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Elwood Shule presents you with a
**HIGH HOLIDAY
SERVICE GUIDE**

YOM KIPPUR
יום כיפור

Making the High Holiday service easier to follow and understand...

In loving memory of Mrs. Esther Balbin obm, who passed away Friday, Sept 3rd, 2010

Welcome to the Yom Kippur Service

Yom Kippur, the holiest day of the year, is the culmination of the Ten Days of Repentance. This is the day on which G-d declared "I have forgiven," after Moses prayed and fasted on behalf of the Jewish people after their sin of the Golden Calf. The tenth day of Tishrei is the Day of Atonement for all generations, a day when G-d forgives all our sins. It is a day filled with fasting and prayer.

On Yom Kippur we receive what is perhaps G-d's most sublime gift – His forgiveness. When one person forgives another, it is because of a deep sense of friendship and love that overrides the effect of whatever wrong was done. Similarly, G-d's forgiveness is an expression of His eternal, unconditional love for each and every one of us.

Though we may have transgressed His will, our essence – our soul – remains G-dly and pure. This is the day of At-One-Ment, the one-day each year when G-d reveals most clearly that our essence and His essence are one. Moreover, on the level of the soul, the Jewish people are all truly equal and indivisible.

The more fully we demonstrate our essential unity by acting with love and friendship amongst ourselves, the more fully G-d's love will be revealed to us.

More important than keeping up with the congregation is that the prayers are meaningful to you. If a particular prayer speaks to you, spend time meditating or reflecting on it. Prayer is a dialogue between you and G-d. Whatever page you are on is the right page.

We present this Yom Kippur Service Guide with the hope that it will enable a better understanding of the various prayers and the order of the service. It is hoped that this guide will serve to enhance your Synagogue experience.

Fast Well.

On Yom Kippur we abstain from the following:

1. Eating or Drinking
2. Anointing (creams, moisturisers etc)
3. Wearing leather shoes
4. Bathing
5. Marital relations

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NOTE ABOUT PAGE NUMBERS. The 'ArtScroll A' refers to the Ashkenaz edition. The 'Birnbaum S' refers to the single (skinny) edition and the 'Birnbaum C' refers to the combined edition. 'Chabad' refers to the old Chabad Hebrew/English Machzor (usually blue). 'Annotated' refers to the Chabad Annotated Edition (red cover) first published 2006.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
1. Opening Prayers	15	56	45	489	23	35

Yom Kippur has just begun and we begin with what is possibly the most well-known prayer of the year, *Kol Nidrei*.

Men wear a *Tallit* for the *Kol Nidrei* and evening service on Yom Kippur eve.

Rise for the opening of the ark, and remain standing through the completion of *Kol Nidrei*. Two people flank the Chazan holding Torah scrolls to form a Beth Din – a religious court, since *Kol Nidrei* and the admission of “sinners” has a formal and legal nature to it.

When the Torah scrolls are brought to the leader, we begin reciting *Ado-nai Malach* (When the L-rd will reveal), and the Chazan will recite the last two lines aloud.

Following this, the Chazan will ask permission from on High to include everyone – even the most insubordinate Jew – in the prayers. Jewish unity will spirit our prayers ever higher.

2. Kol Nidrei (All Vows...)	15	58	45	489	23	36
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The Chazan chants *Kol Nidrei* three times, beginning in a soft voice, slowly rising with each repetition, like one who is petitioning a king, first in a humble tone and slowly gaining in confidence. The three repetitions correspond to the three soul-garments of thought, speech and action.

We chant the *Kol Nidrei* along with the Chazan.

3. Venislach (And may the entire...)	15	60	47	491	24	36
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Repeat this stanza three times after the Chazan has done so. Soon, we will proclaim “*Vayomer Ado-nai Salachti Kidvarecha*” (and the L-rd said: I have pardoned in accordance with your words) three times ahead of the Chazan.

4. Shehecheyanu Blessing	-	60	47	491	24	36
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Except for the women who have already done so when lighting candles, we say the blessing *Shehecheyanu*, which is made at the start of each Festival to thank G-d for having brought us to another special occasion in life. We conclude the blessing ahead of the Chazan in order to answer Amen.

5. Maariv/Evening Service	17	66	51	495	24	37
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We stand as the service begins with *Kaddish* and *Borchu*. We bow our head for *Borchu* in reverence to the One and Only G-d. After *Borchu* we may be seated.

6. Shema (Hear O Israel)	18	68	51	495	29	44
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The *Shema*, the essence of our faith, is recited at this point. It is customary to cover our eyes with our right hand while reciting the first verse of the *Shema*, to promote deep concentration.

Tonight, we recite the second line of the *Shema* – “*Baruch Shem Kevod Malchuto Leolam Vaed*” aloud. Moses heard this beautiful prayer from the angels and taught it to Israel. During the year we recite this quietly, so as not to ‘taunt’ the angels from whom this prayer was ‘taken’. However, on Yom Kippur, since we are compared to angels (hence the white garb), we recite it out loud.

7. The Amidah	22-30	78-98	59-73	503	32	47
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We rise for the *Amidah*, the prayer in which we pour forth our requests to G-d. Before beginning the *Amidah*, we take three steps back, and then three steps forward, as if approaching a king. This is a silent prayer, a time for devotion and reflection, and should be pronounced quietly, not simply scanned with our eyes.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
8. Al Chet (For the sin...)	26	94	67	511	38	53

During the *Amidah* of Yom Kippur we recite a unique prayer called *Al Chet* (For the sin...). This is meant to be an intimate moment when we acknowledge our iniquities before G-d, who knows “the mysteries of the universe and the hidden secrets of every human being.”

The first essential step in *Teshuvah* – repentance – is acknowledgement of the wrongdoing. Acknowledging our sins in words, helps us reach the understanding that our sins are wrong and cannot be rationalised away.

The *Al Chet* is broken down into four sections; in between each section we say: “for all these, G-d of pardon, pardon us, forgive us, atone for us.” **Pardon** (*Selach*) – for sins we committed without personal benefit; **Forgive** (*Mechal*) – for intentional sins done for personal benefit; **Atone** (*Kapper*) – for unintentional sins.

While reciting the word *Shechatanu* (we have committed) we gently strike (with a closed fist) the left side of our chest (over the heart), which is the seat of emotion, thus demonstrating the need for our mind to rule our emotions.

9. Vayechulu (The heavens and the earth...)	30	100	75	519	41	57
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The following few paragraphs discuss how G-d completed the work of creation on the seventh day and He rested, and the beauty and gift of Shabbat. This section is only read on Shabbat.

10. Yaaleh (May our supplications ascend)	31	102	77	521	42	58
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This poem serves as an overall introduction to the prayers of Yom Kippur. It follows reverse Alef-Bet order, demonstrating that after man reaches the full extent of his understanding; he should go back to the beginning and deepen his spiritual understanding even more. We beseech G-d to hear our prayers over the next 24 hours.

Please join us in singing each stanza with the Chazan.

During the evening service the Ark is opened anew for each hymn, indicating opening a new dimension of the soul. In total the Ark is opened five times, corresponding to the five levels of the soul.

11. Shomei-ah Tefillah (You who hearkens...)	32	104	79	523	43	59
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We now begin the *Selichot* section – a collection of verses that express G-d’s greatness and willingness to forgive us.

The composers of these supplications include some of the outstanding figures of Talmudic times as well as great Sages from later periods. These compositions are infinitely more than exquisite poetry: they were written with Divine inspiration.

12. Darkecha (It is your way)	34	108	83	527	44	61
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The two-line refrain to the following prayer comments on G-d’s nature of being long suffering and forbearing, for His children’s sake.

13. Hashem, Hashem (L-rd, L-rd)	-	110	85	529	44	62
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Moses felt that Israel’s sin of the Golden Calf was so terrible that there was no possibility of his intercession on their behalf. Thereupon, G-d appeared to him in the guise of a chazzan wrapped in a Tallit and taught him a special prayer known as the “*Yud Gimmel Middot Harachamim*” or 13 attributes of mercy.

G-d said, “Whenever Israel sins, let them recite this prayer and I will forgive them.” This appeal for G-d’s mercy reassures us both that *Teshuvah* is always possible and that G-d always awaits our return.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
14. Selach Na (Pardon the wrongdoings)	36	112	87	531	45	63

The next two poems express our plea to G-d to forgive us, and our confidence in His willingness to do so. The beginning of each sentence paraphrases Moses' plea to G-d to forgive the Jewish nation after the sin of the Golden Calf. We sing each stanza with the Chazan.

15. Omnam Ken (Indeed, it is true)	38	116	89	533	46	64
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Following on from the theme of the previous prayer, this paragraph uses the refrain *Salachti* (I have pardoned) – paraphrasing G-d's assurance to Moses that He will forgive His people.

This poem was composed by one of the *Tosafot*, Rabbi Yom Tov ben Yitzchak in 1190, during the anti-Jewish riots that broke out in England following the coronation of Richard the Lion-Hearted. The Jews of York were shut up in a castle and surrounded by an angry mob. At the urging of their leader, R' Yom Tov, they decided to kill themselves rather than submit to forced baptism.

16. Hashem, Hashem (L-rd, L-rd)	-	120		539	47	65
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Once again, we declare G-d's 13 attributes of Mercy.

17. Ki Hinei Kachomer (Indeed, as the clay...)	39	120	93	537	47	66
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In this song, we describe how our lives are in G-d's hands: like clay in the sculptor's hands or a tapestry in the weaver's hands, our lives are moulded by Him. We ask G-d to overlook the evil inclination that has led us to do wrong, and to recall His covenant to always look after us.

18. Hashem, Hashem (L-rd, L-rd)	40	122	95	539	48	67
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Once again, we declare G-d's 13 attributes of Mercy.

19. Shema Koleinu (Hear our voice)	45	126	101	545	50	70
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We repeat the next four lines responsively after the Chazan. Each line highlights our plea to G-d not to abandon us, and to have mercy on us at this crucial time.

20. Elo-heinu... Ki Anu (Our G-d...For we are...)	45	128	101	545	50	71
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We joyfully describe the unique closeness to G-d that we, the Jewish nation, enjoy. This song first lays out 12 aspects of the relationship we have with G-d, and then four aspects of our sin and inadequacy. G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

21. Ashamnu (We have transgressed)	46	130	103	547	51	71
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The next section follows the order of the Hebrew alphabet and forms a general confession. We gently strike our chest (over the heart, with a closed fist) while saying each phrase in this paragraph.

22. Al Chet (For the sin...)	49	132	107	551	52	73
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We once again recite the full confession as we did during the silent Amidah, gently strike the left side of our chests with a close fist each time we recite the word *Shechatanu* (we have committed).

Sins are understood not as mere transgressions but as disconnections. When we sin, we displace and disconnect ourselves from our own true self. A sin is therefore not committed just against G-d, it is committed against the self which is one with G-d. *Teshuvah* – Repentance, which requires confession or acknowledgement, is the process of realigning with and returning to our real self, our Divine soul.

23. V'David Avdecha (David, Your servant)	51	136	113	557	55	76
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The next few pages are selections of *Selichot* (Supplications). In these prayers we will ask G-d to forgive our shortcomings. Towards the end of the section, we ask G-d to remember us in a positive light as He did for so many of the famous characters in Jewish history.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
24. L'David Mizmor (By David, a Psalm)	122	148	177	91	59	82

This prayer is recited with tremendous focus and concentration. It is a *Segulah*, golden opportunity, to create the special vessel for G-d's blessings of sustenance and livelihood. The first line states, "the earth and all therein is the L-rd's". This is the key to success, knowing where the source of blessings is, and acting accordingly.

25. Aleinu (It is incumbent upon us)	58	152	127	571	60	85
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According to early Rabbinic sources, this declaration of faith and dedication was composed by Joshua after he led Israel across the Jordan river. The Bach (Rabbi Yoel Sirkis, 1561-1640) explains that *Aleinu* was added to the daily prayers to implant faith in the unity of G-d's Kingship, and the conviction that He will one day remove idolatry from the earth.

26. L'Dovid..Ori (A Psalm by David)	41	156	129	573	-	-
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Concluding Prayers

In many communities the Yom Kippur evening service concludes with the recital of various Tehillim (Psalms). Some communities chant Yigdal, Anim Zemirot and Adon Olam.

26. Yigdal (Exalted and Praised)	75	158	141	55	-	-
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	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
26. Opening Prayers	16	282	219	133	78	115

The opening prayers are mostly devoted to the expression of thanks for G-d's help and grace. The central theme of these passages is G-d's reign upon all the earth. Thus, while we recognise our good fortune in that G-d has been especially gracious to us in bringing us close to Him, we hope and pray for the day when all the nations of the world will also acknowledge G-d and fear Him.

27. Baruch She-omar (Blessed is He who spoke)	16	284	221	135	89	125
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We rise before reciting, men gather the front two fringes of their prayer-shawl or Tzitzit, and hold them in their right hand. We may be seated at the conclusion of this prayer.

28. Ashrei (Happy are those)	25	304	239	153	90	127
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The Psalm of *Ashrei* introduces a series of songs of praise, written by King David. We take a closer look at the beautiful world we live in, and offer praise to its Maker.

29. Vayevarech David (And David blessed)	29	312	247	161	94	131
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We rise for a set of prayers recounting our exodus from Egypt and praising G-d for His deliverance. Remain standing until after section 32.

30. Hamelech (The King)	33	320	255	581	99	135
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Remain standing as the leader of the Shacharit service takes his place and begins a moving melody describing G-d sitting on His lofty throne.

31. Shir Hama-alot (A song of ascents)	34	324	257	583	100	136
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This prayer evokes forgiveness and supplication. It opens with “from the depth of my heart I call to you” – our prayers to G-d need to come from deep within; a service of the heart and soul.

32. Kaddish and Borchu	34	324	257	583	101	137
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Borchu is recited standing, and with a special bow of the head in reverence to the One and Only G-d. After *Borchu* we may be seated.

33. The Shema (Hear O Israel)	41	344	273	599	105	141
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In preparation for the Shema, men gather all four fringes of their prayer-shawl - The Shema, the essence of our faith, is then recited.

It is customary to cover our eyes with our right hand while reciting the first verse of the Shema, to promote deep concentration.

The second line starting “*Baruch Shem*” is recited out loud just like the angels.

34. The Amidah	44-53	350-364	279-295	605-621	108	145
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We rise for the Amidah, the prayer in which we pour forth our requests to G-d. Before beginning the Amidah, we take three steps back, then three steps forward, as if approaching a King.

Since this is the Day of Atonement, we recite the verbal confession in the *Amidah*. Notice that the confessions are in the plural form, i.e. **we** have committed. This is because the Jewish people are intrinsically united with one another, and depend on each other's spiritual well-being. We therefore not only beg for forgiveness for ourselves, but for the Jewish people as a whole.

Starting with *Ashamnu* (We have transgressed), and later, with each *Al Chet* (For the sin), we gently strike the left side of our chest over our heart, for the lusts and desires of the heart led us to sin. We should feel deep remorse for transgressing G-d's will, and resolve never to return to these errant ways.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
35. Repetition of the Shacharit Amidah	53	366	297	623	116	156

The Chazan begins the “repetition of the Amidah”, where he will represent us on High and ask G-d to bless us with all good things for the coming year.

We will be the Chazan’s back-up team, responding with “Amen” and joining in at various points marked ‘Congregation,’ to add impetus to his prayers.

Please remember that whenever the Ark is open, we should stand out of respect.

36. Aimecha Nasati (I am awe-stricken)	53	366	297	623	116	156
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The Chazan expresses how daunting a task it is for him to represent us to G-d on this Day of Awe.

37. Imatzta Asor (You have established)	54	368	299	625	117	157
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We read this paragraph quietly. It describes the fact that Yom Kippur possesses special powers to atone on our behalf for even the most serious sins.

38. Atah Hu Elo-heinu (You are our G-d)	57	376	307	633	118	159
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We repeat the first phrase after the Chazan, and then each set of two phrases ahead of the Chazan.

This is a short prayer describing G-d’s greatness, each line starting with the next letter of the Alef-Bet.

39. Moreh Chata-im (You instruct sinners)	58	376	309	635	118	160
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The next paragraphs are said responsively with the Chazan. He reads the full line, and we respond with the half-line refrain that follows. After every three lines, we all read the refrain aloud.

This section combines acknowledgement of G-d’s greatness, expressions of Israel’s age-old loyalty to Him, hopes for forgiveness, and expectations of Redemption and service in the Temple. Intertwined is yet another theme, Psalm 145, the *Ashrei* which has a special status. The Talmud teaches that one who recites this psalm properly three times a day is assured a share in the World to Come. Thus we combine this precious psalm with our pleas that G-d accepts our repentance.

40. Imru Lei-lohim (Extol G-d)	64	390	321	645	120	164
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Here the Chazan calls on us to join him in a passionate outpouring of reverence and love of G-d. We sing together with the Chazan. Many of the phrases are taken from the Bible, some with mystical references.

41. Ma-aseh Elo-heinu (The work of our G-d)	67	396	327	651	123	167
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Continuing the theme of the previous segment, we read more of G-d’s praises.

The key-word here is *Ma-aseh* – מַעֲשֵׂה (the work) stands for מ=Melech ע=Elyon ש=Sar ה=Haolam, meaning Supreme King, Master of the Universe.

42. Asher Ometz (Though Your mighty praise)	68	398	329	653	123	168
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We now read an amazing account of how spiritually adept the angels are, and yet G-d still prefers the prayers of simple humans. We sing along with the Chazan.

43. Al Yisrael Emunato (Faith in Him)	68	400	331	655	124	169
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This poem depicts G-d’s special relationship to Israel in all areas. In some verses the poem describes how G-d gives something (majesty, purity, pleasantness) to Israel. In other, it describes how certain characteristics of the world (His Kingdom, His presence) depend upon Israel’s performance of the commandments.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
44. Ha-aderet (Power and trustworthiness)	70	402	337	657	124	170

Jewish tradition teaches that the angels sing the following praise to G-d each day at the time we say *Baruch She'amar* in our morning prayers.

45. L'ei-l Orech Din (To the Al-mighty...)	77	404	355	661	125	170
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Yom Kippur is the second stage of the all-important annual 10 day judgement period. We now read a description of G-d's unique form of judgement.

We repeat the first phrase after the Chazan, and then say each set of two phrases ahead of the Chazan.

46. Kedushah	78	406	357	665	125	171
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Although the Ark has been closed, we remain standing for the Kedushah. Kedushah describes how the angels praise G-d every day. As we stand now, with our feet together, singing these same praises, we empower the angels to rise and sing to G-d. We say each section ahead of the Chazan.

47. Repetition of the Amidah continues	79	406	359	667	126	172
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We may be seated.

Over the next series of paragraphs, the Chazan expresses our wish that G-d be clearly realised by us as the Supreme King.

48. Z'chor (Remember...)	90	414	363	669	128	175
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We now begin the *Selichot* (supplications) section where we quote a collection of verses that describe G-d's greatness and recall His willingness to forgive us.

49. Shema Koleinu (Hear our voice)	92	416	367	673	130	177
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We repeat the next four lines responsively after the Chazan. Each line highlights our plea to G-d not to abandon us, and to have mercy on us at this crucial time and for the rest of our lives.

50. Elo-heinu... Ki Anu (Our G-d...For we are...)	92	418	369	675	130	178
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We joyfully describe the unique closeness to G-d that we, the Jewish nation, enjoy. This song first lays out 12 aspects of the relationship we have with G-d, and then four aspects of our sin and inadequacy. G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

51. Ashamnu (We have transgressed)	93	418	369	675	131	179
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The next section follows the order of the Hebrew alphabet and forms a general confession. We gently strike our chest (over the heart, with a closed fist) while saying each phrase in this paragraph.

52. Al Chet (For the sin...)	96	422	373	679	132	180
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We once again recite the full confession as we did during the silent Amidah, gently strike the left side of our chests with a close fist each time we recite the word *Shechatanu* (we have committed).

In the Yom Kippur service, sins are expressed in the plural not only to save individuals from embarrassment, but so the congregation as a whole can attain true atonement. As the great 16th century Kabbalist, the Arizal, said, "Confession is written in the plural, 'we have sinned,' because all Israel is considered as one body, and every person is a limb of that body. So we confess all the sins of all the parts of our body."

53. V'David Avdecha (David, Your servant...)	98	426	379	685	135	184
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These next few pages describe the uniqueness of Yom Kippur, a day when G-d not only forgives us, but even repairs the spiritual damage we may have caused ourselves during the year.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
54. Mi Ei-I Kamocha (Who is like You)	101	430	383	689	136	186

We recite the refrain *Mi Ei-I Kamocha* (Who is like You) to the descriptions of G-d's graciousness and glory.

55. Modim (We thankfully...)	103	432	387	693	138	188
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Stand and say the small inset paragraph while bowing.

56. Kaddish	106	440	393	699	141	192
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We stand and respond "Amen" as indicated in the Machzor.

This concludes the repetition of the Amidah.

57. Shir Shel Yom (The song of the day)	11	236	185	91	142	193
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In Temple times, the Levites would read a special Psalm each day. We now read that special song.

58. Removing Torahs from the Ark	107	440	399	701	145	198
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The removal of the Torahs from the Ark is preceded by the recitation of an extra prayer relating to the Holiness of this day. The *Shelosh Esrai Middot* – Thirteen Attributes of Mercy, the prayer that G-d taught Moses to recite to invoke His mercy and forgiveness following the sin of the golden calf. It is recited three times, followed by a personal supplication for spiritual and physical success.

59. Torah Reading	110	452	409	711	148	202
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The Torah reading is about the solemn service in the Temple on the Day of Atonement, conducted by the High Priest himself. Only one day a year was the High Priest permitted to enter the Holy of Holies to offer incense and recite a prayer on behalf of the entire people – this day was Yom Kippur.

60. Hagbah – Lifting of the Torah	113	460	415	717	150	206
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With the conclusion of the reading from the Torah, the Torah is lifted for all to see, and we recite *Vzot Ha-torah* (This is the Torah). This is the same Torah that Moses placed before the children of Israel. Nothing in it has changed. It is as relevant today as it was then.

61. Maftir	113	458	415	717	150	206
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The Maftir reading is read from the second Torah, from the portion of the Torah in which G-d commands us regarding the observances of Yom Kippur.

The second Torah is now lifted for all to see, see section 61.

62. Haftarah	114	462	417	719	150	207
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The Haftarah speaks about the true meaning of repentance. The Prophet urges us to approach repentance wholeheartedly, with a genuine resolve to return to the ways of the Torah.

Fasting alone is not enough. "Rather, this is the fast that I will choose, loosen the fetters of wickedness... offer your bread to the hungry..." Though G-d is exalted and dwells on High, the Prophet says, He also relates to the contrite and humble of spirit.

Furthermore, no repentance can be complete without a better appreciation of the holy Shabbat: "If you restrain your feet because of the Shabbat from attending to your affairs on My holy day, and you call the Shabbat delight... and you honour it by not following your customary ways, refraining from pursuing your affairs and from speaking profane things, then you shall delight in the L-rd..."

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
63. Yekum Purkan (May there come forth)	116	468	421	723	152	209

Written in Aramaic, these prayers invoke Divine protection of rabbis, students, communal leaders, and synagogue worshipers.

This is followed by a prayer for the welfare of the community and a prayer for the Holy Land of Israel.

Yizkor – Memorial Service

Those who have lost one or both parents recite the Yizkor service. Others leave the synagogue until the completion of the Yizkor service; to advocate long life for their living parents.

The Yizkor service is much more than a service of remembrance. During Yizkor the souls of the departed descend from heaven and join with those who are close to them. The message they bear is clear. We are not to remember just their mortal life, but all that they stood for. The focus is primarily on the *Neshamah*, the soul.

From their perspective, we are fortunate. We are alive and can still effect change in the course of our lives. We still have the ability to choose right over wrong. The departed do not.

They beseech us to follow the traditions they passed down to us – for our sake, as much as for theirs. For when we heed their call and turn toward G-d, we give wings to their souls, enabling them to rise to even higher spiritual heights, and we gather the necessary strength to recommit ourselves to the ways of the Torah. When we take their message to heart, we have accomplished the purpose of Yizkor.

We emerge from the Yizkor service charged with a renewed commitment to living Jewishly, and passing a vibrant love for Jewish life on to our children.

It is customary to silently pledge money to *Tzedakah* – charity, to give merit to the souls of the departed, the pledge should be fulfilled after Yom Kippur.

64. Yizkor (May G-d remember)	119	472	427	729	154	210
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This paragraph is recited while standing. At the marked location in the prayer mention the Hebrew name of the deceased and that of his or her father.

65. Av Harachamim (May the All-Merciful)	-	476	431	733	154	211
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We remain standing as the Chazan recites this moving prayer, beseeching G-d to remember the pious and upright who gave their lives for the sanctification of G-d's name. We pray that G-d avenge the blood of His people and render judgement upon our enemies.

66. Ashrei (Happy are those)	121	478	437	737	155	212
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The Psalm of *Ashrei*, written by King David offers praise to the creator according to the letters of the Alef Bet.

67. Return the Torahs to the Ark	122	478	439	739	155	213
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The Chazan and Congregation chant while the Torahs are carried from the *Bimah* (reading platform) back to the Ark.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
68. Opening Prayer – Hineni (Here am I)	123	482	443	743	156	213

In this heartfelt prayer, the Chazan expresses his unworthiness to represent the Congregation before G-d, yet beseeches Him to accept his prayers on behalf of the Congregation.

Kaddish is chanted in an ancient melody.

69. The Amidah	124-134	486-500	445-463	745-763	156	215
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We will now begin the Amidah, the silent devotion. We start by taking three steps back and three steps forward, standing with our feet together as we read the next pages silently.

70. Repetition of the Musaf Amidah	134	502	463	763	165	227
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The Chazan will now repeat the Amidah. This is an interactive experience and we should try to participate by answering “Amen”, reading the responsive sections marked ‘Congregation,’ and singing along where we can.

Please remember that whenever the Ark is open, we should stand out of respect.

71. Shoshan Eimek (Israel, likened to a rose)	134	502	465	765	165	227
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The Jewish nation is termed the rose of the valley. A rose has potential beauty, but also stands vulnerable. On Yom Kippur we hope to uncover our inner spiritual beauty. The Zohar writes that a rose is surrounded thirteen petals and every Jew is, likewise, surrounded by thirteen channels of mercy.

We all read this section quietly.

72. Yom Miyamim (The distinguished Day)	135	504	467	767	165	228
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This section describes how G-d selected Yom Kippur from all the days of the year and imbued it with unique purifying properties.

Rabbi Isaac Luria, the famed Kabbalist known as the Arizal, taught that anyone who does not cry during the Ten Days of Repentance demonstrates that his soul is incomplete. The Baal Shem Tov explained that one must cry from joy over the great opportunity that G-d grants us to draw near to Him.

We all read this section quietly.

73. Esah Dei-iy (I turn my thoughts)	138	512	473	773	166	230
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The next paragraphs are said responsively with the Chazan. He reads the full line, and we respond with the half line that follows.

74. Imru Leilo-him (Extol G-d)	144	522	487	781	168	233
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This section describes a passionate outpouring of reverence and love of G-d. Many of the phrases are taken from the Bible, some with mystical references. Please sing along with the Chazan.

75. Ma-aseh Elo-heinu (The work of our G-d)	146	524	491	785	169	235
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We now praise the great works of G-d. We begin by saying that G-d is powerful in His assembly – originally that referred to the Temple, today it refers to the synagogue.

Once again, please join with the Chazan.

76. Asher Eimatecha (Though awe of You)	147	526	493	787	170	236
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G-d has created numerous spiritual beings, all of whom are capable of praising G-d far better than we are. Yet, G-d prefers to listen to our words of praise. Please sing along with the Chazan.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
77. Unetane Tokef (Let us proclaim)	149	530	505	789	171	238

This poet hymn was authored by the great martyr, Rabbi Amnon, who suffered tremendous torture at the hands of the Duke of Hesse some 800 years ago, when he refused to give up his Jewish faith.

As he lay limbless in the synagogue on the High Holidays, he requested permission to sanctify the great name of G-d, and proceeded to recite this prayer. It has since become an integral part of the services.

The prayer portrays G-d as the Shepherd of His flock, counting and examining each sheep one by one as it passes under His rod. So does He reviews the flock of humanity one by one, determining each individual's fate for the coming year.

But an individual human being is not merely a helpless sheep! Rather, he or she can influence their verdict by altering their behaviour towards G-d and man, specifically in the areas of sincere Repentance, Prayer from the heart, and Charity given with a cheerful spirit.

We say each paragraph ahead of the Chazan. As the Chazan reaches the end of the second paragraph, we call out in unison: *U'Teshuvah U'Tefillah U'Tzedakah...* (But Repentance, Prayer and Charity...).

78. Kedushah	151	534	509	793	172	239
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Kedushah is the prayer in which we sanctify G-d's name and declare Him to be Omnipresent. It is based on the scriptural description of the heavenly rendition of *Kedushah* by the Angels.

Stand with our feet close together for the *Kedushah*, which is said responsively (first Congregation then Chazan).

79. Vechol Ma-aminim (And all believe)	152	538	513	797	173	241
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We stand and declare that we are "*Ma'aminim B'nei Ma'aminim* – believers, the children of believers." We proclaim our complete faith in G-d in this section. It is worth reflecting at this point on the extent of our own faith – whether we are guilty of only using G-d as the One to blame when things go wrong, or whether we have faith and trust in His supervision, guidance and direction of the world.

We will repeat the first phrase after the Chazan and then read sets of two phrases each ahead of the Chazan.

80. Repetition of the Amidah continues	154	544	517	801	173	242
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We may be seated.

Over the next series of paragraphs, the Chazan expresses our wish that G-d be clearly realised by us as the Supreme King. He will also read an overview of the Yom Kippur offerings in the Temple.

81. Aleinu (It is incumbent...)	157	550	523	807	177	245
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When we say *Aleinu*, we submit ourselves to G-d as subjects would to their King. To illustrate this, we prostrate ourselves to G-d during this prayer.

When we say the words "*Va-anachnu Korim*" (But, we bend the knee), we should kneel. At the word "*Umishtachavim*" (bow down), we should bend over so that our forehead touches the ground. Complete the sentence in this position, then stand for the remainder of the prayer.

Women may simply bow their heads if they prefer.

82. The Avodah (The Yom Kippur Service)	159	554	527	811	178	246
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We now begin the *Avodah* (service), the longest section of the Yom Kippur Musaf. We may be seated at this time. Let's read along in the English, at our own pace. Whenever we say a paragraph together, we can pause and join in, then continue from where we left off.

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In the days of our Temple in Jerusalem, Yom Kippur was characterised by a series of special services that the High Priest would administer. What we recite is a chronicle of those events.

We begin by reading that G-d selected certain individuals throughout history to perform holy duties in His Temple. This lineage passed through Aharon, father of the family of *Kohanim* – priests.

Before engaging in the special Yom Kippur procedures, the High Priest had to spend a full week in spiritual preparation and purity.

83. Vehakohanim (And when the Kohanim)	161	560	531	815	180	249
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Yom Kippur is the holiest day of the year; the High Priest was the holiest member of the community and the Temple the holiest spot on earth. With the convergence of these three elements, the stage was set for supreme Divine revelation.

At certain strategic times during the Yom Kippur service in the Temple, the High Priest would proclaim G-d's ineffable name aloud. At that time, the entire assembly would prostrate themselves before G-d as a sign of submission to Him.

We recall this custom by bowing to the ground during this paragraph: At the words *Hayu Korim* (they would bend their knees), we kneel; at the word *Umishtachavim* (bow down), we bow; at the phrase *Venoflim Al Peneihem* (and fall on their faces), we touch our foreheads to the ground. Recite the remainder of the paragraph in that position.

Again, women may simply bow their heads.

84. The Azazel (The Scapegoat)	161	562	533	817	180	250
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One of the unusual services performed in the Temple was the *Seir L'Azazel* (the scapegoat). The High Priest would select two goats and then draw lots to determine what would happen to each. One was selected to be a sacrifice and the other to be a scapegoat.

The scapegoat was led to the outskirts of Jerusalem and thrown from a cliff. Tied around its horns was a piece of scarlet thread. The remainder of this thread was tied inside the Temple complex. When the goat was thrown from the cliff, the thread inside the Temple would miraculously turn white, in keeping with G-d's assurance to us "if your sins be red as scarlet, they will become white as snow."

85. Vehakohanim (And when the Kohanim)	162	562	533	817	181	250
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We once again recall how the High Priest would proclaim G-d's ineffable name aloud and how the entire assembly would prostrate themselves before G-d as a sign of submission to Him.

We again recall this custom, by bowing to the ground during this paragraph: At the words *Hayu Korim* (they would bend their knees), we kneel; at the word *Umishtachavim* (bow down), we bow; at the phrase *Venoflim Al Peneihem* (and fall on their faces), we touch our foreheads to the ground, and recite the remainder of the paragraph in that position.

Again, women may simply bow their heads.

86. V'chach Hayta (The following was the prayer)	-	-		-	182	252
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Yom Kippur was the only time of year when the High Priest was permitted to enter the Holiest inner chamber of the Temple – the Holy of Holies. While so close to G-d, he would pray that the New Year would bring good rains, sufficient sustenance. He would also pray that no woman would miscarry in the coming year.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
87. V'chach Haya Moneh (And thus he would count)	163	564	535	-	182	252

The High Priest was charged with the responsibility of sprinkling the blood of the sacrifices inside the Temple building. In the next few paragraphs we read how he counts the eight times he sprinkles the blood of each sacrifice. Eight is a special number that alludes to the supernatural reality of Yom Kippur.

88. Vehakohanim (And when the Kohanim)	164	566	537	821	184	254
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We once again recall how the High Priest would proclaim G-d's ineffable name aloud and how the entire assembly would prostrate themselves before G-d as a sign of submission to Him.

We again recall this custom, by bowing to the ground during this paragraph: At the words *Hayu Korim* (they would bend their knees), we kneel; at the word *Umishtachavim* (bow down), we bow; at the phrase *Venoflim Al Peneihem* (and fall on their faces), we touch our foreheads to the ground, and recite the remainder of the paragraph in that position.

Again, women may simply bow their heads.

89. Achar Kaloto (After he had finished)	164	566		821	185	256
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The High Priest would read from the Torah in the presence of the community, and also remind the people that there is much more to the Torah than the portions he had just read.

The High Priest would re-enter the Holy of Holies to retrieve the utensils he had used there earlier and then conclude the Yom Kippur service.

All Israel would celebrate the High Priest's safe emergence from the Temple – a sure sign that G-d had forgiven them.

90. Yehi Ratson (May it be Your will)	166	570	541	825	185	256
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We read a special prayer for blessing for the coming year. The prayer contains a blessing for each letter of the Hebrew alphabet.

91. K'ohel Hanimtach (Like the resplendent...)	166	570	543	827	186	257
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After the day's service on Yom Kippur, the High Priest would return home radiant. What follows is a description of his glowing appearance and the joy that accompanied him home.

92. Selichot (Supplications)	168	572	547	829	187	258
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The tone of the *Avodah* now takes a dramatic change. The description of the service in the Temple and the almost automatic blessing from G-d is very beautiful. Now, we acknowledge that we are no longer so privileged. We also recognise that this is due to our spiritual ineptitude. And we pray that G-d will restore our Temple to us with Moshiach very soon.

Each element of the Temple was designed to draw a unique spiritual energy into the community. We enumerate each element individually and mourn the fact that we are missing these amazing spiritual gifts.

You may notice that these paragraphs are set out quite differently to the rest of the Yom Kippur prayers. Most of the prayers have been organised in alphabetical order, whereas a number of these segments are in reverse alphabetical order – In other words, beginning with the last letter of the *Alef Bet* and working backwards. This subtly implies that our world, without the spiritual revelation that was available through the Temple, has been turned upside down.

The last paragraphs in this section express our heartfelt prayer that G-d will imminently restore the spiritual hub of our lives, the Temple, by sending Moshiach.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
93. Eileh Ezkerah (These I recall)	178	586	553	837	192	266

The Ten Martyrs

What follows now is a most moving account of how ten of Judaism's greatest scholars were brutally murdered by the Romans almost 2,000 years ago.

The ten martyrs were saintly men, the most pious members of their generation. As we read this account, we will discover that they were murdered in response to an incident that had occurred centuries earlier. The story of how Joseph's brothers sold him into slavery may be familiar. All ten martyrs died as a form of Divine retribution for that incident.

First to be killed is Rabbi Shimon, who is decapitated. Rabbi Yishmael is forced to witness this terrible scene. Meanwhile, the Roman princess sees Rabbi Yishmael, who was a very handsome man, and begs her father to spare his life. Instead, the emperor instructs the executioner to flay the skin from Rabbi Yishmael's face, so that his daughter can enjoy his beauty.

Rabbi Chananya ben Tradyon is burned to death in a Torah scroll. To prolong his suffering, the Romans place wet wool on his chest. Rabbi Chananya begs the executioner to remove the wool, which he does after Rabbi Chananya assures him of a portion in the world to come.

The Romans use huge iron combs to rake Rabbi Akivah to death. Yet, he is glad to give his life for G-d's sake and dies with the word *Echad* from the first line of *Shema* on his lips.

In grief, the angels cry out: "Is this the reward for Torah?!"

A voice from heaven responds: "This is my decree; submit to it."

The angels' cry echoes through history – through the Crusades, pogroms, gas chambers and suicide bombers. Their cry reverberates in our prayers today, cries that pierce the heavens, and still await a response.

G-d, we have submitted to Your superior judgment for centuries. But we demand more. We appeal to You to end the pain, to end the bloodshed, to end all suffering.

Today is the holiest day of the year. We are engaged in the prayer of transcendence. We have just read about the pinnacle of all life experience – entering the Holy of Holies and drawing close to G-d. But, even as we touch an angelic world of spiritual focus, we cannot forget that we live in a world of pain. And we demand a response.

Today there can be no denial. Today there is no escape. Even at the height of our spiritual elevation, we remember our losses, and we implore G-d to amend for them. We ask Him for Moshiach. This is the ultimate transcendence.

94. Z'chor (Remember...)	181	592	561	845	194	270
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As we have done at each of the Yom Kippur prayers, we now read the *Selichot* – supplication prayers.

One theme that we will now see is that G-d takes a personal interest in our spiritual wellbeing and that as long as we make some effort to grow, He will guide us and assist us.

95. Shema Koleinu (Hear our voice)	183	596	563	847	195	272
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We repeat the next four lines responsively after the Chazan. Each line highlights our plea to G-d not to abandon us, and to have mercy on us at this crucial time and for the rest of our lives.

96. Elo-heinu... Ki Anu (Our G-d...For we are...)	183	596	565	849	195	273
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We joyfully describe the unique closeness to G-d that we, the Jewish nation, enjoy. This song first lays out 12 aspects of the relationship we have with G-d, and then four aspects of our sin and inadequacy. G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
97. Ashamnu (We have transgressed)	184	598	565	849	196	273

The next section follows the order of the Hebrew alphabet and forms a general confession. We gently strike our chest (over the heart, with a closed fist) while saying each phrase in this paragraph.

98. Al Chet (For the sin...)	186	600	569	853	197	275
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We once again recite the full confession as we did during the silent Amidah, gently strike the left side of our chests with a close fist each time we recite the word *Shechatanu* (we have committed).

Sins are not transgressions per se, but disconnections. When we sin we actually displace and disconnect ourselves from our own true self. A sin is, therefore, not only committed against G-d, it is committed against our own self.

99. V'David Avdecha (David, Your servant)	188	604	575	859	200	278
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We continue to read the next few paragraphs silently.

We read a very perplexing line in this section “fortunate is he who was not created.” The Talmud in tractate Eruvin describes that the sages debated for two and-a-half years whether or not it was good for man to be created – seeing as we have such a hard time steering clear of sin. Eventually they concluded that man would have been better off not having been created. However, since we have been created, we have a responsibility to examine our deeds and do *Teshuvah* (repent), because the true value of life is attained through Mitzvah observance.

100. Modim (We thankfully)	192	612	581	865	202	282
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Stand and say the small inset paragraph while bowing.

101. Birchot Kohanim (Priestly Blessing)	193	614	585	869	203	284
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The *Kohanim* now bless the community. The *Kohanim* are the purveyors of peace and blessing from G-d to His people, and as such ascend to the platform before the Ark to recite the priestly blessing.

We avoid looking at the *Kohanim* at this time; however one should not turn their back to the *Kohanim*. Men may cover their face with their Tallit. Children often enjoy the special feeling of standing with their father underneath his Tallit. When the *Kohanim* conclude each of the verses, we answer “Amen.”

As the *Kohanim* return to their places, it is customary to thank them with the words, “*Yishar Koach*” (may you have strength).

102. Hayom T'amtzeinu (On this day...)	195	622	591	875	205	286
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We are about to conclude the Musaf prayer, confident that G-d has sealed us for a good year. This is based on G-d's promise (in Isaiah) that he would maintain Israel as His Chosen People and think of us always as his servants, the offspring of His beloved Patriarch. He assured the people that even in exile He would strengthen them with the right hand of his righteousness, an allusion to His Divine and unlimited mercy.

We repeat the first phrase after the Chazan and then read one phrase ahead of him for the rest of this section. After the Chazan says each phrase, we answer “Amen.”

103. Kaddish	196	624	593	877	205	287
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We stand and respond “Amen” as indicated in the Machzor.

This concludes the Musaf service.

In most communities there is a break at this point for an hour or so, and services resume with the Mincha (afternoon) Service.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
104. Removing Torah from the Ark	197	626	601	881	214	302

The Torah is removed from the Ark for a special reading during the afternoon service.

105. Torah Reading	199	630	605	885	215	304
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The Torah reading speaks of the purity of Jewish life. The Torah warns us not to follow in the immoral ways of Egyptians and native Canaanites, “that the land spew you not out, when you defile it, as it spewed out the nations that were before you.”

106. Lifting of the Torah	200	634	607	887	216	305
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With the conclusion of the reading from the Torah, the Torah is lifted for all to see, and we recite *Vzot Ha-torah* (This is the Torah). This is the same Torah that Moses placed before the children of Israel. Nothing in it has changed. It is as relevant today as it was then.

107. Haftarah	201	634	609	889	216	306
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We read the entire Book of Jonah. It contains a timely message on the importance of repentance and prayer. If sinfulness can cause the land to vomit its inhabitants, repentance can cause the fish to deposit Jonah back on dry land and return him to life. One should never despair. Prayer and repentance lead from darkness to light, from the shadow of death to a new life.

108. Return the Torah to the Ark	205	648	617	897	219	213
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The Chazan and Congregation chant while the Torah is carried from the *Bimah* (reading platform) back to the Ark.

109. The Amidah	206-215	650-664	619-635	899-915	219	310
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We rise for the Amidah, the prayer in which we pour forth our requests to G-d. Before beginning the Amidah, we take three steps back and then three steps forward, as if approaching a King.

110. Repetition of the Mincha Amidah	215	666	635	915	229	320
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The Chazan begins the repetition of the Amidah.

We will be the Chazan’s back-up team, responding with “Amen” and joining in at various points marked ‘Congregation,’ to add impetus to his prayers.

Please remember that whenever the Ark is open, one should stand out of respect.

111. Eitan Hikir (The mighty Abraham recognized)	215	666	637	917	229	320
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We recall the faith, commitment and dedication of our Patriarch Abraham. Over the next couple of pages we also recall the self-sacrifice of Isaac and the perfection of Jacob. We ask G-d to look down upon us and grant us pardon in the merit of the righteousness of our Patriarchs.

We recite this together silently.

112. Kedushah	219	672	643	923	230	323
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We rise for *Kedushah*. *Kedushah* describes how the angels praise G-d every day. As we stand now, with our feet together, singing these same praises, we empower the angels to rise and sing to G-d. We say each section ahead of the Chazan.

113. Z’chor (Remember...)	230	676	649	927	233	326
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We now begin the *Selichot* (supplications) section where we quote a collection of verses to express G-d’s greatness and recall His willingness to forgive us.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
114. Ei-I Na R'fa Na (O G-d, pray)	-	678	-	-	233	327

This prayer is known as the '*Selichot* (supplications) for children's illnesses,' and is also recited during epidemics afflicting children. Each stanza ends with a reference to an historical instance when G-d intervened with a miraculous salvation.

115. Shema Koleinu (Hear our voice)	232	682	651	931	235	330
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We repeat the next four lines responsively after the Chazan. Each line highlights our plea to G-d not to abandon us and to have mercy on us at this crucial time and for the rest of our lives.

116. Elo-heinu... Ki Anu (Our G-d...For we are...)	232	682	653	933	235	331
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We joyfully describe the unique closeness to G-d that we, the Jewish nation, enjoy. This song first lays out 12 aspects of the relationship we have with G-d, and then four aspects of our sin and inadequacy. G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

117. Ashamnu (We have transgressed)	233	684	655	935	236	331
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The next section follows the order of the Hebrew alphabet and forms a general confession. We gently strike our chest (over the heart, with a closed fist) while saying each phrase in this paragraph.

118. Al Chet (For the sin...)	235	686	657	937	237	333
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We once again recite the full confession as we did during the silent Amidah, gently strike the left side of our chests with a close fist each time we recite the word *Shechatanu* (we have committed).

This is the final complete confession recited on Yom Kippur. Let's really use this one.

119. V'David Avdecha (David, Your servant...)	237	692	663	943	240	336
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These next few pages describe the uniqueness of Yom Kippur, a day when G-d not only forgives us, but even repairs the spiritual damage we may have caused ourselves during the year.

120. Mi Ei-I Kamocha (Who is like You)	239	694	667	947	241	338
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We recite the refrain *Mi Ei-I Kamocha* (Who is like You) to the descriptions of G-d's graciousness and glory.

121. Modim (We thankfully...)	241	696	669	949	242	340
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Stand and say the small inset paragraph while bowing.

122. Kaddish	242	704	673	953	245	344
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We stand and respond "Amen" as indicated in the Machzor.

This concludes the Mincha service.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
123. Ne-ilah (The Closing Service)	243	706	681	957	247	347

Ne-ilah means “closing the gate.” As the awesome day of Yom Kippur comes to a close, and our judgement for the coming year is being sealed, we turn to G-d with this final prayer while the “99 gates of mercy” are still open.

It is important to concentrate all our efforts on these final prayers, imploring G-d to accept our sincere repentance and new resolutions, and that He “seal” us in the Book of Life, granting us a new year replete with goodness and true happiness.

We all rise, and the Ark is opened for the entire service. It is considered a source of great merit, for those who are physically able, to remain standing the entire service.

124. The Amidah	246-253	712-724	687-699	963-975	249	350
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In this prayer we pour forth our requests to G-d. Before beginning the *Amidah*, we take three steps back, and then three steps forward, as if approaching a King.

125. Repetition of the Ne-ilah Amidah	253	726	701	977	255	358
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The Chazan begins the repetition of the *Amidah*.

We will be the Chazan’s back-up team, responding with “Amen” and joining in at various points marked ‘Congregation,’ to add impetus to his prayers.

126. Av Yeda-acha (The Patriarch)	253	726	701	977	255	358
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The next two sections are said responsively, alternate verses with the Chazan.

127. Sha-arei Armon (Hasten to open the gates)	255	730	705	981	256	360
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In this heartfelt prayer we ask G-d to open the gates of His heavenly palace to allow our prayers to enter.

128. Kedushah	256	730	705	983	256	360
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We rise for the *Kedushah*. *Kedushah* describes how the angels praise G-d every day. As we stand now, with our feet together, singing these same praises, we empower the angels to rise and sing to G-d. We say each section ahead of the Chazan.

129. Repetition of the Amidah continues	256	732	707	983	256	361
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We may be seated.

Over the next series of paragraphs, the Chazan expresses our wish that G-d be clearly realised by us as the Supreme King.

130. P’tach Lanu (Open for us the gate)	258	736	711	987	259	364
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In the following three stanzas we implore G-d to hear our prayers and grant atonement in the last minutes of this holy and awesome day.

We repeat them following the Chazan.

131. Ei-I Melech (Al-mighty King)	258	738	711	987	259	364
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We now begin the *Selichot* (supplications) section – a collection of verses that express G-d’s greatness and His willingness to forgive us.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
132. Hashem, Hashem (L-rd, L-rd)	259	740	711	987	259	365

As we have seen throughout Yom Kippur, this special formula – the 13 attributes of Mercy – is especially designed to clean our slate and purify our souls.

Every parent knows that, as upset as we get at our child/ren, we still love them and will forgive them for what they have done wrong. G-d calls Himself our father and so we ask Him to treat us as any loving father would treat His only child.

133. Merubim Tzorchei (The needs of Your people)	260	742	715	991	260	366
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In the next five stanzas, we ask G-d to bless us with all we need, even if we don't always understand what we really need.

We repeat the first stanza after the Chazan and continue saying each subsequent stanza ahead of the Chazan.

134. Hashem, Hashem (L-rd, L-rd)	-	742	719	995	261	367
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Once again, we declare G-d's 13 attributes of Mercy.

135. Enkat Mesaldecha (May the cry)	262	746	721	997	261	368
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In keeping with the general theme of Ne-ilah, we again entreat G-d to hear our prayers, shelter us and look after us.

Repeat each stanza after the Chazan.

136. Hashem, Hashem (L-rd, L-rd)	263	746	721	997	261	368
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Once again, we declare G-d's 13 attributes of Mercy.

The poetic section that follows expresses the potency of these 13 attributes of Divine Mercy. The 13 attributes themselves form the refrain between each stanza.

Reiterating the 13 attributes of mercy so many times during these prayers should also remind us to be merciful to others. When Hashem sees that we look at other people with compassion, He shows compassion to us.

137. Rachem Nah (Have mercy)	263	748	723	999	262	370
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We've all heard of blessings in disguise. Now, we ask G-d to give us clear and open blessings in the coming year.

Repeat each stanza after the Chazan.

138. Elo-heinu... Ki Anu (Our G-d...For we are...)	264	750	725	1001	263	370
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We joyfully describe the unique closeness to G-d that we, the Jewish nation, enjoy. This song first lays out 12 aspects of the relationship we have with G-d, and then four aspects of our sin and inadequacy. G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

139. Ashamnu (We have transgressed)	264	752	727	1003	263	371
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The next section follows the order of the Hebrew alphabet and forms a general confession. We gently strike our chest (over the heart, with a closed fist) while saying each phrase in this paragraph.

140. Modim (We thankfully...)	267	756	733	1009	267	374
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Stand and say the small inset paragraph while bowing.

	Adler	ArtScroll A	Birnbaum S	Birnbaum C	Chabad	Annotated
141. Avinu Malkeinu (Our Father, Our King)	269	758	735	1011	268	376

The great Talmudic sage, Rabbi Akiva introduced *Avinu Malkeinu*, one of the most famous prayers of the High Holiday service, almost 2,000 years ago.

It reflects the dual relationship of intimacy and awe which we have with G-d. He is our King; with complete control and absolute power over us. Yet he is also our Father; denoting the compassion, love, care and mercy He extends to us despite our errors of the past. This theme is central and integral to the High Holidays.

142. Declaration of Faith	271	762	741	1017	270	379
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The three verses of faith, the apex of the service, the emotional peak, are where we announce in unison the verses proclaiming G-d as our G-d. It written that when we recite the first of the three verses, the Shema, every Jew should have the intention of giving up their soul for the sanctification of G-d's name. This intention will be considered as if we had indeed withstood the test to sanctify the Divine Name.

1. Shema Yisrael Ado-nai Elo-heinu Ado-nai Echad.

(Hear O Israel, the L-rd is our G-d, the L-rd is One).

The leader recites this verse and we repeat it, declaring G-d's absolute Unity.

2. Baruch Shem Kevod Malchuto Le-olam Vaed.

(Blessed be the name of the glory of His kingdom for ever and ever).

The leader recites this verse three times, and then we repeat it after him three times. This repetition expresses that G-d was, is, and always will be sovereign.

3. Ado-nai Hu Ha-e-lohim.

(G-d is the L-rd).

The leader recites this verse seven times, and we then repeat it after him seven times, escorting the Divine Presence through the seven heavens.

143. Kaddish	271	764	741	1017	270	379
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We stand and respond "Amen" as indicated in the Machzor.

The Chazan chants this with a joyful tune, with the confidence that G-d has granted our pardon.

144. Sounding of the Shofar	-	764	741	1017	270	379
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Before the Chazan completes the Kaddish many have the custom to sing a victory march – expressing our absolute trust that G-d has indeed sealed us for a good, blessed year.

The Shofar is sounded with one long blast, followed by the entire congregation responding with **Leshanah Haba-ah Birushalayim!** (Next year in Jerusalem!).

145. Conclusion of Ne-ilah	-	-	-	-	270	380
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Ne-ilah is concluded with *Ein Kelo-heinu* (There is none like our G-d) and *Aleinu* (It is incumbent).

146. Maariv – Evening Service	272	766	743	1019	276	390
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The regular daily evening service is conducted. This is a very short service. Avoid the rush and spend a few more minutes in prayer.

The Havdalah ceremony will follow the evening service.



Vistas

By Jay Litvin

People think that teshuvah (repentance) is only for sinners. But even the perfectly righteous individual must do teshuvah—must return to elevate his perfect past to the level of his more perfect present.

- Rabbi Schneur Zalman of Liadi

You stand in this moment. Many such moments lay behind you. Many more, G-d willing, before you. In each of these moments there is, there was, there will always be a choice. A decision of importance or one concerning a simple day-to-day task. A choice between disciplining your child or accepting his or her behavior as a natural part of development. A choice on how to spend ten dollars or an evening, whether or not to respond to a comment, ask a question or think a thought.

At a certain point you have lived long enough to have made many choices and to be able to see the consequences they have wrought. From this vantage point, elevated by maturity, you now see that every choice you made was made in ignorance. You recognize that the full impact of each choice was not seen at the time, and had it been, then perhaps another choice would have been made, or the same choice, but with much more trepidation, less spontaneity, and a total absence of frivolity.

The remorse this awareness brings drives you to seek audience with the Heavenly Court. An audience to seek forgiveness not for your sins, but for the decisions you made in wisdom, with consideration, with moral righteousness; for the actions you were so sure at the time were right. Only now, when you have lived long enough to see their consequences, when you are old enough to view them through a lens ground from experience and the wisdom and understanding that only experience can yield, did you see how very foolhardy you have been.

Children are the best example. Loving parents do for their child what they believe to be best. Their actions are considered, discussed, wrestled with. Expert advice is sought, no expense spared, every opportunity cultivated. And yet, as the years pass and your child grows, as his or her personality and character begin to emerge, as he or she faces life, succeeds, fails, rejoices and despairs, we, as parents, see the imperfections of our children, and our own failings. With our spouse, we sit late at night at the kitchen table, sipping our coffee, and talk of the things we could have, should have done. In great detail, we are able to trace each flaw and imperfection in our children to a choice that we made, an action we took, an opportunity we let slip by. And after we are done blaming ourselves and each other, ultimately we conclude that we did the best that we could. And in a strange way, this is the final dismay.

If you bothered to examine in similar detail the other choices you've made, you would come to the same conclusion. Each was flawed and limited and in its wake created consequences you could not foresee. Then, even though your mistakes and limitations could be excused by lack of knowledge, you would still desire to stand before the Heavenly Court and ask forgiveness. For these consequences, as unintentional as they may have been, are now very real and exist with a life of their own.

Repenting in Advance

After you've lived enough years, you know that the future is as soon as yesterday and that ten or twenty years from now exists today. You know that just as you are asking forgiveness today for the consequences of actions taken ten or twenty years ago, so ten or twenty years from now you will be

standing asking forgiveness for the actions you took today.

Even your repentance is limited. For you can only repent for what you know, and your knowledge is meager. Ten or twenty years from now you will remember standing before the Heavenly Court today, and it will appear almost childlike. Because ten or twenty years from now, you will see even more of the aftermath of your actions. And you will desire to once again seek atonement for them knowing that every newly realized consequence requires its own repentance.

And now, knowing this, you arrive at the decision that stands before you today: Your aspirations and what you do with them. Your child and how you treat him. Your wife. Husband. Work. Bank account. Friend. Neighbor. Mitzvah. Temptation. Vacation. Anger. Love. And all the rest.

You stand in fear and trepidation. You know that today's choice will create a future reality that you cannot possibly know. You are about to release an arrow from the bow and you are already responsible for whatever target it hits, whether you aimed at it or not.

Poised to act, you have an image of yourself standing twenty years from now; prepared to release the arrow, you are already looking back, repenting your ignorance, the narrowness of your vision, the lowliness of your vista, the targets your arrow will strike as its flight continues past any destination you aim for. Yet the moment of choice has arrived. The time of action. The imperative of doing.

What do you do?

How can you possibly make a move? With the weight of this awareness, will you ever laugh again, be spontaneous, frivolous, fun loving, joyful?

Yet, miraculously, you act. You release the arrow. You laugh. You sing and you dance. Because ultimately, through your years, you have learned that G-d loves you. You are joyous precisely because there is a Heavenly Court before which you can stand and receive forgiveness and understanding and love. You laugh precisely because you know that behind the imperative of doing the very best you can is the futility of doing anything more than you can. You breathe deeply and release a smile because you know that G-d wants no more from you than you are able to do and has already given you everything you need with which to do it. You dance because this is your freedom: to dance your part in G-d's creation with grace and courage and faith. And you sing knowing that you are only one voice in the chorus, and that the symphony is endless, ultimately perfect, yet paradoxically, dependent on you.

And finally you realize that the failings and limitations, errors and miscalculations, even the consequences that cause the blood to rush to your face in shame are also a part of your limited perspective, your narrow vision, your lowly vista. For if you could climb high enough you would see that the reason the Heavenly Court grants its forgiveness is that ultimately there is nothing to forgive.

From the highest plateau you would see that you are dancing your part perfectly. You always have. And you always will.

לע"נ אסתר בת יהושע ע"ה
נפ' כ"ה אלול ה'תש"ע
תנצב"ה

*Wishing you a Gmar Chatimah Tova.
May you and your loved ones be sealed for a good year
filled with an abundance of health, happiness, peace and prosperity.*