

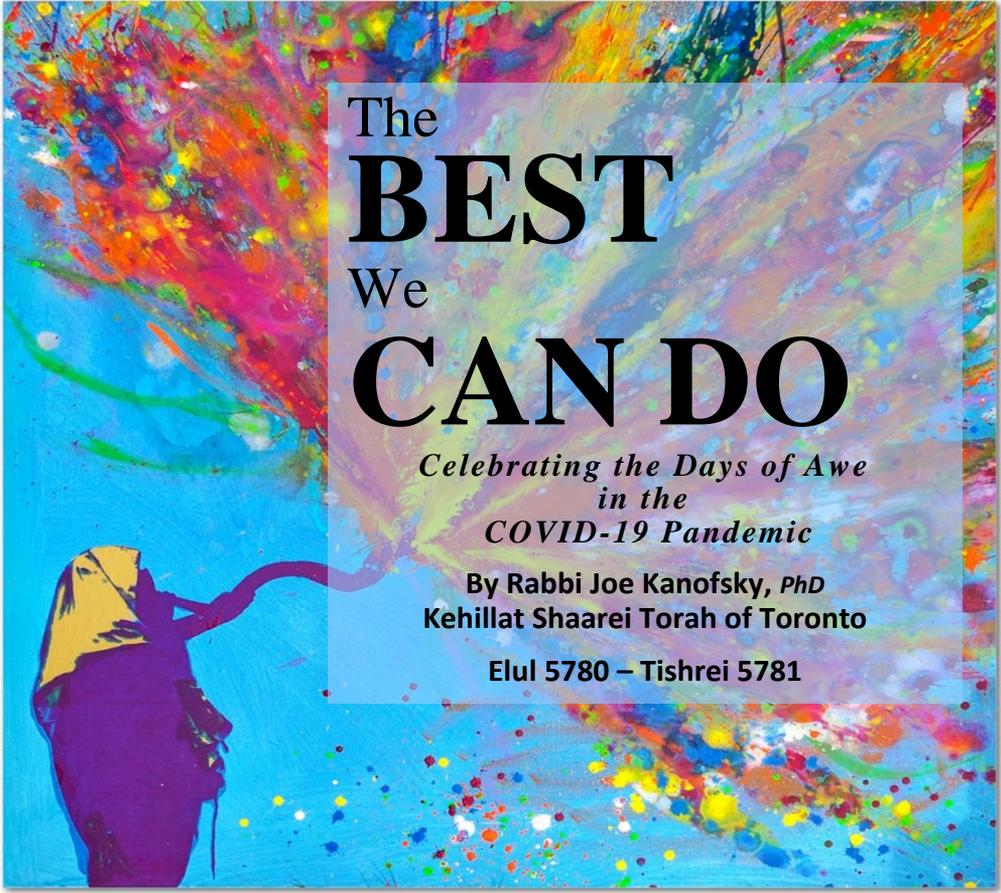


The  
**BEST**  
We  
**CAN DO**

*Celebrating the Days of Awe  
in the  
COVID-19 Pandemic*

By Rabbi Joe Kanofsky, *PhD*  
Kehillat Shaarei Torah of Toronto

Elul 5780 – Tishrei 5781



Dear Friends;

Whether your plan for the High Holidays involves joining the minyan at Kehillat Shaarei Torah in person or davening from home, the Days of Awe are a highlight of our year. This year will be different because some of our most comfortable and familiar elements will be altered from what we know and love, which just means we'll all put more of ourselves into the themes and prayers of Rosh Hashana and Yom Kippur and be transformed by this *avodah*. *Avodah* does multiple duties in Hebrew: it's simply the word for work; it's also the word for service, most particularly the service of the various offerings in the Temple in Jerusalem; and also the effort of engaging the whole of our selves in our service to G-d. An *eved*, one who serves G-d, is the highest praise that G-d says of Moshe in the chumash (Num. 12:7), and it's also the general term for a servant. Perhaps that's why our Sages of Blessed Memory have termed prayer *avodah she'b'lev*, the service of the heart. The fullest and most meaningful offering we can present to the *Ribbono Shel Olam* is our whole selves: our minds, hearts, voices, and emotions. Preparing to do that and actually making that offering on Rosh Hashana and Yom Kippur in most years involves coming to shul and being part of the prayer service. This year it will take a different form for all of us. Hopefully by continuing to do our best as we've done for the months since the pandemic has altered the way we live our lives, we will all have a meaningful and uplifting and transformative High Holiday Season. May each of us, together with our precious Kehillah, amongst the whole of Israel, be inscribed and sealed in the Book of Life for a happy, healthy, sweet and peaceful year.

*Shana Tova Umetuka*

**Rabbi Joe Kanofsky**

## The Month of Elul: Introspection

The most challenging part of the High Holiday season, the most demanding and most frequently avoided, is the one that lends itself particularly well to our situation of sheltering-in-place that we've been doing for almost a half a year now. You've no doubt noticed that we've been spending a lot more time with ourselves since our social lives have been curtailed by Covid-19. We haven't been going out with friends, to shows and concerts, taking our accustomed holidays and global travel as we may have been accustomed. All this sets the stage quite well for the hardest work of all during the high holiday season: taking stock of ourselves.

The *sifrei halacha* explain to us why the month of Elul is a particularly auspicious and opportune for introspection and teshuva. At Shavuot we experienced standing together at Sinai, hearing the Divine Voice proclaim the Ten Commandments which would be the guiding light for our nation forever. Yet there are some vague passages in the Ten Commandments, and details needed filling in. So Moshe went back up the mountain to learn those from G-d. When Moshe returned, the Jews had miscalculated the day, despaired of Moshe's ever returning, and built a golden calf to worship. (To me, this is one of the most uncharacteristically efficient incidents in our history—if we were only in such a rush to do mitzvos as to build an idol!) Moshe's return and horror at our actions and shattering the tablets took place on the 17<sup>th</sup> of Tammuz, forty days after Shavuot. Moshe took another 40 days to carve the second set of tablets, and ascended the mountain again on Rosh Chodesh Elul. 40 days later, on the 10<sup>th</sup> of Tishrei, Moshe came back to us bearing priceless gifts: G-d's forgiveness for the calf incident, and the Oral Torah explaining and deepening our understanding of the Written Torah. That day, the 10<sup>th</sup> of Tishrei,

is celebrated as the Festival of Forgiveness and Atonement: Yom Kippur. That's why the 40 days from Rosh Chodesh Elul through Yom Kippur are so auspicious for us to dedicate ourselves to teshuva—returning to G-d and to our truest and best selves.

This is done through a thorough and comprehensive stock taking and self-evaluation. In the business world, there is a kind of assessment called the 360 evaluation. As its name suggests, this assessment of a worker or manager in a company gathers impressions and feedback from all around the person—360 degrees—to assess their effectiveness in doing their work. Now aren't we all workers? We are all working to stay balanced in these times. Aren't we all managers, at very least managers of ourselves? Well, hopefully we are at least managing. Surviving, and hopefully thriving. So we can apply the idea of an all-around evaluation to ourselves. The thing is, we don't have a whole human resource department to help us do this evaluation, so we have to do it ourselves. There are some useful questions from the business world here <https://tinyurl.com/hihol360> , and I'm sure there are many others that you can find elsewhere.

Among those questions for reflection that might be most pertinent to the self-evaluation of Elul are: Do I treat others respectfully? Do I inspire growth and development in others? Am I able to resolve conflict in an appropriate manner? Do I set clear direction? Do I use my time effectively? Do I follow through with my promises and responsibilities? And many others that can readily be adapted to our how we lead our lives in relation to others, G-d, and ourselves.

If you are writing things down, which is a wonderful way to do this; you might organize categories of reflection as: *Torah*, *Avodah*, *Gemillat chassadim*. You'll remember the song from summer camp or youth group, and these "big three" will come to

mind right away. *Torah* is learning—how do I regularly engage with the collective wisdom of the Jewish people? A person who is learning every day is a person who’s alive and mentally sharp. *Avodah*, as we’ve mentioned in the introduction, is service. How do I respond to the calling to be a servant of G-d? Is that even the way I hear the call? What motivates me to pray? Is it just wanting to get something, or am I interested in a deeper relationship and connection with G-d, one that goes beyond transactionalism? And *Gemillas Chessed*: how am I in my interactions with others, whether in person, by phone, letter, zoom, email, text, or any other technology? Is kindness the outstanding feature of my interactions? Would others see it that way if they were asked to summarize me in a word or two?

As we embrace this very important work of self-evaluation and self-improvement, one goal is to ensure that we are “thriving not just surviving;” that we are actually growing rather than merely stagnating. We look for ways and we make positive resolutions to increase the quality and depth of our prayers. We might learn a prayer in more depth or commit it to memory. We might learn a tune that accompanies a particular prayer. We might add in our depth of feeling, perhaps by pausing for a moment before saying a certain prayer to make sure we summon the appropriate focus. We might pause a moment after a certain prayer to let the words we have just uttered sink in.

In our era, there is literally no limit to the amount of Torah an English-speaking person can learn. There are no major texts of classical Judaism that have not been translated into English, and many of these are accessible on the internet for free. There are hundreds of thousands of hours of Torah classes by engaging and knowledgeable teachers on the entire range of Jewish thought, knowledge, and practice. There are study groups online at practically every hour of the day, in a myriad of topics and texts.

Once a person sets her mind to learning, there is a wealth of insight and growth to be found at our fingertips.

*Tzedaka* and *Gemillat Chessed* are tangible and intangible giving to others. It's very important to give tzedaka every weekday. The amount is less important than the frequency. We truly are what we are willing to do for and give to others, and money is important; and a smile, a phone call, a helping hand, a listening ear, a thoughtful card or email are effective in ways that even money cannot be in conveying caring, concern, and generosity of spirit. We all do this, probably instinctively. Now is the time to review missed opportunities and turn them into something positive.

For the entire month of Elul leading up to Rosh Hashana, and through Shmini Atzeres, we add Psalm 27 to our morning and evening prayers.

Elul is a time to refine our thoughts, our speech, and our actions. We focus on intensifying our tefillos, our acts of kindness one toward another, and our giving tzedaka—and the KST golf tournament fundraiser is an excellent destination for your tzedaka dollars!

For the week prior to Rosh Hashana, we recite *selichos*, penitential prayers before shacharis. These will begin Saturday night September 12<sup>th</sup>, and you can join by zoom. You will also be able to hear selichos by zoom that entire week leading up to Rosh Hashana. Please consult the Shabbat bulletin for times and the link, and be in touch with the office if you would like to borrow one of the Hebrew/English selichos books.

## **The Days of Awe-*Yamim Nora'im***

*Cheshbon Hanefesh*, the personal evaluation that we're discussing here, is one component of putting ourselves in the appropriate frame of mind. Another is taking time to review the machzor and re-familiarize ourselves with the beautiful and uplifting and unique prayers of the Days of Awe.

## **Rosh Hashana**

A few years ago, thanks to a kind and generous donation from one of our KST families, we were able to provide each member household with a set or two of the Koren High Holiday Machzor, edited by Lord Jonathan Sacks. Since then, we've all been "on the same page" during the high holidays, with only one set of page numbers to announce to keep us together during the prayer service. Moreover, these machzorim come with an updated modern English translation. And what's more, there is an introduction to each by Lord Sacks, which bears summary and review.

Lord Sacks wrote a wonderfully insightful and helpful introduction to the weekday/Shabbat Koren Siddur which is on the shelves in our shul and in which many of us have found guidance. This introduction is worth reading if you've never seen it, and reviewing if you have. It's titled "Understanding Jewish Prayer," and discusses the language of prayer, the order of praise-request-thanks, how to prepare, the connection between prayer and study, the mystical dimension, the interplay between prayer and faith and sacrifice, and the question of how prayer is answered. This essay is highly worthwhile read on its own, and it may also be a grounding for a deeper understanding of the High Holiday prayers, if you have time to probe into it.

The Introduction to the Rosh Hashana Machzor by Lord Sacks is a bit briefer than the Siddur introduction. Sacks begins with the words of Isaiah (55:6) “*Seek G-d where He is found; call on Him when He is close.*” The Talmud explains that while it’s true G-d is everywhere and always close to us; this phrase suggests an especial closeness from Rosh Hashana to Yom Kippur, when we make a concerted effort to call out to G-d. Sacks details this closeness and how the themes of the Creation of the World, G-d’s Kingship, and Renewal and Return came to be central in the prayers of the day and their themes.

Sacks then continues to talk about collective responsibility and individual responsibility. Do we experience history nationally or as individuals? Rosh Hashana addresses this tension between individual lives and collective experience; a duality that is prominent throughout the Ten Days of Teshuva.

Ultimately, Sacks writes, Rosh Hashana reminds us of a number of things: *1: that life is fleeting, and we must make the best use of every day we have, every moment. 2: that each day, each breath, is a gift from G-d; we should not take any of it for granted. 3. We are free and can make change within ourselves if we decide to do so. 4. Life is meaningful; it is not an accident or a random occurrence. 5. Life is not easy; it involves challenge and at many points in our history, suffering. Through it all, G-d is listening to us. 6. Life can nevertheless be sweet, when we allow it to be touched by the divine. 7. Our life is the single greatest work of art we will ever create. 8. We are what we are because of those who came before us. 9. We are also heirs to another kind of greatness; that of the Torah and its ideals and expectations for a very high level of living and being.*

The mitzvah of the day on Rosh Hashana is hearing the Shofar.

The Shofar will be sounded this year only on the second day of Rosh Hashana only, because we do not sound it on Shabbos. We will mention shofar on the first day of Rosh Hashana, and actually sound it on the second day. That will be our call to reach for the highest and deepest and most meaningful life we can live. This will set the tone for the Ten Days of Awe and also for the entire year to follow. So you only need to hear the shofar on Day 2 of Rosh Hashana, Sunday Sept. 20. You may sound the shofar yourself if you have one or buy one; this is completely kosher. It does not require a minyan or a rabbi. If you would like to come to KST just to hear the shofar outside, we will offer that option at the end of services at 12:45. If you would like to meet us at the park at Bayview and York Mills in the afternoon on Sunday Sept 20 to hear the shofar outdoors, we will offer that option, too at 6pm. If you cannot make it to any of the above, please let us know in the office, and if we can get someone to your neighbourhood to blow the shofar, we will do our best.

Hopefully we will all be able to hear the sound of the shofar in purity of heart and humble recognition of G-d's constant Creation. The prayers of Rosh Hashana reach their peak in the unique and special Musaf prayer of both days of Rosh Hashana. On the second day it will be accompanied by the shofar blasts; yet the musaf we pray on both days will take us to the heights of what it means to pour out our hearts in prayer and to crown G-d as the Sovereign of the universe.

The middle part of the Musaf prayer contains three separate sections and blessings, in contrast to the normal Shabbat or Festival musaf which contains one (sometimes lengthy) middle section and blessing. These are *Malchuyot* (Sovereignty), *Zichronot* (Remembrance), and *Shofarot* (Shofar sounds). The

Musaf prayer weaves together verses from the Chumash, from the Writings, and from the Prophets; in other words we say passages from all across Tanach that powerfully and succinctly express each of the three themes.

## **Yom Kippur**

Between Rosh Hashana and Yom Kippur, the task is to repair and build our relationships with one another. We must seek out friends who we wronged or may have wronged, or offended or may have offended in times past, and seek their forgiveness by apologizing and asking for forgiveness.

We can only enter Yom Kippur to ask for G-d's forgiveness if we have forgiven others and sought them out to forgive us. That is our responsibility before we ask for anything for ourselves, to grant it for others.

How is this year different than all other years? In many ways. Most years, we are seated shoulder to shoulder in shul for our sanctuary's fullest day of the year. The choir is always in top voice, and we can either follow along and answer each call on every page; or we can sit back, close our eyes, and get lost in the transcendence of the moment. This year will present several challenges. Many of our members will with good reason choose to remain home for the high holidays and pray in solitude. For those of us who decide that we can responsibly take part in communal prayers, the guidelines for health safety during the pandemic dictate that we cannot sit next to one another. We must keep 2m of social distancing between one person and the next; our choir must remain on hold for this year, and we must all wear masks in shul, which is one reason we are abbreviating the services to reduce the amount of time spent indoors among others and masked. We will be editing our prayer service this year in shul to reduce the time

frame considerably, and we know that on these Days of Awe as much as any other; we need to open our hearts and lift our voices in prayer to the Almighty. So there will be some opportunity for that in shul, but all of us will probably need to dedicate some time and effort to private prayer at home.

This year's Yom Kippur is a unique challenge. Usually our minds are not on fasting so much because we spend the day in Shul davening, enjoying the uplifting sounds of our choir and chazzanim, and maybe taking a little break to step outside to hear what Rabbi Bashevkin is saying. We won't have many of those options at our disposal this year, so our best companion will be our machzor. Maybe we'll study a bit of tractate Yoma, go over the Torah readings again and think about what they mean to us, or recite some extra psalms or spend some time in meditative reflection.

Rabbi Sacks's introduction to the Yom Kippur Machzor also provides us with grounding and orientation to the prayers of this most holy and awesome day. Judaism sets a high bar for us, Sacks writes, and recognizing the potential we still have to fulfill and where we have fallen short is a great recognition of Yom Kippur. He describes the unique and captivating ritual of the scapegoat in Temple times, which is one component of the complex and ordered ritual that the High Priest carries out in the course of the day. The High Priest, the Kohen Gadol, enacts the full set of rituals of Yom Kippur essentially alone. He offers the daily and festival offerings, burns incense in the Holy of Holies which only he enters on only this day, confesses on behalf of himself, his family, and the entire nation, changes into the appropriate clothing for each stage of the service with immersion in a mikveh between each change, and sends off the scapegoat to the wilderness to meet its fate. In the chazzan's repetition of Musaf we read through the service start to finish with the triumphant vision of "*mareh Kohen*" at its

conclusion. However memory is all we have now of this awesome event, because it depends on having a Temple in Jerusalem, and ours has been out of commission for the past 19 centuries. So in Sacks's words, "Every synagogue became a fragment of the Temple. Every prayer became a sacrifice."

That is to say that even in the absence of the Temple and the High Priest's service on Yom Kippur, the day itself remains a cleansing, purifying, renewing festival of forgiveness; with our participation and our summoning the power of the day through our prayer and fasting.

*(A short note on fasting: Yom Kippur is the only time the Torah commands us to "afflict ourselves" by fasting from sundown to the following nightfall, which this year is Sunday Sept. 27 at 6:46pm until Monday Sept 28 at 7:46pm. In preparation we should eat wisely on Sunday, and drink plenty of water. Those who have health conditions that preclude fasting according to medical advice should take nourishment on Yom Kippur in amounts smaller than one ounce at a time. Please call or email to consult for any doubts or questions with regard to fasting.)*

Sacks writes a summary "History of Forgiveness" which is the central theme of Yom Kippur and we should read and reflect upon carefully and deeply. He describes atonement through penitential prayer, through service, and the prophetic call to repentance which means to improve our lives and our relationships through active repair and maintenance.

Lord Sacks contrasts the Jewish culture which he terms "guilt-and-repentance" culture to the classical worlds' "shame and honour" culture. He explains that "guilt-and-repentance" culture means that each person can take responsibility for his or her actions and life, and is empowered to change what needs repair. No one is

saddled with any kind of fate; the life we lead is largely in our own hands. It is demanding, yet it is also liberating and empowering and expresses the highest ideals of free will.

So in sum, our opportunity in the Days of Awe leading up to Yom Kippur is first to examine ourselves, then do our utmost to repair and improve our relations with others. We ask forgiveness, mend breaches, and seek forgiveness for past wrongs and missed opportunities. At last, on Yom Kippur, we turn to G-d and ask to have our connection to the Master of the Universe restored and renewed in wholeness and purity.

When we ask to be written and sealed in the Book of Life for the coming year, much of that question depends upon us. As Lord Sacks asks, “What chapter will we write in the book of life?” Our actions, our thoughts, our prayers, our efforts in these very special days leading up to the days of Awe and the 10 days from Rosh Hashana to Yom Kippur themselves tell us a lot about what kind of effort we are making and how to focus ourselves on what is important in life.

### **Sukkot: Holiday of Happiness**

Sukkos and Simchas Torah comprise “the season of our rejoicing,” which is how the prayers name to these holidays. After the solemnity and introspection of the Days of Awe, there follows a period of rejoicing. Sukkot and Simchat Torah are usually celebrated at KST with Kiddush in our Sukkah and the delight of dancing with our Torah Tours friends from Yeshiva University. This year, it remains to be seen whether we will be able to meet in our Sukkah for Kiddush; and the Torah Tours is suspended as our young friends cannot travel from the US to visit us. Nevertheless, we’ll do our best to enjoy Sukkot, to say Hallel, to take the lulav

and esrog, and in general to put ourselves in a happy mood of gratitude and appreciation for all that we have and enjoy in life.

The Torah calls this the “harvest festival.” We can truly harvest all the bountiful produce of our prayers and dedication throughout the High Holiday season. May this time of year and its prayers and supplications and repentance bear sweet fruits for us in the months to come! And may it be a healthy, happy year for all of us in Kehillat Shaarei Torah, amongst Klal Yisrael, the entire Jewish people.



## **Part II**

### **GUIDE TO THE ORDER OF PRAYERS FOR THE HIGH HOLIDAYS/SUKKOT**

The following is a guide those praying at home. For our minyanim in shul the prayers will be abbreviated and will begin with “Nishmat.” Page numbers refer to the Koren Rosh Hashana or Yom Kippur Machzor.

Kaddish and Barchu are said only in the presence of a minyan.

#### **ROSH HASHANA**

*Erev Rosh Hashana is Friday September 18*

p.10-11 Candlelighting at 7:03pm (no earlier than 6:04pm.)

2 brachot: “shel Shabbat ve-shel yom tov” and “shehecheyanu.”

Maariv/Evening Service First Day of Rosh Hashana, Friday night, Sept 18

p. 52-53 begin with “Blessed are You,” middle of the page.

p. 64-64 include the paragraphs “The children of Israel must keep” and “Sound”

p. 66-81 Amidah

p.74-77 include the words in parentheses for Shabbat

p. 82-83 include the paragraph “Then the heavens;” skip “Blessed” and “By His Word”

p. 84-85 include psalm 24

p. 90-91 Aleinu

p. 94-95 psalm 27

p. 98-99 Yigdal

## **Friday Night/Rosh Hashana Meal**

p. 102-103 Shalom Aleichem/Eishes Chayil

p. 104-105 Kiddush begins “And it was evening”, include words in parentheses for Shabbat

p. 106-107 Apple and Honey

p. 108-111 Simanim-symbolic foods. Eat any of these that are your custom and say the corresponding “May it be Your will...”

p. 112-13 Birkat Hamazon; include “Favor” on p 118-119 and “May the Compassionate One” for Shabbat on p. 124-125.

p. 129 Mishna tractate Rosh Hashana is for studying throughout the two days; some have a custom to study one chapter at each of the meals.

## **Shabbat/Rosh Hashana Morning**

p. 196-207 Prayers upon awakening

Songs of Oneness and Unity are omitted by one praying without a minyan

p. 258-261 Psalm 92 for Shabbat and psalm 27

p. 262-263 Adon Olam

p. 263-269 Morning Blessings

p. 270-273 The Binding of Isaac omit the bottom paragraph p. 272

p. 274-279 Accepting the Sovereignty of Heaven

p. 280-293 Offerings and Interpretive Principles of Rabbi Yishmael

p. 296-297 Psalm 30

p. 300-349 Pesukei Dezimra/Verses of Praise include psalm 130 at the end

p. 352-379 Shacharit

p. 380-395 Amidah. P. 388-391 include bracketed words for Shabbat.

p. 398-447 the Leader's repetition of the amidah is only said with a minyan. However, you may want to review some of the piyyutim such as those on 431 and 435 that the chazzan usually leads.

p. 449 Avinu Malkeinu is omitted on Shabbat.

p. 457 a person praying individually may say Ein Kamocha and Vay'hi bin'soa. Hashem Hashem and Ribono shel olam (459) are omitted on Shabbat. Brikh Shmey (459) is only said with a minyan.

p. 461 an individual may say the paragraph "al hakol," "Over all may the name..."

p.465 an individual may say the "mi sheberach" for people who are not well.

p. 466-475 an individual should review the Torah reading and notes. However no brachot are said.

p. 476-481 an individual should review the haftorah. No brachot are said.

p. 482-485 on Shabbat, an individual may recite the first "yekum purkan," "may deliverance arise." The other two are only said with a minyan.

p. 486-491 an individual may say all the prayers for the Canadian and Israeli governments and soldiers.

p. 492-503 The shofar service is omitted on Shabbat.

p. 502-503 an individual says "Ashrei," "Happy are those"

p. 508-509 an individual may sing psalm 29 "Mizmor ledovid," "A Psalm of David" on Shabbat.

p. 510 "hineni" is a prayer recited only by a chazzan with a minyan

p. 512-513 Kaddish is only recited with a minyan.

p. 514-549 Musaf amidah said by each person individually, whether in shul or at home.

p. 522-523 include words in brackets for Shabbat

p. 524-525 include two paragraphs for Shabbat

p. 530-531 include words in brackets for Shabbat

pp. 550-641 Leader's repetition is only said with a minyan. However, you may want to review some of the piyyutim such as those on 564-569 and 575, 579, 581 and others that the chazzan usually leads.

p. 642 Shofar is omitted on Shabbat.

p. 649 Aleinu is the conclusion of the service. Psalm of the day and Psalm 27 were said at the beginning of davening.

## **Shabbat/Rosh Hashana Daytime Kiddush And Meal**

p. 654-655 Kiddush is recited in full here from the top of the page through "borei pri hagafen." We then wash our hands with the bracha "al netilat yadayim" and say "hamotzi" over two loaves. We dip the challah in honey and enjoy our daytime meal. Birkat hamazon is the same as the previous evening beginning on p. 112.

## **Mincha-Shabbat/Rosh Hashana**

892-899 Ashrei/Uva Letziyon

Torah reading only with a minyan

p. 910-925 Amidah, include bracketed words on 916-919 for Shabbat

p. 925 Avinu Malkeinu is omitted on Shabbat

p. 930-931 Aleinu

## **Second Day Rosh Hashana**

Maariv/Evening Service Second Day of Rosh Hashana, Saturday night, Sept 19

p. 52-53 begin with "Blessed are You," middle of the page.

p. 64-65 include the paragraph "Sound"

p. 66-81 Amidah

- p. 74-75 include the paragraph “You have made known” for the end of Shabbat
- p. 84-85 include psalm 24
- p. 90-91 Aleinu
- p. 94-95 psalm 27
- p. 98-99 Yigdal

### **Saturday Night/Rosh Hashana Meal**

p.10-11 Candlelighting (from a pre-existing flame) no earlier than 8:03pm.

2 brachot: “shel yom tov” and “shehecheyanu.”

p. 104-105 begin middle of the pages “savri”/”please pay attention”

p. 106-107 include the two paragraphs for Motzoei Shabbat/end of Shabbos.

p. 106-107 Apple and Honey

p. 108-111 Simanim-symbolic foods. Eat any of these that are your custom and say the corresponding “May it be Your will..”

p. 112-13 Birkat Hamazon;

p. 129 Mishna tractate Rosh Hashana is for studying throughout the two days; some have a custom to study one chapter at each of the meals.

### **Second Day Rosh Hashana Morning *Sunday Sept. 20***

p. 196-207 Prayers upon awakening

Songs of Oneness and Unity are omitted by one praying without a minyan

p. 254-255 Psalm 24 for Sunday

p. 260-261 psalm 27

p. 262-263 Adon Olam

p. 263-269 Morning Blessings

p. 270-273 The Binding of Isaac

p. 274-279 Accepting the Sovereignty of Heaven

p. 280-293 Offerings and Interpretive Principles of Rabbi Yishmael

p. 296-297 Psalm 30

p. 300-349 Pesukei Dezimra/Verses of Praise include psalm 130 at the end

p. 352-379 Shacharit

p. 380-395 Amidah

p. 660—717 the Leader's repetition of the Amidah is only said with a minyan. However, you may want to review some of the piyyutim such as those on 693 and 705 that the chazzan usually leads.

p.719 Avinu Malkeinu may be recited by an individual.

p. 727 a person praying individually may say Ein Kamocha and Vay'hi bin'soa. Hashem Hashem should be said with the tune of Torah reading if said without a minyan. An individual may say Ribono shel olam (727). Brikh Shmey (729) is only said said with a minyan.

p. 731 an individual may say the paragraph "al hakol," "Over all may the name..."

p. 734 an individual may say the "mi sheberach" for people who are not well.

p. 737-743 an individual should review the Torah reading and notes. However no brachot are said.

p. 745-749 an individual should review the haftorah. No brachot are said.

p. 750-755 an individual may say all the prayers for the Canadian and Israeli governments and soldiers.

p. 756-763 If you are blowing shofar at home, you can say the entire service. If you are not hearing the shofar, the entire service is omitted. When you do hear the shofar, at minimum the shofar blower or the hearer should say the two brachot "lishmoa kol shofar" and "shehecheyanu."

p. 762-763 an individual says "Ashrei," "Happy are those"

p. 766-767 an individual may sing psalm 24 “se’u she’arim” to the march tune we usually sing in shul.

p. 766-769 “hineni” is a prayer recited only by a chazzan.

p. 769 Kaddish is only recited with a minyan.

p. 770-803 Musaf Amidah said by each person individually, whether in shul or at home.

p. 804-873 Leader’s repetition is only said with a minyan. However, you may want to review some of the piyyutim such as those on 808-811, “areshet sefateinu,” and others that the chazzan usually leads. An individual does not sound the shofar here.

p.876-7 shofar see note above for p. 756

p. 883 Aleinu is the conclusion of the service. Psalm of the day and Psalm 27 were said at the beginning of davening.

### Rosh Hashana Daytime Kiddush And Meal

p. 888-889 Kiddush begins “tiku”/”sound the shofar” and “borei pri hagafen.” We then wash our hands with the bracha “al netilat yadayim” and say “hamotzi” over two loaves. We dip the challah in honey and enjoy our daytime meal. Birkat hamazon is the same as the previous evening, beginning on p. 112.

### **Mincha-Rosh Hashana**

892-899 Ashrei/Uva Letziyon

p. 910-925 Amidah

p. 925 Avinu Malkeinu may be said by an individual

p. 930-931 Aleinu

### **Tashlich**

It’s a custom to go to a river or stream, ideally one that has fish in it, and recite the verses from p. 936-947 on the first afternoon of Rosh Hashana, or if it’s on Shabbat (as this year) on the second

day. If you can't make it on Rosh Hashana, you can go anytime between Rosh Hashana and Yom Kippur-or even through Chol Hamoed Sukkot.

### **Conclusion of Rosh Hashana** *Sunday Night Sept. 20*

p. 948-949 Individuals begin ma'ariv at the bottom of the page with "Blessed are You..."

p. 956-959 you may omit "blessed be the Lord" and kaddish

p. 960-977 Amidah

p. 980 Aleinu

p. 984-985 Psalm 27

### **Havdalah at the conclusion of Rosh Hashana**

p. 978 Havdalah is made over a cup of wine or grape juice and has two brachot: "borei pri hagafen" and "hamavdil bein kodesh lechol."

## **YOM KIPPUR**

### ***Erev Yom Kippur Sunday September 27***

Erev Yom Kippur is has a festive day, we eat two meals and dip bread in honey when we say "hamotzi."

Mincha for Erev Yom Kippur is said by everyone, whether in the presence of a minyan or not, and is found in the machzor beginning on page 6 through page 39 , including the confession beginning on p. 24. We daven earlier, so we have time to eat a last meal before the fast begins and prepare for Kol Nidrei.

Erev Yom Kippur Meal should include hamotzi, bread dipped in honey. There is no Kiddush, and the regular grace after meals.

p.44-45 Candlelighting at 6:46pm

2 brachot: “shel yom hakippurim” and “shehecheyanu.”

p. 48-49 Those who wear a Tallis normally put one on for the Yom Kippur evening prayers while it is still daylight, in order to make a bracha. This can be done at home as in shul.

p. 52-67 some have the custom to say the Tefilah Zaka and/or the Confession of Rabbeinu Nissim. An individual may say these when davening privately.

p. 72-73 Kol Nidrei may be recited even when praying at home without a minyan.

p. 80-81 an individual begins the evening service in the middle of the page with “Blessed are You,”

p. 94-119 an individual says the Amidah, including the confession beginning on p. 110

p. 124-189 selichot. An individual praying privately may say or sing as few or as many of the selichot as you desire. When we recite G-d’s 13 attributes of mercy, for example on p. 134-135 “Hashem Hashem”/“The Lord The Lord” those two lines should be omitted by an individual or sung with the tune of Torah reading.

189-193 Avinu Malkeinu may be recited by an individual

194-195 Psalm 24 may be recited by an individual

p. 198-201 Aleinu

p. 204-205 Psalm 27

p. 208-209 Yigdal

## **Yom Kippur Morning *Monday Sept 28***

p. 448-459 Prayers upon awakening

Songs of Oneness and Unity are omitted by one praying without a minyan

p. 460-461 Psalm 48 for Monday

p. 466-467 Psalm 27

p. 470-471 Adon Olam

p. 474-503 Morning Blessings and preliminary prayers

p. 506-507 Psalm 30

p. 510-557 Pesukei Dezimra/Verses of Praise include psalm 130 at the end

p. 560-587 Shacharit begin bottom of the page “Blessed are you”

p. 588-611 Amidah. Including confession beginning on p.602

p. 612-715 the Leader’s repetition of the amidah is only said with a minyan. However, you may want to review some of the piyyutim such as those on 654-661, 681 and others that the chazzan usually leads.

p. 710 Avinu Malkeinu may be recited by an individual

p. 718 a person praying individually may say Ein Kamocha and Vay’hi bin’soa. Hashem Hashem should be said with the tune of Torah reading if said without a minyan. An individual may say Ribono shel olam (719). Brikh Shmey (721) is only said with a minyan.

p. 723 an individual may say the paragraph “al hakol,” “Over all may the name...”

p. 726 an individual may say the “mi sheberach” for people who are not well.

p. 726-737 an individual should review the Torah reading and notes. However no brachot are said.

p. 738-743 an individual should review the haftorah. No brachot are said.

p. 750-755an individual may say all the prayers for the Canadian and Israeli governments and soldiers.

p. 756-765 an individual may recite “yizkor” and say the memorial prayers.

p. 764-767 an individual says “ashrei,” “Happy are those”

p. 768-769 an individual may sing psalm 24 “se’u she’arim” to the march tune we usually sing in shul.

p. 770-773 “hineni” is a prayer recited only by a chazzan.

p. 775 Kaddish is only recited with a minyan.

p. 776-801 Musaf amidah said by each person individually, whether in shul or at home, including confession beginning on page 792.

p. 802-985 Leader's repetition is only said with a minyan. However, you may want to review some of the piyyutim such as those on 842-845 (Unesana Tokef), 878-903 (The Temple Service) and 928-941 (Ten Martyrs) among others that the chazzan usually leads.

## **Mincha-Yom Kippur**

p. 988 Taking out the Torah only with a minyan

p. 993 review the Torah reading for Yom Kippur afternoon

p. 998 review the Haftorah, the book of Jonah (no brachot without a minyan)

p. 1014-1039, including the confession beginning on 1028

p. 1096 Avinu Malkeinu may be said by an individual

**Ne'ilah** –the ne'ilah prayer is a unique and special one, recited only one day a year, on Yom Kippur as the day comes to a close. As we have davened “write us in the book of life” for the past ten days, we now change our request to “seal us in the book of life” for this prayer. Ne'ilah literally means “closing,” as in the closing of the gates of mercy that open especially for us all Yom Kippur. I always used to imagine them closing in front of us, remaining closed until next year Yom Kippur. That was until recently that someone suggested that we view the idea of closing of the gates as closing behind us—with all of us and all of G-d's chosen people on the inside, enclosed in G-d's immediate presence, at a new awareness of closeness to G-d that will carry us through another year.

p. 1104-Ashrei/Uva letziyon

p. 1112-1135 An individual davens the Nei'lah amidah

p. 1136-1191. The Leader's repetition is only said with a minyan, however

p. 1190-1195 Everyone says the last Avinu Malkeinu of the season

p.1196-1197 Everyone says Shema Yisrael one time

p. 1198-1199 Everyone says Baruch Sheim three times, and Hashem Hu Ha'elokim seven times, with all our might. We try to say this just as Yom Kippur ends, at 7:46pm. If you have a shofar, sound one long tekiah gedolah, as long as you possibly can. If you don't have a shofar, imagine hearing the longest possible tekiah gedolah that you can imagine, possibly the sound that will signal an end to exile and the ingathering of the entire Jewish people home to Israel and the messianic era.

p. 1202-1203 Leshana Haba'a Biyrushalayim!!!

After 7:46pm, Yom Kippur and the fast end, and you can wash your hands and daven ma'ariv. It's on page 1204, and at KST we usually omit 'vayiten lecha' 1234-1241.

p. 1258 is Havdalah, said over a cup of wine or grape juice.

After you have something to eat, we make the blessing on the New Moon, p. 1248-1255.

It's customary to go from one mitzvah to the next at the conclusion of Yom Kippur, so some either begin building the Sukkah, or at least talk about it.

## **SUKKOT and SHMINI ATZERET/SIMCHAS TORAH**

SHABBAT AND SUKKOT, FRIDAY NIGHT, October 2 and Shabbat and Shmini Atzeret, October 9 \*\*page numbers here refer to the Artscroll Siddur\*\*

Candlelighting: Oct 2 is 6:37pm. On Oct 9 it's 6:25pm The bracha is on p. 296/297: "lehadlik ner shel Shabbat ve shel Yom Tov" and the bracha of "shehecheyanu." Someone who says "shehecheyanu" at candlelighting does not repeat it at Kiddush.

The Kabbalat Shabbat service is abbreviated, as we combine Shabbat and Yom Tov. So:

p. 320/321 Mizmor Shir/A psalm, a song for the Sabbath Day. And psalm 93 at the bottom of the page. Omit Bameh Madlikin/ ch.2 of mishna Shabbat.

Continue p. 330 Blessings of the Shema

Through p. 336/337 say Veshameru/The Children of Israel AND add: Vayidaber Moshe/And Moses declared... then turn to page p. 660/661 Amidah for Yom Tov. Omit Kedushah on 662/663.

p. 664/665 insert all 3 bracketed mentions of Shabbat, and choose the phrase for Sukkot or Shmini Atzeret/Simchas Torah.

p. 666/667 choose "chag hasukkot/This day of the festival of sukkos." Or "hashmini chag ha'atzeret hazeh/the eighth day, this festival of Assembly" In the bottom paragraph, include 3 sets of bracketed words for Shabbat.

p. 668/669 conclude on 670/671.

Aleinu, p. 350. Yigdal, p. 12

Kiddush for Shabbat and Sukkot is on p. 722/723. Begin in the grey box with "yom Hashishi/The sixth day and Borei Pri Hagafen. Then continue on 724/725. There are bracketed phrases to include for Shabbat,. The concluding bracha is "mekadeish hashabbat veyisrael v'hazmanim." And we say a bracha if we are eating in a Sukkah: "asher kidshanu bemitzvotav vitzivanu leishev baskukkah" then we say "shehecheyanu." Someone who lit candles and already said shehecheyanu does not repeat shehecheyanu here.Kiddush for Shabbat and Shmini Atzeret is on p. 656-659.

Then wash and make hamotzi over two loaves.

Birkat hamazon begins with shir hamaalot and includes “r’tzeh” for Shabbat and “Yaaleh veyavo” for Sukkot on p. 190/191.

## **SHABBAT AND YOM TOV MORNING**

Begin on p. 2 through p. 53. Then pp. 368-407. Continue on 408/409 as usual for Shabbat morning through to top of 420/421.

Turn to page 660 for the Yom Tov Amidah, omitting kedusha on 662/662, and on 664/665 including the 3 bracketed sets of words for Shabbat, and saying the phrase for Sukkot or Shmini Atzeret. P.666/667, phrase for Sukkot, and 3 bracketed phrases at the bottom for Shabbat. Conclude on 670/671.

Full Hallel-p. 632. Even an individual makes the bracha at the beginning and at the end on p. 642/643.

Torah p. 432. Omit p.434/435. Read the Torah portion and haftorah at leisure.

After the haftorah on Shmini Atzeret (Shabbat October 10), we say **yizkor**, either from the KST booklet, or from the siddur p. 810-815. We make pledges to tzedaka even on Shabbat and fulfill them as soon as possible after the conclusion of Yom Tov on Sunday night.

p. 444, say the prayer for soldiers and the first yekum purkan only on 448 (leave out the other two on 449a).p. 450-prayer for the government

Ashrei on 456.

We can say Mizmor Ledovid on 458, even though we’re not holding a Torah.

p. 674/675 is Musaf for the Festivals. Omit Kedusha on 676/677, as we do not repeat the Amidah without a minyan. On. 678/679 say

the paragraph for “On Sukkot.” Skip to second paragraph of page 682/683 for sukkos. Or for Shmini Atzeret, p. 686/687. Then skip to 686/687, and continue at the bottom half of the page. We conclude on p. 692/693. After Musaf, we say the Hoshanos on p. 726 and the special Hoshana for Shabbat, Om Netzura p. 736-740. The Lulav and esrog is not taken or handled on Shabbat.

We conclude the service with pp. 476-483. P. 484-487 is considered something we need a minyan for, so we omit it when we’re without a minyan. P 488-489 psalm of the day and psalm 27 (omit on Simchas Torah); p 12/13 Adon Olam.

Kiddush is on p. 492, the passages for Shabbat AND the gray box for festivals AND borei pri hagafen. “Leishev basukkah” if you are in a sukkah Then wash and make hamotzi over two loaves.

Birkat hamazon begins with shir hamaalot and includes “r’tzeh” for Shabbat and “Yaaleh veyavo” for Sukkot on p. 190/191.

## **SHABBAT AND YOM TOV MINCHA**

p. 502-507 Ashrei/Uva Letziyon.

p. 660-671 Amidah for Yom Tov—insert the passages for sukkot and Shabbat as before.

p. 526-529 Aleinu

**SEUDA SHLISHIT:** toward the end of Shabbat, before dusk, we wash and eat some bread and a small meal, to honour the Shabbat with an extra meal and song. At KST, we usually sing the songs on pp. 588-591. Birkat hamazon for Shabbat and yom tov as the two previous meals mentioned above.

## **MAARIV AT THE CONCLUSION OF SHABBAT**

Yom Tov Ma'ariv, as mentioned above p. 330 for shema and its blessings, then p. 660 for amidah. Add grey box p. 664 “vatodieinu” for the end of Shabbat, and all the appropriate mentions of Sukkot. After Amidah, conclude with Aleinu on 350 and Yigdal on p. 12.

The main expression of Joy on Simchas Torah (Saturday night Oct 10) is dancing. A Jew is someone who can dance anywhere, anytime. Even at home alone, even in Covid. If you find yourself dancing around the dining room table clapping and singing “David Melech Yisrael” with gusto, you know you’re doing it right. I heard of a Jew in exile in Siberia during WWII who danced around his room all night singing and holding a tehillim.

Texts for Hakafos begin on p. 758, with or without a minyan.

Candlelighting for October 3 not before 7:37pm and October 10 not before 7:25pm; both nights from a pre-existing flame. The two brachot on p. 296/297: “lehadlik ner shel Yom Tov” and “shehecheyanu.”

Kiddush for sukkot evening is on page 658/659. On Saturday nights October 3 and 10 in the grey box “Borei me’orei ha’eish, looking at candles, and “hamavdil ben kodesh lakodesh.” Then wash and make hamotzi over two loaves.

Birkat hamazon begins with shir hamaalot and includes “Yaaleh veyavo” for Sukkot on p. 190/191.

## SECOND DAY YOM TOV MORNING

Begin on p. 2 through p. 53. Then pp. 368-407.

On p. 408/409, omit the top half of the page; continue in the grey box. Skip p. 410/411; continue p. 412/413 “May You be blessed/Tisbarach” through the top lines of 420/421. At this point, turn to p. 660/661, Amidah for Festivals, choosing the passages for Sukkot/Shmini Atzeres.

Taking the Lulav-p. 630-631. We take the four species starting on **the second day** of Sukkot, as the first day is Shabbat and the Lulav is not taken. The first time this year you take the Lulav, say “shehecheyanu.” Last day for Lulav and Esrog is Hoshana Rabba, Friday Oct 8.

Full Hallel-p. 632. Even an individual makes the bracha at the beginning and at the end on p. 642/643. The lulav and esrog is held during The lulav and esrog is held during Hallel and waved at various points (see our Lulav guide).

After Hallel, back to the Torah Reading section on p. 432, same instructions as Shabbat above. On p. 434/435, we do not say “Hashem Hashem” unless we have a minyan. We can say the “Ribono Shel Olam/Master of the universe” praying without a minyan.

Prayers for the government and soldiers as on Shabbat, but omit yekum purkan and av harachamim. Ashrei, p. 456/457. Don’t forget to sing “Se’u She’arim with an enthusiastic march as we do in shul, Psalm 24, top of page 460/461 in the gray box.

p. 674/675 is Musaf for the Festivals. Omit Kedusha on 676/677, as we do not repeat the Amidah. On. 678/679 say the paragraph for “On Sukkos.” 680/681 the passages for Sukkos or Shmini Atzeres. Skip to top of page 682/683 or 686/687 and say the paragraph for

Sukkos or Shmini Atzeres. Then skip to 686/687, and continue at the bottom half of the page. There is no ‘duchenen,’ priestly blessing, without a minyan. Musaf concludes on p. 692/693.

After Musaf, we say the Hoshanos on p. 726 and the Hoshana that begins at the bottom of the page, “Lemaan amitach.” We then continue from p. 734-736.

We turn back to 476-483. No Anim zmirot without a minyan. After that, p. 162/163 psalm of the day for Sunday, and 170/171 Psalm 27 (not on Simchas Torah).

Kiddush is three lines: p. 492/493, “These are the appointed times”/”And Moses Declared”/Borei pri hagafen. Then wash and make hamotzi on two loaves, birkat hamazon with Ya’aleh veyavo as last night.

## **YOM TOV MINCHA**

p. 502-507 Ashrei/Uva Letziyon.

No Torah reading on Yom Tov afternoon

p. 660-671 Amidah for Yom Tov—insert the passages for Sukkot/Shimini Atzeres.

p. 526-529 Aleinu

**HAVDALLAH:** on Sunday nights, Oct 4 and 11, we say havdallah with wine or grape juice on p. 618-620.









Shanah Tovah