and Second Day (shaded)

Reference 036		ArtScroll 496	Birnbaum 373	Silverman 154
		ArtScroll 552	Birnbaum 373	Silverman 154

This paragraph introduces the second section of the Amidah – the focus on the sanctity of the day. This paragraph serves as a trigger to awaken us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

Aleinu ◦

עלינו

First Day and Second Day (shaded)

Reference 037	Standing	ArtScroll 500	Birnbaum 377	Silverman 159
	Standing	ArtScroll 554	Birnbaum 377	Silverman 159

The central obligation of a Jew is to praise God. This idea is found in the prayer, Aleinu, which states the responsibility of a Jew to bring Godliness into this world, to heal the world – (Tikkun Olam) and strive to make this world a place of peace. The Aleinu prayer is so important that it was taken from the Mussaf of Rosh Hashanah and placed at the end of every Service in order that a Jew should leave Shul cognizant of his or her responsibilities. Aleinu also speaks of accepting the yoke of Heaven and thus, is the introduction to the first of three special blessings recited at Mussaf of Rosh Hashanah - Malchiyot. After Aleinu, ten verses from the Tanach (Bible) are brought to highlight the theme of Coronation and accepting the yoke of Heaven.

Ochilah La'Eil ◦

אוהילה לקל

First Day and Second Day (shaded)

Reference 038	Standing	ArtScroll 504	Birnbaum 379	Silverman 156
	Standing	ArtScroll 558	Birnbaum 379	Silverman 156

The Ark is opened and the Chazan requests permission to recite the verses of the *Malchiyot* – Kingship, *Zichronot* – Remembrances and *Shofarot* – the verses about the Shofar; the three themes of Rosh Hashanah.

Shofar blowing for Malchiyot סדר תקיעת שופר מלכיות

First Day and Second Day (shaded)

Reference 039	Standing	ArtScroll 508	Birnbaum 383	Silverman 160
	Standing	ArtScroll 562	Birnbaum 383	Silverman 160

The Shofar is sounded at the conclusion of each of the middle blessings. The Shofar is a vehicle of prayer as well as the trumpet of

Coronation. It is thus sounded to conclude each of the three middle blessings. We chant *Areshet sefartaynu* – may the utterances of our lips be pleasant before God.

Finally we chant *Hayom harat olam* – on this day the world was born. On this day Adam and Eve were formed, sinned and were judged.

Note: We only stand for the Shofar blasts.

Zichronot - Remembrances סדר תקיעת שופר זכרונות

First Day and Second Day

Reference 040	Standing	ArtScroll 514	Birnbaum 389	Silverman 166
	Standing	ArtScroll 566	Birnbaum 389	Silverman 166

There are a number of major themes related to Zichronot:

1. God exists in all dimensions of time – past, present and future.
2. God sees and remembers everything.
3. God is concerned with the universe as a whole, as well as each individual.
4. Just as God exhibits both universal and individual concern, so too should we.
5. Although God is the creator of the universe and humanity in general, He has a unique relationship with the Jewish People.

As with Malchiyot, there are ten verses related to the above themes. At the conclusion of the unit, the Shofar is again sounded.

Shofarot - Shofar blasts סדר תקיעת שופר שופרות

Reference 041	Standing	ArtScroll 520	Birnbaum 393	Silverman 170
	Standing	ArtScroll 570	Birnbaum 393	Silverman 170

The Shofar was first heard at Mount Sinai and symbolizes the Revelation of God. The theme of this section is the Revelation of God, in three time periods:

1. *At Sinai, when the Jewish People* received the Ten Commandments, and the remainder of the Torah.
2. *At the dawn* of the Messianic Era.

3. *Standing before God* today on Rosh Hashanah too, we have a feeling of Revelation of God – the joy of standing before the Divine.

As with Malchiyot and Zichronot, the verses recited reflect the themes of this part of the Mussaf Service.

Note: We only stand for the Shofar blasts.

Shofar sounded.

Retzei

רצה

First Day and Second Day (shaded)

Reference 042		ArtScroll 520	Birnbaum 393	Silverman 171
		ArtScroll 570	Birnbaum 393	Silverman 171

After concluding the main themes of Rosh Hashanah, the Service turns to what took place in the days of the Temple - the sacrifices were offered to God, the Priests blessed the people, and the community prayed for peace in the world. The final three blessings of the Amidah reflect these themes.

Modim

מודים

First Day and Second Day (shaded)

Reference 043		ArtScroll 522	Birnbaum 395	Silverman 171
		ArtScroll 572	Birnbaum 395	Silverman 171

Prayer of Thanksgiving.

Birkat Kohanim

ברכת כוהנים

Priestly blessing

First Day and Second Day (shaded)

Reference 044	Standing	ArtScroll 524	Birnbaum 399	Silverman 172
	Standing	ArtScroll 574	Birnbaum 399	Silverman 172

This prayer is recited by the Kohanim. It is based on the verse, “They shall place My name upon the Children of Israel and I, Myself, shall bless them”. (Numbers 6:27)

Sim Shalom ◦

שים שלום

First Day and Second Day (shaded)

Reference 045		ArtScroll 532	Birnbaum 405	Silverman 173
		ArtScroll 580	Birnbaum 405	Silverman 173

Hayom Te'amzeinu ◦

היום תאמצנו

First Day and Second Day (shaded)

Reference 046	Standing	ArtScroll 532	Birnbaum 405	Silverman 173
	Standing	ArtScroll 582	Birnbaum 405	Silverman 173

The Piyyut reflects the feeling of Joy of being in the presence of God, Hayom Te'amzeinu – today may you strengthen us, bless us...

Kaddish

קדיש

Both Days

Reference 047	Standing	ArtScroll 584	Birnbaum 407	Silverman 174
------------------	----------	------------------	-----------------	------------------

The final Kaddish of the Chazan sanctifies God's name and asks God to receive our prayers recited today. We call to God with the Shofar and our prayers. As such, we conclude the traditional one hundred blasts before the word, *Titkabel Zelothon* (receive our prayers).

Final shofar blasts.



GUIDE TO YOM KIPPUR PRAYERS

Kol Nidrei

כל נדרי

The Torah instructs us that, 'It is a day of complete rest for you and you shall afflict yourselves; on the ninth of the month in the evening – from evening to evening – shall you rest on your rest day'. 'You shall afflict your souls'. (Leviticus 23:32) The day of course is Yom Kippur, the holiest day of the Jewish calendar, filled with meaning, passion and memory. The words of the prayers are sublime and require time to review and absorb. The following are a brief reflection and meditation on the key prayers of the day.

Or Zoru a la'tzadik ◦

אור זרוע לצדיק

Reference 048	Standing	ArtScroll 56	Birnbaum -	Silverman 207
------------------	----------	-----------------	---------------	------------------

Kol Nidrei begins with an optimistic declaration of the inevitable reward for righteousness.

Al Da'at Hamakom

על דעת המקום

Reference 049	Standing	ArtScroll 58	Birnbaum 489	Silverman 207
------------------	----------	-----------------	-----------------	------------------

The evening begins with the Chazan and two members of the congregation, each taking a Torah scroll and parading around the

Shul as the congregation embrace the scrolls, asking for forgiveness for any wrong-doing. On return to the Bimah the Chazan is flanked by the two members creating a Beit Din - a court of law - to permit all to pray together.

Kol Nidrei prayer

כל נדרי

Reference 050	Standing	ArtScroll 58	Birnbaum 489	Silverman 207
------------------	----------	-----------------	-----------------	------------------

The haunting tune of Kol Nidrei, begins this solemn day. The text can be dated back to the eighth century, however, its origin has been lost in time. The text refers to the annulling of all vows undertaken over the past year. In Judaism, we believe in the power of repentance. Actions which we now regret can be nullified by the process of Teshuva (repentance). Teshuva contains three steps:

1. Acknowledgement of having been wrong.
2. Admitting the mistake.
3. Acceptance not to do this action again.

The world of vows and oaths provides a template for this idea. For, should a person make a commitment that he or she can no longer keep, he or she approaches the Sage, acknowledging the folly of this vow. The vow is annulled and he accepts never to undertake this vow again. In the same way, we stand on Yom Kippur to confess our sins. The Kol Nidrei ritual, with its haunting melody which is repeated three times – each time a little louder – sets the tone and motivation for the day.

Ma'ariv

מעריב

The Evening Service of Yom Kippur differs from a normal week day or Shabbat or Yom Tov Service. The basic format of Borchu, Shema and Amidah are the same. However, after the Amidah, the community recites and chants the Selichot (religious poems) – which focus upon the main themes of repentance, atonement, confession and return to God.

Borchu

ברכו

Reference 051	Standing	ArtScroll 66	Birnbaum 495	Silverman 213
------------------	----------	-----------------	-----------------	------------------

The Evening Service commences with the invitation to the community to bless God.

Shema

שמע

Reference 052		ArtScroll 68	Birnbaum 495	Silverman 207
------------------	--	-----------------	-----------------	------------------

The seminal declaration of faith of the Jewish People. The twice-daily declaration of the unity of God. The acceptance of the yoke of Heaven, the yoke of the Mitzvot (Commandments) and the obligation to remember the Exodus are the key points of meditation of this prayer.

* The line 'Baruch Shem' is recited aloud.

Hashkieveinu

השכיבנו

Both Days

Reference 053		ArtScroll 74	Birnbaum 499	Silverman 217
------------------	--	-----------------	-----------------	------------------

The central motif of this prayer is the declaration of trust in God. We are dependant upon God for our continued survival, thus following on the theme of the Shema and its blessings.

Amidah**עמידה**

Reference 054	Standing	ArtScroll 78	Birnbaum 503	Silverman 207
------------------	----------	-----------------	-----------------	------------------

The Amidah is divided into three sections:

1. Praise of God, Blessings 1, 2 and 3.
2. Nature of the day, Blessing 4, theme of Repentance.
3. Thanksgiving, Blessings 5, 6 and 7.

In addition, on Yom Kippur, during the Silent Amidah, at the end of the prayer and for the Chazan's repetition during Blessing 4, there is the Confession of sins – Ashamnu and Al Cheit – a long list of sins of which we may be guilty. As we read them, we beat our chest over our heart, displaying remorse for what we have done. It is good to take one's time to reflect on one's actions and commit to changing one's ways.

Selichot

סליחות

In keeping with the theme of the day, we recite Selichot – from the Hebrew, ‘Salach’ – to forgive – as these prayers have the purpose of seeking God’s forgiveness. Their authors are some of the outstanding personalities of the Talmud, Geonic periods and Middle Ages. The texts reflect the depths of the heart, as the soul calls out to its Maker.

This section of the Service consists of poems, the Thirteen Attributes of Mercy, and concludes with the Confessional.

Ya’aleh ◦

יעלה

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
055		102	521	227

Author: Unknown.

Subject: That our prayers come before God and be accepted favourably.

Style: Alef Bet format till Tav.

Eil Melech Yoshev

קל מלך יושב

Reference	Standing	ArtScroll	Birnbaum	Silverman
056		108	527	235

Remember the words of the Thirteen Attributes of Mercy that you taught Moses. We now employ the Thirteen Attributes, that You should judge us with Mercy.

Adonay Adonay

השם השם

Reference	Standing	ArtScroll	Birnbaum	Silverman
057		110	529	235

The Thirteen Attributes of Mercy were taught by God to Moses in the aftermath of the Golden Calf. God teaches Moses that whenever we recite the attributes God will rise from the throne of strict justice and sit on the throne of mercy, and judge us from the perspective of Mercy.

When Moses returned on the first Yom Kippur carrying the second set of Tablets it was a sign that God had forgiven us for the sin of the

Golden Calf. The thirteen attributes are invoked to remind God that, in the same way that He forgave us for the Golden Calf, by judging us with Mercy, may He judge us this Yom Kippur from the position of Mercy and inscribe us for a good year.

Selach Na ◦

סלח נא

Reference 058	Standing	ArtScroll 112	Birnbaum	Silverman 231
------------------	----------	------------------	----------	------------------

Author: Unknown.

Subject: Based on the prayer of Moses to God in the aftermath of the sin of the Spies, Moses asks God to have mercy and to forgive the People.

Style: Alef Bet.

Adonay Adonay

השם השם

Reference 059	Standing	ArtScroll 114	Birnbaum 529	Silverman 235
------------------	----------	------------------	-----------------	------------------

The Thirteen Attributes of Mercy.

Omnam Kein ◦

אמנם כן

Reference 060	Standing	ArtScroll 116	Birnbaum 533	Silverman 233
------------------	----------	------------------	-----------------	------------------

Author: R' Yom Tov ben Yitzchak of Joigny, was a student of Rashi's grandson, Rabbenu Tam, martyred in York, England in 1191.

Subject: Like the previous Piyyut (poem), based on the sin of the Spies and Moses' prayer, focus is on the response of God – Salachti – (I have forgiven).

Style: Alef Bet.

Adonay Adonay

השם השם

Reference 061		ArtScroll 120	Birnbaum 529	Silverman 235
------------------	--	------------------	-----------------	------------------

The Thirteen Attributes of Mercy.

Ki Hinei Kachomer ◦**כי הנה כחמר**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
062		120	537	234

Author: Unknown, probably 12th Century.

Subject: The author refers to different craftsmen and compares their artistic work with the composite nature of Man, created by God. Based on the verse in Jeremiah, (18:6), "Behold, as clay is in the potter's hand, so are you in My hand, O House of Israel".

Style: Alef Bet after the first stanza, concludes with the phrase, 'labrit habeit' – look at the Covenant; that, if the Thirteen Attributes of Mercy are recited, our prayers would never be rejected (Talmud, Rosh Hashanah 17b).

Adonay Adonay**השם השם**

Reference	Standing	ArtScroll	Birnbaum	Silverman
063		122	539	235

The Thirteen Attributes of Mercy.

Shema Koleinu ◦**שמע קולנו**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
064		126	545	238

Theme: We cry out to God and declare that we wish to return and improve. We pray that God will not leave us empty handed.

We stand and repeat the first four verses after the Chazan.

Ki Anu Amecha**כי אנו עמך**

Reference		ArtScroll	Birnbaum	Silverman
065		128	545	238

Author: Unknown

Theme: The parallel relationship between God and the Jewish People.

Style: The first twelve refer to the closeness of the relationship. The final four present the contrast - we are sinful and inadequate, You are full of Mercy. Therefore we confess our sins to You.

This prayer introduces the section known as the Vidui (Confession).

Vidui – Confession

וְדוּי

Ashamnu

אֲשָׁמְנוּ

Reference 066	Standing	ArtScroll 130	Birnbaum 547	Silverman 239
------------------	----------	------------------	-----------------	------------------

Theme: We confess our sins before God, we are in breach of each letter of the Hebrew alphabet and thus, need to repent.

What to do? After each word, we strike our chest.

Al Cheit

עַל חַטָּא

Reference 067	Standing	ArtScroll 132	Birnbaum 551	Silverman 241
------------------	----------	------------------	-----------------	------------------

Theme: A confession of each area where we have wronged God, a fellow or ourselves.

Style: A double use of the Alef Bet form.

What to do? We stand with head bowed in shame, and strike our chest at the word, *chatanu*, (sinned).

Avinu Malkeinu ◦

אֲבִינוּ מַלְכֵנוּ

Ark opened

Not recited when Yom Kippur falls on Shabbat.

Reference 068	Standing	ArtScroll 144	Birnbaum 565	Silverman 247
------------------	----------	------------------	-----------------	------------------

Style: Alef Bet. Each line commences with, Avinu Malkeinu.
We chant the Avinu Malkeinu silently, except the nine stanzas, *Hachazireinu* to *Selicha Umechelih*, which are repeated after the Chazan. We continue silently until the last stanza, which is sung.

Rabbi Akiva introduced us to this prayer. A child turns to his father to protect and support him. The father will do anything for his child. However, there are times when a father cannot help – one needs the King. So we approach God, as King of the World, to assist us. But without the connection of God, Father, we would never be able to approach God, King.

Reader's Kaddish

קַדִּישׁ

Reference 069	Standing	ArtScroll 150	Birnbaum 569	Silverman 250
------------------	----------	------------------	-----------------	------------------

Aleinu**עלינו**

Reference 070	Standing	ArtScroll 152	Birnbaum 571	Silverman 251
------------------	----------	------------------	-----------------	------------------

This prayer concludes every Prayer Service.

As we leave Shul, we commit ourselves to act as a source of Kiddush Hashem – sanctifying God’s name in the world and fixing the world. With these inspiring thoughts, we leave the Shul, tasked to make a difference.

Shacharit

שחרית

The institution of praying in the morning was introduced by our father, Abraham. The Service commences with blessings of praise for God, the grandeur of the Creation via psalms and blessings. This is followed by the declaration of faith in the Shema, and finally the Amidah, where we stand before God in humble prayer.

Hamelech

המלך

Ark opened

Reference 071	Standing	ArtScroll 320	Birnbaum 581	Silverman 255
------------------	----------	------------------	-----------------	------------------

'The King' sets the tone for the focus and theme of the day, God is crowned by Man as King of the World.

Shir Hama'a'lot ◦

שיר המעלות

Ark opened

Reference 072	Standing	ArtScroll 324	Birnbaum 583	Silverman
------------------	----------	------------------	-----------------	-----------

Borchu

ברכו

The main part of the Morning Service commences with the invitation to the community to bless God.

Reference 073	Standing	ArtScroll 324	Birnbaum 583	Silverman 256
------------------	----------	------------------	-----------------	------------------

Hapote'ach Lanu ◦

הפותח לנו

Ark opened

Reference 074	Standing	ArtScroll 326	Birnbaum 583	Silverman 256
------------------	----------	------------------	-----------------	------------------

The Ark is opened as we begin the second part of the Service, the Blessings of the Shema, the Shema and Amidah. The Ark is opened to symbolize that the Gates of Prayer have been opened.

Eil Adon

קל אדון

Recited on Shabbat only

Reference		ArtScroll	Birnbaum	Silverman
075		332	591	258

A special poem added on Shabbat, to praise God through the works of Creation.

Malchuto ◦

מלכותו

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
076		338	595	260

Author: R'Klonimos ben Moshe (Lucca, Italy, 10th Century).

Style: Each line starts with the word, Kadosh, and follows the Alef Bet format.

Theme: The Angels praise God in Heaven, we mimic their behaviour by praising God as a community. On Yom Kippur, we pray that God should forgive our sins.

What to do: The poem forms a choral piece, where the Chazan chants the Kadosh, the community responds, *Baruch Shem Kavod Malchuto*. The long refrain Malchuto – His Sovereignty, is recited after every second verse.

Shema

שמע

Reference		ArtScroll	Birnbaum	Silverman
077		344	599	263

The seminal declaration of faith of the Jewish People. The twice-daily declaration of the unity of God. The acceptance of the yoke of Heaven, the yoke of the Mitzvot (commandments) and the obligation to remember the Exodus, are the key points of meditation of this prayer.

Silent Amidah

עמידה

Reference	Standing	ArtScroll	Birnbaum	Silverman
078		351	605	266

The Yom Tov Amidah comprises seven blessings. The opening three are praise to God and permission to address Him. The middle blessing focuses on the nature of the day. The final three are focused on restoration of the Temple ritual, thanksgiving and peace. The Amidah focuses our attention on:

1. The greatness of God and His Kingship over the World – Ha'Melech Ha'Kadosh.
2. The sanctity of Yom Kippur.
3. The Confession of our sins – Ashamnu and Al Cheit.

Repetition of the Amidah ◦

חזרת הש"ץ

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
079		366	623	274-302

Although the individual's Amidah is recited in silence, this one, recited on behalf of the community, is said aloud. Unlike the regular Shabbat, Yom Tov or week day Amidah, the Yom Kippur Amidah has additional prayers, reflections and Piyyutim (religious poems) – which help focus our attention on the themes of the day. Unlike the silent Amidah, the Confession section forms part of the 4th blessing, which focuses on the sanctity of Yom Kippur, the Day of Atonement.

Misod Chachamim

מסוד חכמים

Reference	Standing	ArtScroll	Birnbaum	Silverman
080		366	623	274

After the opening lines of the Amidah, the Chazan requests permission to speak on behalf of the community.

Ata Hu Eloheinu ◦

אתה הוא אלוקנו

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
081		376	633	276

Author: Unknown.

Style: Alef Bet.

Theme: Praise of the greatness of the Living and Enduring God.

We stand for each of the Piyyutim, for they are communal responses, praises and prayers, and are thus imbued with a sanctity which requires standing. To attest to this, the Ark is opened.

This Piyyut praises the greatness of the Almighty.

Imru L'Elohim ◦**אמרו לאלוקים**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
082		390	645	280

Author: R' Meshullam ben Klonimus, (Lucca, Italy, 950- Mainz 1020).
 Style: Alef Bet.
 Theme: Opens with praising God as Creator and moves through the character traits of God, concluding with God as Judge.

The Chazan calls the congregation to join him in praising God. The Piyyut uses a long series of praises based on biblical verses and allusions.

Ma'aseh Eloheinu ◦**מעשה אלוקינו**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
083		396	651	283

Author: R' Meshullam ben Klonimus (Lucca, Italy 950 - Mainz 1020).
 Style: Alef Bet, except for the, *Masei Enosh*, where it is inverted, Tav Shin.
 Theme: Opens with praising God, as Creator, and moves through the character traits of God, concluding with God as Judge.

Piyyut follows the theme of the previous Piyyut extolling God's greatness, this time our focus turns to the work of God. In the Piyyut, we close the Ark, while we contrast the works of Man to that of God.

Our focus now turns to the relationship between God and the Jewish People.

Al Yisrael Emunato**על ישראל אמונתו**

Reference	Standing	ArtScroll	Birnbaum	Silverman
084		400	655	284

Author: R' Meshullam ben Klonimus, (Lucca, Italy 950 - Mainz 1020).
 Style: Alef Bet. Each stanza opens with the greatness of Israel.
 Theme: The special relationship between God and the Jewish People in all areas. In some verses, we mention how God gives the Jewish People something (majesty, purity, pleasantness). In others, the focus is on how the world depends on the Jewish People's performance of the mitzvot.

Ha'aderet V'ha'emunah ◦**האדרת והאמונה**

Ark opened

Reference 085	Standing	ArtScroll 402	Birnbaum 657	Silverman 285
------------------	----------	------------------	-----------------	------------------

Author: Heychalot Rabati – mystical work written in the 6th century.
 Style: Double acrostic Alef Bet. Each verse consists of two Divine attributes and ends with the same Hebrew refrain, Lechay Olamim (Who lives forever).
 Theme: On Yom Kippur we have the status of Angels as we don't eat, dress in white, and stand for the bulk of the day. We are thus able to recite these praises. This Piyyut is recited with a bowed head and a solemn tune while the Ark is open.

Le'Eil Orech Din ◦**לקל עורך דין**

Ark opened

Reference 086	Standing	ArtScroll 404	Birnbaum 661	Silverman 286
------------------	----------	------------------	-----------------	------------------

The theme of the High Holy Day period is God, the Judge of Creation. The following Piyyut focuses on how God prepares for Judgment on Judgment Day.

Kedusha**קדושה**

Reference 087	Standing	ArtScroll 406	Birnbaum 663	Silverman 287
------------------	----------	------------------	-----------------	------------------

The Kedusha is the highlight of the Amidah. The Jewish People mirror the Angelic Choir in Heaven, who sing praises to God. After starting our prayers this morning, reciting the Psalms of praises, accepting the yoke of Heaven in the Shema, and saying the silent Amidah, we have spiritually reached a level equal to the Angels in Heaven. We are thus permitted to utter their praises before God. We mimic the Angels by standing with our feet together and turn to each other for permission to praise God via the *Kadosh, Kadosh, Kadosh* – Holy, Holy, Holy is God.

Ata V'char'tanu**אתה בחרתנו**

Reference 088		ArtScroll 412	Birnbaum 667	Silverman 289
------------------	--	------------------	-----------------	------------------

This paragraph introduces the second section of the Amidah –the focus on the sanctity of the day. This paragraph serves as a trigger, awakening us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

Shema Koleinu ◦

שמע קולינו

Ark opened

Reference 089	Standing	ArtScroll 416	Birnbaum 673	Silverman 293
------------------	----------	------------------	-----------------	------------------

Ki Anu Amecha

כי אנו עמך

Reference 090		ArtScroll 418	Birnbaum 675	Silverman 293
------------------	--	------------------	-----------------	------------------

Ashamnu

אשמנו

Reference 091	Standing	ArtScroll 418	Birnbaum 675	Silverman 294
------------------	----------	------------------	-----------------	------------------

Vidui – Confession

ודוי

Al Cheit

על חטא

Reference 092	Standing	ArtScroll 422	Birnbaum 679	Silverman 296
------------------	----------	------------------	-----------------	------------------

Mi Ail Kamocha

מי קל כמודך

Reference 093		ArtScroll 430	Birnbaum 689	Silverman 299
------------------	--	------------------	-----------------	------------------

Modim

מודים

Reference 094		ArtScroll 432	Birnbaum 693	Silverman 301
------------------	--	------------------	-----------------	------------------

Sim Shalom**שים שלום**

Reference 095		ArtScroll 434	Birnbaum 695	Silverman 302
------------------	--	------------------	-----------------	------------------

'Grant peace', a blessing recited at the conclusion of the morning Amidah. Sim Shalom is said at all Prayer Services.

Avinu Malkeinu ◦**אבינו מלכנו**

Ark opened

Not recited on Shabbat

Reference 096	Standing	ArtScroll 436	Birnbaum 695	Silverman 303
------------------	----------	------------------	-----------------	------------------

Rabbi Akiva introduced us to this prayer.

A child turns to his father to protect him and support him. The father will do anything for his child. There are however, times when a father cannot help – one needs the King. So we approach God as King of the World to assist us. Without the connection of God – Father – we would never be able to approach God - King.

Anim Zemirot ◦**אענים זמירות**

Ark opened

Reference 097	Standing	ArtScroll 188	Birnbaum 127	Silverman 40
------------------	----------	------------------	-----------------	-----------------

Author: Rabbi Yehudah Hachasid (The Pious) d. 1217

Style: Recited alternatively between the reader and the congregation.
From Asparah it is in the form of the Alef Bet.

Theme: The Piyyut opens with the author attempting to praise the greatness of God. He then moves through the many forms in which God interacts with the world. Because of the holiness of the content, the custom is to open the Ark. The custom of a child singing the Piyyut is based upon the fact that children are pure. The Piyyut is sung by those with pure lips.

Torah

תורה

On Shabbat and festivals, the Service of removing the Torah from the Ark begins with a number of verses from the Tanach. We are about to read from the Word of God, we thus preface the reading with a call to mind that the One who speaks to us through the text is the, All powerful King – *Ein Kamocha* – there is none like You.

When Yom Tov falls during the week, we add the Thirteen Attributes of Mercy and a supplication – *Master of the Universe*. On Shabbat, this is excluded, as we do not ask for personal requests on Shabbat.

This is followed by the Kabbalistic text, known as the *Berich Shmei*, which is a deep praise of God.

The final act before the processional is the chanting of the Shema Yisrael. The Chazan exhorts the community to accept the yoke of Heaven, to prepare the community to hear the word of the Living God.

The obligation to read from the Torah was instituted by Moses. Later, Ezra the Scribe, decreed that the Torah be read every three days. On festivals we read a portion of Torah that relates to the nature of the day. On Yom Kippur, we read of the Temple Service, as performed by the High Priest.

The Haftarah from Isaiah focuses our attention – it is not the Fast that creates Atonement, rather the confession, remorse and the acceptance to change our ways, that results in the Atonement being granted.

Ein Kamocha

אין כמוך

Ark opened

Reference 098	Standing	ArtScroll 440	Birnbaum 701	Silverman 306
------------------	----------	------------------	-----------------	------------------

Torah Reading ◦**קריאת התורה**

Reference 099		ArtScroll 452	Birnbaum 711	Silverman 309
------------------	--	------------------	-----------------	------------------

Maftir and Haftarah**מפטיר והפטרה**

Reference 100		ArtScroll 458	Birnbaum 717	Silverman 315
------------------	--	------------------	-----------------	------------------

Yizkor Service**יזכור**

One of the highlights of the Yom Kippur day.

The proper name for the day is,
Yom Kippurim – Day of Atonements –
we atone not only for the living, but for the departed as well.

At Yizkor, we are prodded by the fact that life is fleeting.
We are humble in the face of eternity and are thus motivated
to repent. On the other hand, we invoke the memory of our
parents and grandparents to act on our behalf before the
Heavenly Court.

The custom is to donate to charity in honour of the departed,
as this allows the departed to accrue spiritual benefits.

Our custom is to use a different Service to the one
printed in the Machzorim.

**Yizkor Memorial Service
booklets are available from the Shul foyer.**

Ashrei**אשרי**

Reference 101		ArtScroll 478	Birnbaum 737	Silverman 332
------------------	--	------------------	-----------------	------------------

Y'haal'lu

יהללו

Returning the Torah to the Ark

Ark opened

Reference 102	Standing	ArtScroll 478	Birnbaum 739	Silverman 333
------------------	----------	------------------	-----------------	------------------

After reading from the Torah and raising her for the community to meditate upon, we now return the Torah to the Ark. The prayers reflect the understanding that, as great as the Torah is, The Almighty is greater, *Y'haal'lu*.

During the prosessional, two Psalms are recited. Psalm 24, recited on a weekday, explores the theme of the triumphant entry of God as King within the World. Our Sages teach us, that the final redemption cannot take place on Shabbat, so Psalm 29 is recited, as it focuses on the theme of the Voice - *Kol* - of God that revealed the Ten Commandments on the famous Shabbat on Mount Sinai.

As the Torah is placed in the Ark, we recite a collection of verses - '*uvnucho yomar*'. These verses, recited by Moses and the Jewish People while the Ark travelled in the desert, express the hope that God's presence will find comfortable rest amongst the multitudes of the Jewish People. That is, the Jewish People should be worthy of being a host to God's holiness.

Mussaf

מוסף

Hineni

היני

Reference 103		ArtScroll 482	Birnbaum 743	Silverman 335
------------------	--	------------------	-----------------	------------------

This moving prayer is intoned by the Chazan as he prepares for the task of pleading the case of the community before God, that we should be granted a good year. Although he feels unworthy of the task, he prays that God accept his supplications on behalf of the community.

This is one of the most poignant prayers of Yom Kippur.

Amidah

עמידה

Reference 104	Standing	ArtScroll 487	Birnbaum 745	Silverman 336
------------------	----------	------------------	-----------------	------------------

The silent Amidah is structured on the same lines as Shacharit with seven blessings. The central blessing focuses on the sacrifices and holiness of the day, and its emphasis on Repentance. At the end of the last blessing we once again confess our sins.

Repetition of the Amidah ◦

חזרת השץ

Ark opened

Reference 105	Standing	ArtScroll 502	Birnbaum 763	Silverman 349
------------------	----------	------------------	-----------------	------------------

The Mussaf Amidah of Yom Kippur is one of the great highlights of the Jewish year, masterfully constructed to focus on the following themes:

1. The concepts of confession and repentance.
2. Re-enactment of the Yom Kippur Service in the Temple. Described by the awesome poem, *Amitz Koach*, we recreate the drama of the Temple ritual, as performed by the High Priest (Kohen Gadol).
3. The mood shifts to that of Tisha B'Av (the day of mourning the destruction of the Temple). The second half of the Amidah contains Piyutim on the loss of the Temple due to our sins,

inspiring us to change our ways, ask forgiveness and to repent. It is a remarkable journey, unique amongst all the prayer services of the year.

Nay'cho'shayv

נחשב

Reference		ArtScroll	Birnbaum	Silverman
106		510	771	-

Author: Rabbi Eliezer HaKalir (c.570 – c.640), foremost Hebrew liturgical poet.

Style: Recited responsively by the Chazan and community.

Theme: The Piyyut reflects the theme of the day. The ledgers are opened, we stand before God, and beg that He restrain the prosecuting Angels and grant us atonement.

Et La'cha'shi

את לחשי

Reference		ArtScroll	Birnbaum	Silverman
107		514	779	350

A plea to God to respond to my whispered prayer.

Imru L'Eilohim ◦

אמרו לאלוקים

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
108		522	781	352

Author: Rabbi Eliezer HaKalir, 6th Century – was one of Judaism's earliest and most prolific of the liturgical poets - Payatanim. Many of his hymns have found their way into festive prayers of Ashkenazi Jewry.

Style: Alef Bet, although stanzas, *kaf* – *shin* are omitted.

Theme: Similar to the poem by the same name in Shacharit. Opens with praising God, as Creator, and moves through the character traits of God, concluding with God as author of the Torah and our responsibility in observing the Law.

The Chazan calls the congregation to join him in praising God. The Piyyut uses a long series of praises, based on Biblical verses and allusions.

Ma'asei Eloheinu ◦**מעשי אלוהינו**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
109		524	785	353

Author: R' Meshullam ben Klonimus (Lucca, Italy, 950 – Mainz, 1020).
 Style: Alef Bet, except for the, Masei Enosh, where it is inverted, Tav Shin.
 Theme: Opens with praising God as Creator, and moves through His character traits and deeds.

Piyyut follows the theme of the previous Piyyut extolling God's greatness. This time our focus turns to the word of God. In the Piyyut, we close the Ark while we contrast the works of Man to that of God.

Unetaneh Tokef ◦**ונתנה תקף**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
110		530	789	357

For many, the central piece of the High Holiday liturgy. The Piyyut describes in stark detail, how the world is judged. God sits on His Throne, the Book of Memories and Deeds is open before Him. The great Shofar sounds, the Angels tremble, for today is the Day of Judgment. Everyone walks before God and is judged. On Rosh Hashanah, the Judgment is inscribed and on Yom Kippur, it is signed off. Who will live and who will die? But repentance, prayer and charity can change the decree.

Kedusha**קדושה**

Reference	Standing	ArtScroll	Birnbaum	Silverman
111		534	785	359

Vechol Ma'aminim ◦**וכל מאמינים**

Ark opened

Reference	Standing	ArtScroll	Birnbaum	Silverman
112		540	797	360

Author: Either, Yochanan HaKohen – 9th Century or Yanai – 7th Century.
 Style: Alef Bet. First line is read while Ark is opened and then stanzas commence with the phrase, Vechol Ma'aminim (All believe).

The focus of this Piyyut is the attribute of justice, the basis of God's Judgment during the Ten days of Repentance. The Piyyut shows the Jewish People in unison, accepting God as King of the World.

This too, is a major theme of the day.

V'ye'e'tayu

ויאתיו

Reference 113		ArtScroll 544	Birnbaum 801	Silverman 363
------------------	--	------------------	-----------------	------------------

This lyrical Piyyut describes how the people of the world will cast off their erroneous creeds and flock to the service of God, crowning God, King of the World.

The structure of the Piyyut is Alef Bet.

Ata V'char'tonu

אתה בחרתנו

Reference 114		ArtScroll 546	Birnbaum 803	Silverman 364
------------------	--	------------------	-----------------	------------------

This paragraph introduces the second section of the Amidah – the focus on the sanctity of the day. It serves as a trigger, awakening us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

Aleinu ◦

עלינו

Ark opened

Reference 115	Standing	ArtScroll 550	Birnbaum 807	Silverman 366
------------------	----------	------------------	-----------------	------------------

The central obligation of a Jew is to praise God. This idea is found in the prayer, Aleinu, which states the responsibility of a Jew to bring Godliness into this world, to heal the world (Tikkun Olam), and strive to make this world a place of Peace. The Aleinu is so important that it was taken from the Mussaf of Rosh Hashanah and Yom Kippur and placed at the end of every service, in order that a Jew should leave Shul, cognisant of his or her responsibilities. Aleinu also speaks of the acceptance of the yoke of Heaven. The custom of the community is to prostrate during the phrase, 'V'anachnu Kor'im'.

Ochilah La'Eil ◦

וחלה לקל

Ark opened

Reference 116	Standing	ArtScroll 554	Birnbaum 809	Silverman 367
------------------	----------	------------------	-----------------	------------------

The Chazan requests permission to recite the section known as the 'Avodah' – the Service of the Kohen Gadol (the High Priest) – as performed during the days of the Temple.

Amitz Ko'ach

אמיץ כח

Reference 117		ArtScroll 554	Birnbaum 811	Silverman 368
------------------	--	------------------	-----------------	------------------

The highlight of Mussaf, is the description of the Service of the Kohen Gadol on Yom Kippur. At no other time in the year do we describe in such detail, the ritual in the Temple. Many components of the ritual were performed exclusively by the Kohen Gadol. It was this service by the representative of the Jewish People, that affected the Atonement of the entire Jewish People. In the absence of the Temple, the recitation of the ritual and the study of its Laws, replaces the Service. Many poets wrote about the step by step procedure of the Kohen Gadol, however, it was the Amitz Koach, written by Rabbi Meshullam of Lucca, that was adopted by the Ashkenazi community.

The Piyyut opens with a multiple Alef Bet arrangement, setting the scene of the day; from the start of Creation, a seamless line is drawn to the Service of the Kohen Gadol. The Piyyut shows how God created the World and placed Man at its centre. However, Man sinned, and finally God chose the Jewish People as His representatives within the world. He gave us Yom Kippur as a Day of Atonement, and the Kohen Gadol, as the person through whom the Jewish People could achieve atonement.

V'chach Haya Omer

וכך היה אומר

Reference 118	Standing	ArtScroll 560-566	Birnbaum	Silverman 370-373
------------------	----------	----------------------	----------	----------------------

As part of the Piyyut, the community re-enacts how the Jewish People would have behaved in the Temple. At each of the Confessions of the Kohen Gadol, he would invoke the special Name of God. In order not to hear the word, the congregation would prostrate themselves and

cry out, *Baruch Shem Kavod* (blessed is His honoured name for ever and ever). We follow this example by prostrating during this Service.

Emet Ma Neh'dar - Mareh Kohen אמת מה נהדר-מראה כהן How wonderful the face of the Kohen

Reference		ArtScroll	Birnbaum	Silverman
119		570	827	376

A Piyyut using similes to describe the radiance of the Kohen Gadol's face, as he left the Holy of Holies. This Piyyut is of unknown origin.

Kol Aileh כל אלה

Reference		ArtScroll	Birnbaum	Silverman
120		572	827	376

After reaching the highpoint of the Mussaf, travelling back in time to the days of the Kohen Gadol, the atmosphere and focus changes. Yom Kippur now becomes a Tisha B'Av. We realize we have no Temple, and we continue to perpetrate the same sins as our forefathers. The focus of the Amidah changes – we have no Temple, no Kohen Gadol. The following supplications, recited in an undertone, reflect on the sad state of our circumstances.

Eileh Ezkerah - the Ten Martyrs אלה אזכרה

Reference		ArtScroll	Birnbaum	Silverman
121		586	837	381

The story of the Ten Martyrs – the emotional highlight of both Yom Kippur and Tisha B'Av. It is a tale of the martyrdom of ten of the great Sages of our People during the Roman persecutions. The story begins with the King wishing to learn about Judaism. He learns that the punishment for kidnapping is death. He enquires as to why the brothers of Joseph were never held accountable for their actions. Since they were never punished, he extracts the punishment from these ten Sages. It is interesting to note that the brothers used the money from the sale to buy shoes. It is for this reason – to atone for their actions and the hatred that caused the sale – that we remove our leather shoes on Yom Kippur, as an act of atonement for their sin and our sins towards our fellow.

Shema Koleinu ◦

שמע קולנו

Ark opened

Reference 122	Standing	ArtScroll 596	Birnbaum 847	Silverman 391
------------------	----------	------------------	-----------------	------------------

Ki Anu Amecha

כי אנו עמך

Reference 123		ArtScroll 596	Birnbaum 849	Silverman 392
------------------	--	------------------	-----------------	------------------

Vidui - Confessions

ודוי

Ashamnu

אשמנו

Ark opened

Reference 124	Standing	ArtScroll 598	Birnbaum 849	Silverman 393
------------------	----------	------------------	-----------------	------------------

Al Cheit

על חטא

Reference 125	Standing	ArtScroll 602	Birnbaum 853	Silverman 395
------------------	----------	------------------	-----------------	------------------

Mi Eil Kamocha

מי קל כמודך

Reference 126		ArtScroll 608	Birnbaum 861	Silverman 398
------------------	--	------------------	-----------------	------------------

Modim

מודים

Reference 127		ArtScroll 612	Birnbaum 865	Silverman 400
------------------	--	------------------	-----------------	------------------

Prayer of Thanksgiving.

Birkat Kohanim

ברכת כוהנים

Reference 128	Standing	ArtScroll 614	Birnbaum 869	Silverman 401
------------------	----------	------------------	-----------------	------------------

This prayer is recited by the Kohanim. It is also known as, 'Raising the Hands', and is based on a scriptural verse, "They shall place My name upon the Children of Israel and I, Myself shall bless them". (Numbers: 6:24-26)

Sim Shalom

שים שלום

Reference 129		ArtScroll 620	Birnbaum 875	Silverman 402
------------------	--	------------------	-----------------	------------------

'Grant peace', a blessing, recited at the conclusion of the morning Amidah. Sim Shalom is said at all Prayer Services.

Hayom Te'amzeinu ◦

היום תאמצנו

Ark opened

Reference 130	Standing	ArtScroll 622	Birnbaum 875	Silverman 402
------------------	----------	------------------	-----------------	------------------

Since on Yom Kippur, God seals the judgment for the year, we thus direct a number of brief pleas before Him, to grant us a good year.

Mincha

מנחה

The focus of the afternoon turns to Teshuva (Repentance), and what we are to do to achieve atonement from God. This is the theme of both the Torah Service and the Haftarah. The Torah portion from Leviticus focuses on the Torah's definition of Holiness – separation from sexual immorality. Of all areas, this has been the one most battered by modern media and the internet. The Torah portion, from Leviticus 18, demands from us that we not engage in any sexually immoral behaviour. Another reason for this reading is that, in the same way as we are commanded not to reveal our physical nakedness, we pray that God will not reveal our sinful nakedness.

Torah Reading ◦

קריאת התורה

Reference		ArtScroll	Birnbaum	Silverman
131		626	881	409

Maftir – Yonah ◦

מפטיר יונה

Reference		ArtScroll	Birnbaum	Silverman
132		634	889	411

The story of Yonah is chosen for the Haftarah, as it contains the themes of Yom Kippur:

1. Sincere repentance can reverse the decree.
2. The sincere repentance of the people of Ninveh serves as an example to us.
3. Every person has a mission - one cannot escape one's destiny.

Yonah prophesied during the reign of King Jeroboam, 646-607 BCE. He is sent by God to warn the non-Jewish city of Ninveh, that it will be destroyed unless the people repent. We read of Yonah's struggle and eventual acceptance of his mission. Some explain that he did not want to go as the people of Ninveh would repent, permitting the accusing Angel to prosecute the Jewish People, who, although receiving similar warnings from the prophets, failed to repent.

Because the lessons of Yonah are so important, it is considered a special merit to be called to recite this Haftarah.

Y'haal'lu

יהללו

Ark opened

Reference 133	Standing	ArtScroll 648	Birnbaum 897	Silverman 415
------------------	----------	------------------	-----------------	------------------

After reading from the Torah and raising her for the community to meditate upon, we now return the Torah to the Ark. The prayers reflect the understanding that, as great as the Torah is, The Almighty is greater, *Y'haal'lu*.

During the processional, two Psalms are recited. Psalm 24, recited on a weekday, explores the theme of the triumphant entry of God as King within the World. Our Sages teach us, that the final redemption cannot take place on Shabbat, so Psalm 29 is recited, as it focuses on the theme of the Voice – *Kol* – of God that revealed the Ten Commandments on the famous Shabbat on Mount Sinai.

As the Torah is placed in the Ark, we recite a collection of verses – *'uvnucho yomar'*. This verse, recited by Moses and the Jewish People while the Ark travelled in the desert, expresses the hope that God's presence will find comfortable rest amongst the multitudes of the Jewish People. That is, the Jewish People should be worthy of being a host to God's holiness.

Silent Amidah

עמידה

Reference 134	Standing	ArtScroll 650	Birnbaum 899	Silverman 417
------------------	----------	------------------	-----------------	------------------

The Yom Tov Amidah comprises seven blessings. The opening three are praise to God and permission to address Him. The middle blessing focuses on the nature of the day. The final three are focused on restoration of the Temple ritual, thanksgiving and peace.

The Amidah focuses our attention on:

1. The greatness of God and His Kingship over the World – HaMelech HaKadosh.
2. The sanctity of Yom Kippur.
3. The Confession of our sins –Ashamnu and Al Cheit.

Repetition of the Amidah ◦

חזרת השף

Ark opened

Reference 135	Standing	ArtScroll 666	Birnbaum 915	Silverman 425
------------------	----------	------------------	-----------------	------------------

Although the individual's Amidah is recited in silence, this one, recited on behalf of the community, is said aloud. Unlike the regular Shabbat, Yom Tov or week day Amidah, the Yom Kippur Amidah contains additional prayers, reflections and Piyutim – religious poems, which help to focus our attention on the themes of the day. Unlike the silent Amidah, the Confession section forms part of the 4th blessing, focusing on the sanctity of the day – Yom Kippur, the Day of Atonement.

Kedusha

קדושה

Reference 136	Standing	ArtScroll 672	Birnbaum 923	Silverman 426
------------------	----------	------------------	-----------------	------------------

Ata v'char tonu

אתה בחרתנו

Reference 137		ArtScroll 676	Birnbaum 927	Silverman 428
------------------	--	------------------	-----------------	------------------

This paragraph introduces the second section of the Amidah – the focus on the sanctity of the day. This paragraph serves as a trigger to awaken us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

Shema Koleinu ◦

שמע קולנו

Ark opened

Reference 138	Standing	ArtScroll 682	Birnbaum 931	Silverman 432
------------------	----------	------------------	-----------------	------------------

Theme: We cry out to God and declare that we wish to return and improve.
We pray that God will not leave us empty handed.

We stand and repeat the first four verses after the Chazan.

Ki Anu Amecha**כי אנו עמך**

Reference 139		ArtScroll 682	Birnbaum	Silverman 432
------------------	--	------------------	----------	------------------

Author: Unknown

Theme: The parallel relationship between God and the Jewish People.

Style: First twelve refer to the closeness of the relationship. The final four present the contrast - we are sinful and inadequate, You are full of Mercy. Therefore we confess our sins to You.

This prayer introduces the section known as the *Vidui* (Confession).**Ashamnu****אשמנו**

Reference 140	Standing	ArtScroll 684	Birnbaum 935	Silverman 433
------------------	----------	------------------	-----------------	------------------

Theme: We confess our sins before God, we are in breach of each letter of the Hebrew alphabet and thus, need to repent.

What to do? After each word, we strike our chest.

Al Cheit**על חטא**

Reference 141	Standing	ArtScroll 686	Birnbaum 937	Silverman 435
------------------	----------	------------------	-----------------	------------------

Theme: A confession of each area where we have wronged God, a fellow or ourselves.

Style: A double use of the Alef Bet form.

What to do? We stand with head bowed in shame, and strike our chest at the word, *chatanu*, (sinned).**Mi Eil Kamocha****מי קל כמוך**

Reference 142		ArtScroll 694	Birnbaum 947	Silverman 438
------------------	--	------------------	-----------------	------------------

Modim**מודים**

Reference 143		ArtScroll 696	Birnbaum 949	Silverman 440
------------------	--	------------------	-----------------	------------------

Sim Shalom**שים שלום**

Reference 144		ArtScroll 698	Birnbaum 951	Silverman 441
------------------	--	------------------	-----------------	------------------

Reader's Kaddish to conclude Mincha**קדיש**

Reference 145	Standing	ArtScroll 704	Birnbaum 953	Silverman 441
------------------	----------	------------------	-----------------	------------------

Neilah

נעילה

Neilah is the climax of a ten day process which began on Rosh Hashanah. It is at this time that the Gates of Heaven close and the Book of Life is sealed. It is as such, the last moment to utter our final desperate plea and prayer for God's mercy. There are various customs related to Neilah, which allude to this theme:

1. The Ark remains open for the Chazan's repetition.
2. The tune for the Kaddish and opening paragraph of the Amidah is unique, chanted only for Neilah.
3. It is recited just prior to sunset, to mirror the closing of the Gates of prayer with the setting of the sun.

Ashrei – Uva Letzion

אשרי ובה לציון

Reference 146		ArtScroll 706	Birnbaum 957	Silverman 448
------------------	--	------------------	-----------------	------------------

Neilah begins with Ashrei (Psalm 145), and the readings of Uva Letzion. A person should first study before praying, as this settles the mind. The theme of Uva Letzion is a combination of the prayers of the Angels and our interpretation of those prayers. Thus, the prayer itself constitutes Torah study and its recitation involves the community in joint Torah study.

Silent Amidah

עמידה

Reference 147	Standing	ArtScroll 712	Birnbaum 963	Silverman 451
------------------	----------	------------------	-----------------	------------------

Although similar to Mincha and Shacharit, The text of this Amidah, contains a number of key changes:

1. The term, '*kotveinu*' (inscribe us) - changes to, '*chotmeinu*' (seal us).
2. The confession, *Ashamnu* is recited, however, the *Al Cheit*, is not.
3. At the end of the Amidah, a heartfelt plea is added.

In keeping with the theme of Neilah, the *Ashamnu* is recited, representing the absolute admission of guilt, invoking no excuses or extenuating circumstances. There are no requests for forgiveness, as we do not even have the temerity to ask for it. The Al Cheit, on the other hand, contains a list of sins, but does not condemn Man for having sinned and is therefore omitted during Neilah.

Repetition of the Amidah ◦

חזרת השץ

The Ark is opened and remains open

Reference 148	Standing	ArtScroll 726	Birnbaum 977	Silverman 459
------------------	----------	------------------	-----------------	------------------

Although the individual's Amidah is recited in silence, this one, recited on behalf of the community, is said aloud. Unlike the regular Shabbat, Yom Tov or week day Amidah, the Yom Kippur Amidah has additional prayers, reflections and Piyutim (religious poems) – which focus our attention on the themes of the day. Unlike the Silent Amidah, the confession section forms part of the fourth blessing, which focuses on the sanctity of the day – Yom Kippur, the Day of Atonement.

Kedusha

קדושה

Reference 149	Standing	ArtScroll 730	Birnbaum 981	Silverman 461
------------------	----------	------------------	-----------------	------------------

Ata V'char-tonu

אתה בחרתנו

Reference 150	Standing	ArtScroll 734	Birnbaum 985	Silverman 463
------------------	----------	------------------	-----------------	------------------

This paragraph introduces the second section of the Amidah – the focus on the sanctity of the day. This paragraph serves as a trigger, awakening us to repent. By saying that God has chosen us, we acknowledge that we must live up to our responsibilities incumbent upon us as Jews.

P'tach Lanu Sha'ar

פתח לנו שער

Reference 151	Standing	ArtScroll 736	Birnbaum 987	Silverman 464
------------------	----------	------------------	-----------------	------------------

The theme of the Amidah is found in the fourth blessing. The focus of the Neilah Prayer is that the Gates are closing, and we pour our souls before God in a final attempt to gain Mercy. Unlike Ma'ariv and

Shacharit, where we recited the entire Piyyut – liturgical poem – here, with the sun setting and the day ending, we have just enough time to recite the first line of each Piyyut. We then invoke the Divine Attributes of Mercy - the Hashem, Hashem, which is chanted as a community.

El Melech Yosheiv and Adonay Adonay קל מלך יושב

Reference	Standing	ArtScroll	Birnbaum	Silverman
152		736	987	465

* Umi Yamod – Az Yaalu ומי יעמוד - אז יעלו

Reference	Standing	ArtScroll	Birnbaum	Silverman
153		738	989	467

*

NOTE:

For those using a Silverman Machzor, the Piyyut, *Umi Yamod*, is divided into three sections:

1. Umi Yamod – Az Yaalu
2. Shilum Parim
3. M'rubim, at which stage, the *El Melech Yosheiv* is recited.

El Melech Yosheiv קל מלך יושב

Reference	Standing	ArtScroll	Birnbaum	Silverman
154		738	987	465

Adonay Adonay השם השם

Reference	Standing	ArtScroll	Birnbaum	Silverman
155		740	987	470

The Thirteen attributes of Mercy were taught by God to Moses in the aftermath of the Golden Calf. God teaches Moses that whenever we recite the attributes God will rise from the throne of strict justice and sit on the throne of mercy, and judge us from the perspective of Mercy.

When Moses returned on the first Yom Kippur carrying the second set of Tablets it was a sign that God had forgiven us for the sin of the Golden Calf. The thirteen attributes are invoked to remind God that, in the same way that He forgave us for the Golden Calf, by judging us with Mercy, may He judge us this Yom Kippur from the position of Mercy and inscribe us for a good year.

*** Shilum Parim – Hashem Retzei** **שלום פרים- השם רצה**

Reference 156	Standing	ArtScroll 740	Birnbaum 991	Silverman 467
------------------	----------	------------------	-----------------	------------------

El Melech Yosheiv and Adonay Adonay **קל מלך יושב**

Reference 157	Standing	ArtScroll 740	Birnbaum 987	Silverman 465
------------------	----------	------------------	-----------------	------------------

*** M'rubim Tzor'chay am'cha** **מרובים תרכי עמך**

Reference 158	Standing	ArtScroll 742	Birnbaum 991	Silverman 468
------------------	----------	------------------	-----------------	------------------

El Melech Yosheiv and Adonay Adonay **קל מלך יושב**

Reference 159	Standing	ArtScroll 742	Birnbaum 987	Silverman 465
------------------	----------	------------------	-----------------	------------------

Yadcha Peshot **ידך פשוט**

Reference 160	Standing	ArtScroll 744	Birnbaum 993	Silverman 468
------------------	----------	------------------	-----------------	------------------

El Melech Yosheiv and Adonay Adonay קל מלך יושב

Reference 161	Standing	ArtScroll 744	Birnbaum 987	Silverman 465
------------------	----------	------------------	-----------------	------------------

Zechor Brit זכור ברית

Reference 162	Standing	ArtScroll 744	Birnbaum 995	Silverman 469
------------------	----------	------------------	-----------------	------------------

Hashem Hashem – Teluyot השם השם- תלויות

Reference 163	Standing	ArtScroll 746	Birnbaum 997	Silverman 470
------------------	----------	------------------	-----------------	------------------

El Melech Yosheiv and Adonay Adonay קל מלך יושב

Reference 164	Standing	ArtScroll 748	Birnbaum 987	Silverman 465
------------------	----------	------------------	-----------------	------------------

Rachem Na רחם נא

Reference 165	Standing	ArtScroll 748	Birnbaum 999	Silverman 470
------------------	----------	------------------	-----------------	------------------

El Melech Yosheiv and Adonay Adonay קל מלך יושב

Reference 166	Standing	ArtScroll 748	Birnbaum 1001	Silverman 465
------------------	----------	------------------	------------------	------------------

Ki Anu Amecha כי אנו עמך

Reference 167	Standing	ArtScroll 750	Birnbaum 1001	Silverman 471
------------------	----------	------------------	------------------	------------------

Ashamnu אשמנו

Reference 168	Standing	ArtScroll 752	Birnbaum 1003	Silverman 471
------------------	----------	------------------	------------------	------------------

Modim**מודים**

Reference 169	Standing	ArtScroll 756	Birnbaum 1009	Silverman 474
------------------	----------	------------------	------------------	------------------

Sim Shalom**שים שלום**

Reference 170	Standing	ArtScroll 758	Birnbaum 1011	Silverman 475
------------------	----------	------------------	------------------	------------------

Avinu Malkeinu ◦**אבינו מלכנו****Recited, even on Shabbat.**

Ark opened

Reference 171	Standing	ArtScroll 758	Birnbaum 1011	Silverman 476
------------------	----------	------------------	------------------	------------------

Style: Alef Bet. Each line starts with, Avinu Malkeinu.
We chant the Avinu Malkeinu silently, except the nine stanzas, Hachazireuinu to Selicha Umechlah, which are repeated after the Chazan.
Continue silently until the last stanza, which is sung.

Rabbi Akiva introduced us to this prayer. A child turns to his father, to protect and support him. The father will do anything for his child. However, there are times when a father cannot help – one needs the King. So we approach God, as King of the World, to assist us. But without the connection of God, Father, we would never be able to approach God, King.

Shema Yisrael, Baruch Shem and Hashem Hu HaElohim ◦**שמע ישראל, ברוך שם, השם הוא האלוקים**

Reference 172	Standing	ArtScroll 762	Birnbaum 1017	Silverman 481
------------------	----------	------------------	------------------	------------------

As Yom Kippur ends, we voice our devotion to God – Shema Yisrael.

As the day ends and we leave our exalted angelic state. For the last time, we invoke the Baruch Shem aloud as the Angels do. The final declaration of Hashem Hu HaElohim is recited seven times. According to our mystical tradition there are seven levels to existence and we declare that God is the King of the entire Creation, both physical and spiritual. Finally, with the sounding of the Shofar,

the fast concludes, Hashem's presence has departed and we are permitted to engage in the mundane. We are however, changed by our experience, invigorated to face the challenges of a new year with confidence, continuing in the mission of bringing Godliness into our world and lives.

Ma'ariv

מעריב

Conclusion of Yom Kippur

The challenge of Yom Kippur is how to channel the spiritual heights of the day into our year. Thus, we commence our year with Ma'ariv. A new day, a week day, Ma'ariv, devoid of all the passion and excitement of a mere twenty-four hours earlier.

The task is to invest holiness into the mundane.

Borchu

ברכו

Reference 173	Standing	ArtScroll 766	Birnbaum 1019	Silverman 482
------------------	----------	------------------	------------------	------------------

The Evening Service commences with the invitation to the community to bless God.

Shema

שמע

Reference 174		ArtScroll 768	Birnbaum 1021	Silverman 483
------------------	--	------------------	------------------	------------------

The seminal declaration of faith of the Jewish People – the twice daily, declaration of the unity of God. The acceptance of the yoke of Heaven, the yoke of the mitzvot (commandments), and the obligation to remember the Exodus are the key points of meditation of this prayer.

Amidah

עמידה

Reference 175	Standing	ArtScroll 774	Birnbaum 1027	Silverman 488
------------------	----------	------------------	------------------	------------------

Normal Amidah for a week day.

Aleinu

עלינו

This is the concluding prayer of every Prayer Service.

Reference 176	Standing	ArtScroll 790	Birnbaum 1037	Silverman 498
------------------	----------	------------------	------------------	------------------

As we leave Shul, we commit ourselves to act as a source of Kiddush Hashem – sanctifying God’s name in the world and fixing the world. With these inspiring thoughts we leave the Shul, tasked to make a difference.

After Ma’ariv, Havdalah is recited, permitting us to engage in work.

The Shofar is sounded to symbolize the end of the day and the departure of the Divine Justice. We are permitted once again to engage with the mundane.

Our prayer is that next year we should celebrate in Yerushalayim.

We thus recite, L’Shana Haba be Yerushalayim (next year in Jerusalem).

The custom at our synagogue is to conclude the day with Hatikvah.

Note: If Yom Kippur falls on a week day the blessing over spices is omitted.

- Indicator for Shammashim.

Bibliography:

During the preparation of this commentary, I have referred to the following books:

- The Complete ArtScroll Machzor for Rosh Hashanah and Yom Kippur.
- Rosh Hashanah and Yom Kippur Machzor with commentary by Rabbi Joseph Soloveitchik.
- The World of Prayer – Rabbi E Munk.
- The Encyclopedia of Jewish Prayer – Macy Nulman.
- Reflections of the Rav – Rabbi A Besdin.

TZEDAKAH FUND

A Tzedakah Fund exists through the Synagogue to provide emergency funds for those members of our Kehilla who may have fallen on hard times or are suffering financial stress.

This Fund is administered by the Rabbi, who has the discretion to allocate such funds as the need arises. All assistance is given with complete confidentiality and compassion.

At this time of year, we ask members of our community to consider those of us in need and make a gift which is directly deposited into the Fund.

BEQUESTS

The Synagogue relies on membership fees and donations for it to continue operating. However, as time goes on, it will not be possible to sustain the financial burden of providing services to the community as well as maintaining the various beautiful Synagogue structures. It is important that everyone understands that a Synagogue is like an insurance policy – one may not benefit from it every day, but when one needs it, then, it is there.

Naming, The North Shore Synagogue as a Beneficiary of a Bequest, is one of the finest ways you can contribute to the continuity of the North Shore community.

Please contact the office after Yom Tov for further details.

The North Shore Synagogue
15 Treatts Road
Lindfield NSW Australia 2070



We hope this companion to your
Machzor
has made our Services more meaningful.

**This
Machzor Guide
remains the property
of
The North Shore Synagogue**

Please leave it on your seat for collection or, if you prefer,
leave it in the synagogue foyer.

It will be made available to congregants again next year.

Should you wish to have a copy for home study or prayer,
they are available from the synagogue office with a
donation of \$18.