

Rosh HaShana and Yom Kippur Guidelines

- Guidelines for Shortening *Selichot* (*Elul 5780 – Tishrei 5781*)
Prepared by The Halakha Committee of the
Rabbi Jacob Berman Community Center – Tiferet Moshe Synagogue
- Guidelines for Shortening the Davening on *Rosh HaShana 5781* (2020)
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- Guidelines for Shortening the Davening on *Yom Kippur 5781* (2020)
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- A *Rosh HaShana 5781* Corona Guide to
Public and Private Prayer and Ritual
by Rabbi Aryeh Frimer
- A *Yom Kippur 5781* Corona Guide to
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Guidelines for Shortening Selihot at the Morning Minyan Elul 5780 – Tishrei 5781

Prepared by The Halakha Committee of the
Rabbi Jacob Berman Community Center – Tiferet Moshe Synagogue

Structure of the Selihot

Around the year 872 CE, Babylonian Rosh Yeshiva Rav Amram Gaon (810-875) wrote down one of the first complete *siddurei Tefilla*, called “Seder Rav Amram Gaon”, at the request of the growing Jewish community of Spain. From Spain his *siddur* circulated in France and Germany. In this *siddur*, he refers to the custom of reciting *Selihot* which he describes as “מעמד שיש בו ריצוי וסליחה” – a service to appease G-d and obtain his forgiveness. Other sources refer to “רחמים וסליחה” – mercy and forgiveness. Hence *Selihot* has two major functions: (1) to appease G-d’s anger and arouse his **mercy**; (2) to inspire Man to acknowledge his transgression(s) and repent – in an attempt to have Hashem mercifully **forgive** his sin(s).

In order to attain these two major goals *Selihot* incorporates two central prayers. The first is the “יג מידות” or 13 Attributes of Divine Mercy which are repeated several times (four or more) throughout the *Selihot* Service. This is based on the Talmudic statement in RH 17b:

ויעבר ה' על פניו ויקרא...אמר לו [הקב"ה למשה]: כל זמן שישראל חוטאין - יעשו לפני כסדר הזה, ואני מוחל להם.

R. Moshe Alshikh explains that the use of the word “יעשו” (instead of “יאמרו”) is a call to **us** to repent and adopt the Divine merciful traits in our lives! In the *Selihot* service these “יג מידות” are as a rule introduced by the piyyut קל מלך יושב [but sometimes אפיים].

The second central formula in *Selihot* is the וידוי זוטא or short confession of sins beginning alphabetically with אשמנו בגדנו. [The list of על חטא is the “long confession.”] Confession of our sins and regret for their performance is a prerequisite for repentance.

Chains of themed פסוקים and various *piyyutim* form the introduction, transition and conclusion sections of the *Selihot*.

Proposal for Shortening the Selihot

As we see, the custom of reciting *selihot* is a long standing custom going back much more than a millennium. Nevertheless, the Corona pandemic has forced us to **temporarily** change the format of our Yamim Noraim prayers, in order to minimize the possibility of contagion. Heat considerations and a desire to minimize the duration of physical contact, have generated a need to shorten the length of the *davening*. Based on a variety of *pesakim* of *Gedolei Torah*, The Halakha Committee of the “Berman Shul” has submitted guidelines for shortening the *davening* on *Rosh HaShana* and *Yom Kippur*. In this spirit and based on the above discussions of the Halakha Committee, we have been asked to propose a model for shortening the *Selihot* recited in *Elul* and the *Aseret Yemei Teshuva*.

We note that the “יג מידות” [preceded by קל מלך יושב or קל ארץ אפיים] and the וידוי of אשמנו בגדנו are the two central elements of the *selihot* and need to be preserved in any attempt to abbreviate the service. How does one go about shortening the other elements?

We had before us two precedents:

(1) The first is the abbreviated *Selihat* service recited on *Erev Yom Kippur*. Here, tradition itself substantially shortened the *Selihat* service because of the many preparations needed before the fast. Following the pagination in the *Rinat Yisrael Selihat – Ashkenaz* (Minhag Polin), the main changes are:

(A) Following אשרי וחצי קדיש, the introductory chain of verses ה' הצדקה לך is shortened to one paragraph (p. 391) versus several (p. 29) and skipping to the י"ג מידות.

(B) After the final recitation of the י"ג מידות (p. 399), we transition towards *Selihat* with the chain of verses זכור לנו ברית and זכור רחמיך, ending with הארץ אזכור and then skipping to שמע קולנו.

(C) שמע קולנו is followed by וידוי which is recited until ונאחזנו הרשענו. Skip to the paragraph "משיח צדקך אמר לפניך" and say until הרחמים והסליחות. Skip the subsequent *piyyutim* and Aramaic prayers but recite the usual תחנון and שומר ישראל and conclude with *Kaddish Titkabel*.

(2) To further shorten the *Selihat*, we propose relying on a *pesak* of Rav Hershel (Zvi) Schachter. In a recorded Question and Answer Session with the members of the Rabbinical Council of America (on July 2, 2020),¹ Rav Schachter indicated that the *Selihat* can be abbreviated by reciting the 13 *Middot* after a verse or a few lines of the *piyyut*. He indicated that this was often the practice of Rav Yosef Dov Soloveitchik. We suggest saying the opening and closing verses of each *piyyut*.

We trust that we have supplied The Board with sufficient information to approach the issues raised wisely and effectively. We remain willing to assist the Board in its future deliberations.

Be-Khavod Rav,

Rabbi Yehezkel Babkoff

Rabbi Mordechai Goldreich

Rabbi Aryeh Frimer

¹ <https://www.youtube.com/watch?feature=youtu.be&v=ZMT4Wq1OCCc&app=desktop>

Guidelines for Shortening the Davening on Rosh HaShana 5781 (2020)

Prepared by The Halakha Committee of the
Rabbi Jacob Berman Community Center – Tiferet Moshe Synagogue

The Rosh HaShana morning davening at the Tiferet Moshe Synagogue – Rabbi Jacob Berman Community Center (“Berman’s”) normally takes 3½-4½ hours at the various minyanim (three large services) on the Yeshivat Hadarom Campus. Thanks to our excellent *gabbaim* and wonderful *ba’alei tefilla*, the *tefillot* are inspiring and enjoyable. The pace allows for singing and *kavana* without being overly dragged out. The text of the service (and choice of *piyyutim*) essentially follows *Mahzor Rinat Yisrael – Nusach Ashkenaz*.

This year, we will sadly be forced to **temporarily** change the above situation in order to minimize the possibility of contagion resulting from the Corona pandemic. Following the guidelines of the Ministry of Health, and to allow for social distancing, davening has in part moved outside to the area of the amphitheater. Heat considerations and a desire to minimize the duration of physical contact, have generated a need to shorten the duration of the *Shaharit-Musaf davening* so that the first and second minyanim (each ca. 2 hours in length) can be held in the morning hours of the High Holidays. The Board has turned to the Halakha Committee of the Shul to suggest guidelines which might possibly facilitate this goal.

In response, we note that this *she’at ha-dehak* (crisis) situation faces shuls throughout the world. Indeed, we refer the Board to the attached *Teshuva* by the noted *Posek* Rav Hershel (Zvi) Schachter *shlit”a* (published 20 Tammuz 5780) which deals with this issue head on. He writes as follows:

“Due to the need for social distancing during the current pandemic, there is a concern about adequate spacing in shuls for the *Yamim Noraim*. Minyanim will probably have to abbreviate the davening in order to accommodate the many who will be in need of an indoor space to daven. If need be, all of the *Piyutim* can be deleted as well as some of the extra shofar blowing that we have the custom to do throughout the davening. (The basic shofar blasts are the ones after *maftir* and those included in the *chazarat ha-shatz*).

Should there be a need to abbreviate the *Pesukei D’zimra* as well, one must still make sure that it is done based on the rules of priority that govern the *Pesukei D’zimra*. Either way, if the congregation will be convening after reciting *Pesukei D’zimra* on their own, they cannot begin from “*Hamelech*” or “*Shochen Ad*” but rather from *Nishmat* which is considered the beginning of the paragraph.”

To summarize, Rav Schachter gives three guidelines for shortening the *Yamim Noraim* prayers: (1) Begin the *davening* from *Nismat Kol Hai*; (2) Skip *piyyutim*; (3) Limit the Shofar blowing to the basic shofar blasts which are the 30 *kolot* after *maftir* and the 3x10 included in the *hazarat ha-shatz*. [*Piyutim* are essentially all the material not appearing in the personal *Amida*, with the exception of *Kedusha*, *Teki’at Shofar* and *Birkat Kohanim*.] If davening begins with *Nishmat Kol Hai*, as suggested by Rav Schachter, then the congregants will be required to recite *Birkot ha-Shahar* and *Pesukei-de-Zimra* before arriving and be careful not to be

mafsik. Also attached is a relevant responsum (*Teshuva*) of Rav Mordechai Willig who relates to further issues - discussed below.

It should be reiterated that the guidelines given below describes the **minimal** davening possible in this *she'at ha-dehak* situation – to attain the aforementioned time and health goals. A minyan that feels that the specific situation allows for the addition of a *piyyut* - may do so pending the approval of the *gabbaim*.

First Day Rosh HaShana

Applying the above principles and following the *Mahzor Rinat Yisrael: in Hazarat haShatz of Shaharit* **the first Day**, after למען שמו באהבה (p. 171) the *Hazan* should skip to זכרנו לחיים (bottom of 173) and continue to ומצמיה ישועה (p. 174). Then skip to p. 175 and say מי כמוך through בא"י מחיה המתים. Skip to *Kedusha* on p. 181 and continue through *Keri'at haTorah*. [זכרנו לחיים and אבינו מלכנו before Torah Reading are skipped on Shabbat].

Rav Mordechai Willig (see attached) suggests that the *Mi SheBerachs* after each Torah Reading Aliyya should be curtailed. Perhaps, one *Mi SheBerach* should be made for all the *Kibbudim* together.

The first day of Rosh HaShana this year (5781) is Shabbat and Shofar is not blown. היום הרחוק שלום (3 times) is skipped on Shabbat; so can the *piyyut* ארשת שפתינו and למנצח.

Hinneni (p. 207) before *musaf* is the private prayer of the hazzan, and can be said quietly, if at all. *Musaf* can start with *Kaddish* (on p. 208). In *Hazarat haShatz of Musaf*, after למען שמו באהבה (p. 223), the *Hazan* should skip to זכרנו לחיים (middle of 224) and continue to ומצמיה ישועה (bottom of 224). Then skip to the bottom of p. 225 and say מי כמוך through בא"י מחיה המתים [top of p. 226]. Skip to ונתנה תוקף (p. 228) and continue down to מלך גדול וקדוש אתה (p. 231). [Although ונתנה תוקף is a *piyyut*, most individuals consulted considered it essential to the ימים נוראים Davening.] Skip to ובכן תן פחדך (p. 233) and continue down to זדון מן הארץ (p. 233). Skip to ואתיו כל לעבדיך and restart ותמלודך (p. 234) continuing through אין עוד (p. 237). Skip to על כן נקוה (p. 238) and continue to p. 249 (near the end of Davening). On p. 249, after לחיים ולשלום, skip to p. 250 (three lines before *Kaddish*) and conclude with בא"י המברך את עמו ישראל בשלום.

Second Day Rosh HaShana

Turning now to *Hazarat haShatz of Shaharit* **the second Day**, after למען שמו באהבה (p. 279) the *Hazan* should skip to זכרנו לחיים (top of 281) and continue to ומצמיה ישועה. Then skip to bottom of p. 282 and say מי כמוך through בא"י מחיה המתים. Skip to *Kedusha* on p. 291 and continue through *Keri'at haTorah*.

As noted above, Rav Mordechai Willig (see attached) suggests that the *Mi SheBerachs* after each Torah Reading Aliyya should be curtailed. Perhaps, one *Mi SheBerach* should be made for all the *Kibbudim*.

Shofar is blown on the second day. Rav Mordechai Willig (see attached) suggests that *Lamenatse'ach* before shofar blowing can be recited only once, not the usual seven times.

Hinneni (p. 313) before *musaf* is the private prayer of the hazzan, and can be said quietly, if at all. Musaf can start with Kaddish (on p. 314). In *Hazarat haShatz of Musaf*, after מלך בא"י מחיה המתים [mid p. 329]. Skip to ונתנה תוקף (bottom p. 329) and continue down to גדול וקדוש אתה (p. 332). [Although ונתנה תוקף is a piyyut, most asked considered it essential to the Davening.] Skip to ובכן תן פחדך (p. 333) and continue down to זדון מן הארץ (p. 334). Skip to ויאתיו כל לעבדיך and restart ותמלוך (p. 334) continuing through אין עוד (p. 337). Skip to על כן נקוה (p. 339) and continue to p. 350 (near the end of Davening). היום הרת עולם and להיים טובים ולשלום can be skipped (3 times). On p. 350, after ולשלום, skip to p. 351 fifth line and conclude with בא"י המברך את עמו ישראל בשלום. Skip the final 40 קולות.

We trust that we have supplied The Board with sufficient information to approach the issues raised wisely and effectively. We remain willing to assist the Board in its future deliberations.

Be-Khavod Rav,

Rabbi Yehezkel Babkoff

Rabbi Mordechai Goldreich

Rabbi Aryeh Frimer

Guidelines for Shortening the Davening on Yom Kippur 5781 (2020)

Prepared by The Halakha Committee of the
Rabbi Jacob Berman Community Center – Tiferet Moshe Synagogue

As already noted in the introductory comments to our Rosh HaShana Guidelines, we will sadly be forced to **temporarily** change the format of our Yamim Noraim prayers, in order to minimize the possibility of contagion resulting from the Corona pandemic. Following the rules of the Ministry of Health, and in order to allow for social distancing, davening has in part moved outside to the area of the amphitheater and other areas. Heat considerations and a desire to minimize the duration of physical contact, have generated a need to shorten the length of the *davening*. The Board has turned to the Halakha Committee of the Shul to suggest guidelines which might possibly facilitate this goal.

In response, we noted that this *she'at ha-dehak* (crisis) situation faces shuls throughout the world. Indeed, we have referred the Board to the *Teshuva* by the noted *Posek* Rav Hershel (Zvi) Schachter *shlit"z* (published 20 Tammuz 5780)² which deals with this issue head on. We quote below only those sections relevant to Yom Kippur:

“Due to the need for social distancing during the current pandemic, there is a concern about adequate spacing in shuls for the *Yamim Noraim*. Minyanim will probably have to abbreviate the davening in order to accommodate the many who will be in need of an indoor space to daven. If need be, all of the *Piyutim* can be deleted....[I]f the congregation will be convening after reciting *Pesukei D'zimra* on their own, they cannot begin from “*Hamelech*” or “*Shochan Ad*” but rather from *Nishmat* which is considered the beginning of the paragraph.”

In a more recent responsum³ (7 Elul 5780), Rav Schachter further clarified that:

“Shuls that must abridge davening due to Covid-19 may suffice with the primary requirement ... and ...all *Piyutim* in *Chazaras HaShatz* on Rosh HaShanah and Yom Kippur may be omitted; *Viduy* and the *Avoda* on Yom Kippur may not be omitted. *Hineni* may be said by the *hazan* quietly.

In a recorded Question and Answer Session with the members of the Rabbinical Council of America (on July 2, 2020),⁴ Rav Schachter reiterated many of the points made above. He further indicated that the *Selichot* recited in the Yom Kippur davening can also be abbreviated. In particular, some of *Piyutim* can be skipped or shortened, with the total number of recitations of the “13 *Middot*” still preserved. This can be done by reciting the 13 *Middot* after a verse or a few lines of the *piyyut*. He indicated that this was often the practice of Rav Yosef Dov Soloveitchik.

2. <https://www.yutorah.org/lectures/lecture.cfm/963046/rabbi-hershel-schachter/piskei-corona-45-tefilla-b-tzibur-on-the-yamim-noraim/>

3. <https://www.yutorah.org/lectures/lecture.cfm/968541/rabbi-hershel-schachter/piskei-corona-50-inyanei-rosh-hashana-and-yom-kippur/>

4. <https://www.youtube.com/watch?feature=youtu.be&v=ZMT4Wq1OCCc&app=desktop>

To summarize, Rav Schachter gives several fundamental guidelines for shortening the Yom Kippur prayers: (1) Begin the *davening* from *Nishmat Kol Hai*; (2) One can skip *piyyutim* - except the *Viduy* and the *Avoda* which are “*mi-dina de-Gemara*”. [*Piyyutim* are essentially all the material not appearing in the personal *Amida*, with the exception of *Kedusha*, *Modim de-Rabbanan* and *Birkat Kohanim*.] (3) *Selihot* can be abridged by skipping or abbreviating some of the *piyyutim* and reciting the 13 *Middot* after one or two of the verses remaining. We note that if *davening* begins with *Nishmat Kol Hai*, as suggested by Rav Schachter, then the congregants need to recite *Birkot ha-Shahar* and *Pesukei-de-Zimra* before arriving and be careful not to be *mafsik* unnecessarily.

It should be reiterated that the guidelines given below describes the **minimal** *davening* possible in this *she’at ha-dehak* situation – to attain the aforementioned time and health goals. A minyan that feels that the specific situation allows for the addition of one or more *piyyutim* - may do so pending the approval of the *gabbaim*.

We will now apply the above principles using the pagination in *Mahzor le-Yom Kippur Rinat Yisrael – Nuach Ashkenaz*.

Ma’ariv Yom Kippur

Kol Nidrei (page 40): The Two *Sifrei Torah* removed from the *Aron Kodesh* for *Kol Nidrei* should not circulate among the congregants this year. Those honored to hold the Torahs should stand at least 6 feet from the Hazan. אור זרוע לצדיק need only be said three times. Recite *Kol Nidre* and *Ma’ariv* as usual.

Following the private *Amida* (p. 59), skip to **page 68** and start an abbreviated *Selihot* with כי הנה כחומר. Recite the first two verses and then say קל מלך יושב יג מידות (on page 69); say the next two verses and recite קל מלך יושב יג מידות (on page 69); say another two verses and recite קל מלך יושב יג מידות (on page 69); say the final verse and recite קל מלך יושב יג מידות (on page 69). [The minhag is to say קל מלך יושב יג מידות and יג מידות four times *kol nidrei* night.] Skip to שמע קולינו (p. 71) and continue with *Viduy* to כל דברי התורה הזאת (on page 77). Skip to אבינו מלכנו (p. 80) and continue to end of *Ma’ariv* (p. 84). Sing *Yigdal* (p. 111).

Shaharit

In *Hazarat haShatz* for *Shaharit*, after למען שמו באהבה (p. 177) the *Hazan* should skip to זכרנו לחיים (bottom of 179) and continue to ומצמיה ישועה (p. 180). Then skip to p. 182 and say מלך הנון ורחום through בא"י מחיה המתים. Skip to *Kedusha* on p. 192 and continue through מלך הנון ורחום (mid page 196). Skip to שמע קולינו (p. 198) and continue through דברי התורה הזאת (p. 203). Skip to אלוקינו ואלוקי אבותינו (top of p. 206) and continue through *Keri’at haTorah*.

Rav Mordechai Willig⁵ suggests that the *Mi SheBerachs* after each Torah Reading *Aliyya* should be curtailed. Perhaps, one *Mi SheBerach* should be said for all the *Kibbudim* together.

Prior to the personal *Yizkor*, one general *Yizkor* or *Kel malei* could be recited which would include קרבנות השואה, וחברי וחברות בית הכנסת שהלכו לעולמם without specifying names. A Proposed text follows:

5. https://www.torahweb.org/torah/2020/moadim/rwil_rh5781.html

קל מלא רחמים כולל

(לחיילי צה"ל, קרבנות השואה, ולחברי בית הכנסת שהלכו לעולמם)

קל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על-פני השכינה במעלות קדושים וטהורים
פזרה הקיץ מזהרים

לנשמות פניו ופנותיו הנאמנים והאמיצים, תילי צבא-ההגנה לישראל, וכל אלו שנפלו במערכות
ישראל על קדושת השם העם והארץ;

ואת-נשמות ששת המליונים מאחינו, אנשים ונשים וטרף, שנהרגו וננטבו ונשחטו ונשקפו ונשקפו חיים
בידי הצוררים בגלות אירופה;

ואת נשמות חברי וחברות מרכז הקהילתי על שם הרב יעקב ברמן ז"ל שהלכו לעולמם.

בעבור שאנו מתפללים לעילוי נשמותיהם, בגן עדן תהא מנוחתם. לכן בעל הרחמים יצורר בצרור
החיים את-נשמותיהם, ה' הוא נחלתם. וינוחו בשלום על-משפכותם. ונאמר אמן:

Mussaf

Hineni (p. 233) before *musaf* is the private prayer of the hazzan, and can be said quietly, if at all. *Musaf* can start with *Kaddish* (on p. 234). In *Hazarat haShatz of Musaf*, after למען שמו באהבה (bottom of p. 246), the *Hazan* should skip to זכרנו לחיים (top of 248) and continue to bottom of 248). Then skip to the bottom of p. 250 and say בא"י through מי כמוך (p. 258). Skip to מלך גדול וקדוש אתה (p. 256) and continue down to ונתנה תוקף (p. 258). Skip to מחיה המתים. [Although ונתנה תוקף is a piyyut, most individuals consulted considered it essential to the ימים דאבנן.] Skip to ובכן תן פחדך (p. 260) and continue down to זדון מן הארץ (p. 261). Skip to אמין כח (p. 264). Skip to אין עוד (p. 261) continuing through ותמלוך and restart and continue to מראה כהן (p. 266, the Avodah) and continue to פגע בלי בשלום (p. 274). Skip the piyyut כהן שמע (p. 277). Skip to להעלות עליה כליל (p. 277). Skip to שמע (p. 287) continuing through הזאת התורה ואלוקינו (p. 292). Skip to p. 294 restarting with ואלוקינו and continue to the end of *Mussaf* (p. 299).

Minha

In *Hazarat haShatz*, after למען שמו באהבה (p. 320), the *Hazan* should skip to זכרנו לחיים (mid p. 321) and continue to ומצמיה ישועה (bottom of p. 321). Then skip to middle of p. 322 and say בא"י through מי כמוך (p. 323) and continue through מחיה המתים (mid page 327). Skip to מלך חנון ורחום אתה (mid p. 330) and continue through שמע קולנו (mid p. 330) and continue through דברי התורה הזאת (top of 336). Skip to אלוקינו ואלוקי אבותינו (bottom of p. 337) and continue to end of *Minha* (p. 342).

Ne'ila

In *Hazarat haShatz*, after למען שמו באהבה (p. 355) the *Hazan* should skip to זכרנו לחיים (top p. 356) and continue to ומצמיה ישועה (p. 356). Then skip to top of p. 357 and say בא"י through מי כמוך (p. 357) and continue through מחיה המתים (p. 357) [- instead of "ובמה תערץ ותקדש", the hazzan should say out loud "נעריצך ונקדישך כסוד..."] and continue through רב חסד לכל קראיך

(bottom of page 364). Skip to bottom of 365 reciting ...שועתי שעה נא... (last verse of *piyyut*) and continue through ורב חסד לכל קראיך (top of page 367). Skip to mid p. 368 "אזכרה אלוקים ואהמיה" and then continue saying to the end (p. 378).

We trust that we have supplied The Board with sufficient information to approach the issues raised wisely and effectively. We remain willing to assist the Board in its future deliberations.

Be-Khavod Rav,

Rabbi Yehezkel Babkoff

Rabbi Mordechai Goldreich

Rabbi Aryeh Frimer

**A Rosh HaShana 5781 Corona Guide to
Public and Private Prayer and Ritual
by Rabbi Aryeh Frimer**

This year the first day of *Rosh HaShana* falls on *Shabbat*, leading to several important ritual changes on both days. In addition, because of Covid-19, many individuals have chosen to pray completely or partially *be-yehidut* (in the absence of a minyan). The following guide will hopefully assist the congregants through these issues. Paragraphs marked with a ♦ refer to davening *be-yehidut*. All times below are for Rehovot Israel. ♦As a basic rule, one praying *be-yehidut* skips all rituals requiring a minyan including *Kaddish*, *Kedusha*, *Barekhu*, *Hazarat haShatz*, *Torah* and *Haftara* reading with *aliyyot* and *berakhot*, and the recitation of the **י"ג מידות**. A community with a *minyan* but no *Sefer Torah* proceeds normally except that both *Keri'at haTorah* and *Haftara* with their benedictions are forbidden. (See, *inter alia*, *Resp. Rashba* I:487; *Resp. Rivevot Efrayyim*, VI, sec. 153, no. 23; *Resp. Mayyim Hayyim*, O.H., sec. 79).

♦**Selihot** – *Selihot* may be said in private **with the exception of the י"ג מידות** whose recitation requires a *minyan*. Leading *poskim* (R. Yitschak Yosef,⁶ R. Hershel Schachter⁷ citing R. Chaim Kanievsky and R. Yechezkel Roth) have ruled, however, that if one is linked up in real time via Zoom to a *bona fide* minyan, the **י"ג מידות** may be recited as well. *Tahanun* without *nefillat apayyim* is said at home (unless a *Sefer Torah* is present). Aramaic sections are not said when davening alone.

Hatarat Nedarim (Release from Vows) – There is a custom to nullify ones vows on *Erev Rosh HaShana* [latest *Erev Yom Kippur*]. R. Hershel Schachter⁷ has ruled that “*Hatarat Nedarim* may be done via Zoom, as long as the three members of the *Beit Din* [court] who are nullifying the vows are in the same location. The *Beit Din* members should be able to see who is requesting *hatara*, or at least be aware of how many people have approached them and are on Zoom requesting *hatara* before they begin.” R. Yitschak Yosef maintains that one can link up with the court by phone as well.⁶

Mikva: As a sign of purity and *teshuva*, there is a widespread *minhag* for men to immerse in a *mikva* on *erev Rosh HaShana* and/or *Yom Kippur*. Because of the crowding that results in public *mikva'ot*, there is concern for Corona contagion. Rabbi Hershel Schachter⁸ has ruled that since this is merely a custom, one can rely on “*tisha kavim*” (a 4-5 minute shower). This leniency is of no value whatsoever for obligatory immersions.

Preparations - The first night of *Rosh HaShana* is *Shabbat*, which means that the second night is *Motsaei Shabbat* (*motsa"sh*). On *motsa"sh* one will need fire to light *Yom Tov* candles, for *Havdallah* (recited as part of *Yakneha"z* in *Kiddush* – discussed below) and for

⁶ https://www.yeshiva.org.il/general/pdfView.aspx?src=/midrash/pdf/pdf454/yosef_rosh81.pdf; קשו"ע ילקוט יוסף תקפ"א, מדיני הסליחות, הלכות ה-ו.

⁷ <https://www.yutorah.org/lectures/lecture.cfm/968541/rabbi-hershel-schachter/piskei-corona-50-inyanei-rosh-hashana-and-yom-kippur/>

⁸ [See note 7](#)

cooking. However, **one is not allowed to create fire on Yom Tov – but may only transfer it.** Therefore, it is best to light a 48-hour candle on *Erev Shabbat*, as the source of fire for *motsa"sh*. In addition, a new fruit, melon or garment requiring a *Shehehiyanu* should be purchased for use on the second evening.

First Night of Rosh HaShana, Friday Evening, Sept. 18

Candle lighting: 6:21 pm; **Brachot:** *le-Hadlik ner shel Shabbat ve-shel Yom Tov* and *Shehehiyanu*. [Men who light candles generally do not have the custom of reciting *Shehehiyanu* for the holiday until *Kiddush*.]

Ma'ariv: Following the Ashkenazi Custom, there is no *Kabbalat Shabbat* and *Ma'ariv* begins with *Mizmor Shir leYom haShabbat*.

◆When davening *bi-yehidut*, after the *Amida* for *Rosh HaShana*, *vaYechulu* is said, but not *Magen Avot*. Then *Le-David Mizmor* is recited followed by *Aleinu* and *Le-David Hashem Ori*.

There are varying customs as to whether **Shalom Aleikhem** and **Eshet Hayil** are said. In the absence of a clear custom, the majority position is that they should be said. **Kiddush** for *Shabbat Rosh HaShana* begins with *VaYekhulu*, followed by the *Kiddush* text [see *Mahzor*] and ends with *Shehehiyanu* for the holiday. [A woman who recites *Kiddush* for herself, should not say *Shehehiyanu* if she already said it in candle lighting.] It is a widespread custom to include at the beginning of each of the two evening *Rosh Hashana* meals “*Simanim*” – foods that are symbolic of a blessed, sweet and happy New Year. Honey is commonly placed on the *Hallah* in addition to salt.

First Day Rosh HaShana, Shabbat Sept. 19

Shaharit for *Shabbat Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. To save time, *minyanim* at Berman's will be starting from *Nishmat* and, therefore, *Birkot haShahar* and the first part of *psukei de-zimra* should be said individually prior to this. Once one starts to recite *Baruch sheAmar*, one should be careful not to interrupt with needless conversation (*hefsek*).

◆**For those davening *be-yehidut***, following the *berakha* of “*Yotser Or*”, *HaKol Yodukha* for Shabbat is said. *Hazarat haShatz* (the Hazan's repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* normally recited by the congregation (rather than by the Hazan) like: אדירי אימה יאדירו or אתה הוא א-לוהינו בשמים ובארץ or לא-ל עורך דין or בקול can be said privately, but this is totally optional. *Avinu Malkeinu* is not said on Shabbat.

◆In the absence of a *minyan*, there is no formal *Torah* or *Haftara* reading (with *aliyyot* and benedictions), nor a recitation of the surrounding reading and Psalms. A reading of the designated portions is optional Torah study and laudatory. The first *Yekum Purkan* may be said followed by *Ashrei*, since there is no sounding of the Shofar on Shabbat. *Hineni* too is omitted since it is the private prayer of the Hazan. We are now ready to commence with *Musaf*.

◆**The *Musaf Amida*** deals with G-d judging the world, and it is risky for an individual

to be judged alone, separate from the community. As a result, Jewish tradition dictates that one who is davening *be-yehidut* (absent a minyan) should time his **recitation of Musaf to commence** when most people are saying Musaf. This is estimated to be after 3 hours into the day (= *zeman kerit'at shema*) or **after 9:30 AM** in Rehovot.⁹ Since *Tekiat Shofar*, too, is part of this judgement process, the shofar should also not be sounded *be-yehidut* before this time either.¹⁰ [Under pressing circumstances, both Musaf and Shofar blowing can be fulfilled earlier.] As noted above though, there is no blowing of the Shofar on *Shabbat Rosh HaShana*.

◆Following the recitation of the *Musaf Amida*, *Hazarat haShatz* (the Hazan's repetition including Kedusha) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* recited by the congregation like: ונתנה תוקף, מלך עליון, and וכל מאמינים may be said privately, but this is totally optional. Conclude with *Ein Kelokeinu* to end.

Minha for *Shabbat Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*.

◆Absent a minyan there is no **Torah reading** (for Shabbat) or *Hazarat haShatz*.

Because of *Shabbat*, *Avinu Malkeinu* is not said and *Tashlikh* is deferred to the second day of *Rosh HaShana*.

One may not perform any preparations for Yom Tov (e.g., putting food on the *plata*, setting the table or cutting the salad) **until Shabbat is out** (after 19:18).

Second Night of Rosh HaShana, Motsa'sh, Sept. 19

The second night of *Rosh HaShana* is also *motsa'sh*. This entails several rules and guidelines regarding preparations, candlelighting, *kiddush* and *havdala*, as detailed below:

Candles: Since one is not allowed to create fire on Yom Tov – but may only transfer it, all fire needed to light *Yom Tov* candles, for *Havdala* (recited as part of *Kiddush*), and for cooking must be transferred from the 48-hour candle lit on *Erev Shabbat*. **On Motsa'sh, the candles should not be "glued" into place by melting their bottoms.** One can prepare small pieces of aluminum foil to hold them in place. Alternatively, tealights can be used.

Yom Tov candles should preferably be lit before *Kiddush*. Candles cannot be lit (nor any preparations for *Yom Tov* performed) until Shabbat is out (after 19:18), **and** only after the person lighting has said "*va-Todi'enu*" in *Ma'ariv* (see below) or the words "*Barukh ha-mavdil bein kodesh le-kodesh*" [without G-d's name]. The *berakhot* over the *Yom Tov* candles are as usual: "*le-Hadlik ner shel Yom Tov*" and "*Shehehiyanu*." [As noted above, men who light candles generally do not have the custom of reciting *Shehehiyanu* for the holiday until *Kiddush*.] One reciting *Shehehiyanu* should have in mind the new garment or new fruit. If these were not prepared, *Shehehiyanu* may be said, nevertheless.

Ma'ariv: Because it is *Motsa'sh*, a special *havdala* text is added to the *Amida* for *Rosh HaShana* after "*Ata behartanu*" which begins "*va-Todi'enu*." Following the *Amida*, *Le-David Mizmor* is recited followed by *Aleinu* and *Le-David Hashem Ori*.

Kiddush Yaknehaz - A special *Kiddush* is recited which incorporates *havdala*. The

⁹ OH, sec. 591, no. 8 and MB, subsect. 14; sec. 589, MB subsect. 11. R. Abraham Yosef, Radio Kol Chai, Sept 11, 2020, cites the plethora of *keVatikin Minyanim* as grounds for general leniency.

¹⁰ OH, sec. 588, MB subsect. 2; sec. 591, MB, subsect. 15.

acronym for the order of blessings is **YaKNeHaZ** – *Yayin* (*Borei Pri ha-Gafen*), *Kiddush* (usual Rosh HaShana Kiddush), *Ner* (*Borei Me'orei ha-Esh*), *Havdala* (text found in *mahzor* ending *ha-mavdil bein kodesh le-kodesh*) and *Zeman* (*Shehehiyanu*). [A woman who lit candles and recited *Shehehiyanu*, should not repeat *Shehehiyanu* if **she** recites *kiddush*]. Finishing the *Havdala berakha* with “*hamavdil bein kodesh le-kodesh*” is imperative, and one does not fulfill one’s *havdala* obligation by saying “*hamavdil bein kodesh le-hol*” instead. One reciting *Shehehiyanu* should have in mind the new garment or new fruit. If these were not prepared, *Shehehiyanu* may be said, nevertheless. *Besamim* are not used, since the *Yom Tov* meal enhances our spirits like spices.

For Havdala candles, one can use two *Yom Tov* candles, a candle and a match, or specially lit *Hanukah* candles held together. When holding the 2 flames together for *Havdala*, one should be careful not to have the candles so close that they stick to each other. When finished, the candles may not be extinguished, but should be placed in a safe location (candelabra, coaster, Chanukiah etc) to burn out.

Simanim: It is a widespread custom to include at the beginning of each of the two evening Rosh Hashana meals “*Simanim*” – foods that are symbolic of a blessed, sweet and happy New Year. The new fruit or melon on which *shehehiyanu* was said is eaten as well.

Second Day of Rosh HaShana, Sunday Sept. 20

Shaharit for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. *Minyanim* at Berman’s will be starting from *Nishmat* and, therefore, *Birkot haShahar* and the first part of *psukei de-zimra* should be said individually prior to this. Once one starts to recite *Baruch sheAmar*, one should be careful not to interrupt with needless conversation (*hefsek*).

Following the *berakha* of “*Yotser Or*”, *HaMeir la’Aretz* is said.

◆For those davening *be-yehidut*, *Hazarat haShatz* (the Hazan’s repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* normally recited by the congregation (rather than by the Hazan) like: הוא א-לוהינו בשמים ובארץ or מלך מלך or עלין or מלך, ה' מלך, ה' מלך, ה' ימלך or עלין is said.

◆In the absence of a *minyan*, there is no formal *Torah* or *Haftara* reading (with *aliyyot* and benedictions), nor a recitation of the surrounding reading and Psalms. A reading of the designated portions is optional Torah study and laudatory.

◆As mentioned above by the **Musaf** of the first day, Jewish tradition dictates that one who is davening *be-yehidut* (absent a minyan) should time his recitation of *Malkhiyyot*, *Zikhronot* and *Shofarot* on this Day of Judgement to commence when most people in the community are saying *Musaf*. This is estimated to be **after 9:30 AM** in Rehovot.¹¹ Since ***Tekiat Shofar***, too, is part of this judgement process, the *shofar* should also not be sounded *be-yehidut* before this time.¹² [Under pressing circumstances, both *Musaf* and *Shofar* blowing can be fulfilled earlier.] One who is praying *be-yehidut* is only obligated to hear **30 kolot**: thrice *Teki’a*, *Shevarim*, *Terua*, *Teki’a* (3x4=12); thrice *Teki’a*, *Shevarim*, *Teki’a* (3x3=9); and thrice *Teki’a*,

¹¹. See note 9 above.

¹². See note 10 above.

Terua, Teki'a (3x3=9). Even for one who is praying *be-yehidut*, it is preferable to hear the sounding of the *Shofar* before saying *Musaf*. *Shofar* can be sounded all day. Two *berakhot* are recited either by the *Ba'al Tokei'a* or the listener: *liShmo'a Kol Shofar* and *Shehehiyanu*. The recitation of the verses appearing in the *Mahzor* before and after the sounding of the *Shofar* are optional.

◆Prior to *Musaf*, *Ashrei* is said, but *Hineni* is omitted since it is the private prayer of the Hazan. We are now ready to commence with *Musaf*.

◆Following the recitation of the private *Musaf Amida*, *Hazarat haShatz* (the Hazan's repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* recited by the congregation like: לקל עורך דין, ונתנה תוקף, and וכל מאמינים may be said privately, but this is totally optional. Conclude with *Ein Kelokeinu* to the end.

Minha for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. *Avinu Malkeinu* is said, as is *Tashlikh*.

Motza'ei Yom Tov: 19:16. **Ma'ariv** incorporates four additions for *aseret yemei teshuva* and *ve-Ata honantanu*. **Havdalah**: *Borei Pri haGafen* and *Hamavdil*. (No spices or candle).

A Yom Kippur 5781 Corona Guide to Public and Private Prayer and Ritual by Rabbi Aryeh Frimer

Yom Kippur is a period rich with custom and ritual, personal and communal; some find the rich details challenging. In addition, because of Covid-19, many individuals have chosen to pray completely or partially *be-yehidut* (in the absence of a minyan). The following guide will hopefully assist congregants in navigating through the various issues. **All times below are for Rehovot Israel.** Paragraphs marked with a ♦ refer to davening *be-yehidut*. ♦As a basic rule, one praying *be-yehidut* skips all rituals requiring a minyan including *Kaddish*, *Kedusha*, *Barekhu*, *Hazarat haShatz*, *Torah* and *Haftara* reading with *aliyyot* and *berakhot*, and the recitation of the י"ג מידות. A community with a *minyan* but no *Sefer Torah* proceeds normally except that both *Keri'at haTorah* and *Haftara* with their benedictions are forbidden. (See, *inter alia*, *Resp. Rashba* I:487; *Resp. Rivevot Efrayyim*, VI, sec. 153, no. 23; *Resp. Mayyim Hayyim*, O.H., sec. 79).

Selihot – *Selihot* are recited in the period of the *Asseret Yemei Teshuva*.

♦They may be said in private **with the exception of the י"ג מידות** whose recitation requires a *minyan*. Leading *poskim* (R. Yitschak Yosef,¹³ R. Hershel Schachter¹⁴ citing R. Chaim Kanievsky and R. Yechezkel Roth) have ruled, that if one is linked up in real time via Zoom to a *bona fide* minyan, the י"ג מידות may be recited as well. *Tahanun* without *nefillat apayyim* is said at home (unless a *Sefer Torah* is present). The Aramaic sections are not said when davening alone.

Hatarat Nedarim (Release from Vows) – The custom is to nullify ones vows on *erev Rosh Hashana*, but if one did not do so at that time, it can be done prior to *Yom Kippur*. R. Hershel Schachter⁷ has ruled that “*Hatarat Nedarim* may be done via Zoom, as long as the three members of the *Beit Din* [court] who are nullifying the vows are in the same location. The *Beit Din* members should be able to see who is requesting *hatara*, or at least be aware of how many people have approached them and are on Zoom requesting *hatara* before they begin.” R. Yitschak Yosef maintains that one can link up with the court by phone as well.⁶

Kapparot: The custom of *kapparot* is best fulfilled with money, which is donated to charity.

Mikva: As a sign of purity and *teshuva*, there is a widespread *minhag* for men to immerse in a *mikva* on *erev Rosh HaShana* and/or *erev Yom Kippur*. Because of the crowding that results in public *mikva'ot*, there is concern for Corona contagion. Rabbi Hershel Schachter¹⁵ has ruled that since this is merely a custom, one can rely on “*tisha kavim*” (a 4-5 min. shower). This leniency is of no value whatsoever for obligatory immersions.

¹³. https://www.yeshiva.org.il/general/pdfView.aspx?src=/midrash/pdf/pdf454/yosef_rosh81.pdf; קשו"ע ילקוט יוסף תקפ"א, מדיני הסליחות, הלכות ה-ו.

¹⁴. <https://www.yutorah.org/lectures/lecture.cfm/968541/rabbi-hershel-schachter/piskei-corona-50-inyanei-rosh-hashana-and-yom-kippur/>

¹⁵. [See note 14](#)

Minha Erev Yom Kippur: *Minha* on Erev Yom Kippur should be said before the *seudat mafseket*. The text, appearing in the *Yom Kippur Mahzor*, is essentially the *minha* prayer said during *Asseret Yemei Teshuva*, with the addition of *viduy*: “*Ashamnu, bagadnu...*” and the “*Al Het.*”

Seudah Mafseket (Meal before the Fast): Tradition emphasizes the importance of eating a festive and nourishing “*Yom-Tovdik*” meal prior to the *Yom Kippur* fast. This meal is in lieu of the usual Holiday meal. Though Jewish law does not require *Lehem Mishneh*, many have the custom to use the double loaves as they would at all Holiday meals. Some place honey on the *Halla*.

Birkat haBanim ve-haBanot: There is a beautiful custom for parents to bless their children in honor of the New Year on Erev Yom Kippur, with a specially worded text. The text for sons or daughters is available online at: <https://www.artscroll.com/images/download/seifbirschabananim.pdf> The Torah Tidbits issue for *Shabbat Ha'azinu/Shuva* (available at <https://www.torahtidbits.com/>) traditionally carries a pull-out section with this gender sensitive text.

Preparations: *Yizkor* is recited on *Yom Kippur*, and *Yahrzeit* candles should be lit before the *Yom Kippur* candles. In addition, *havdala* on *motsa 'ei Yom Kippur* requires taking fire from a “*ner she-shavat,*” i.e., a flame that has been alight all *Yom Kippur*. A special *Yahrzeit* candle should be lit before the fast for this purpose. It is customary to wear white garments or a kittle, but not gold jewelry. Those that wear a *Talit Gadol* for *Ma'ariv* should put it on with a *berakha* before *sheki'a* (at 6:31 PM in Rehovot).

Eve of Yom Kippur, Sunday Evening, Sept. 27th

Candle lighting: 6:09 pm; **Brachot:** *le-Hadlik ner shel Yom haKippurim* and *Shehehiyyanu*. [Men who light candles generally do not have the custom of reciting *Shehehiyyanu* when lighting holiday candles. They will recite *Shehehiyyanu* on the holiday following *Kol Nidrei* – see *Mahzor Rinat Yisrael, Yom Kippur, Ashkenaz*, p. 41.]

Commencement of the Fast: Formally, the fast begins at *sheki'a* (sunset) which is at 6:31 PM. Nevertheless, one is obligated to add “*mi-Hol al haKodesh*” – to accept the sanctity of the holiday ca. 3 minutes earlier by stopping to eat and work. Women who light candles, have the custom of accepting the Holiday (or Sabbath) from the moment of Candle lighting; hence they should be wearing non-leather shoes when they light, and then refrain from any further eating or *melakha*. This is true unless a woman lit “*al tenai,*” (on condition) i.e., she explicitly said or thought that she was NOT accepting the Holiday until later. In the latter case she can continue eating, wearing leather shoes or doing work until a bit before sunset. We note, however, that a woman who wants to light candles “*al tenai*” must **refrain** from saying *Shehehiyyanu* when she lights, since reciting *Shehehiyyanu* is a clear declaration that she has accepted the sanctity of the Holiday. One who refrained from saying *Shehehiyyanu* in Candle lighting, recites it at the end of *Kol Nidrei* – see *Mahzor Rinat Yisrael, Yom Kippur, Ashkenaz*, p. 41.

Ma'ariv: Davening begins with *Kol Nidre*, followed by the recitation of *Shehehiyyanu*

by the *Hazan* and the congregation. This *shehehiyyanu* is on the Holiday and is normally said on other holidays in Kiddush. However, there is no *Kiddush* on *Yom Kippur* - so tradition has dictated to say it after *Kol Nidrei* just before *Ma'ariv*. [Women who said *shehehiyyanu* at Candle lighting should **not** recite the benediction again now.] The service continues with *barechu*, *ma'ariv*, *selihot* and *Viduy*.

We note that *Kol Nidrei* is not a prayer. As the text itself indicates, it's purpose is two-fold: (1) to nullify vows from the previous year (hence: "*mi-Yom Kippurim she-avar ad Yom Kippurim zeh...*") which requires a *Bet-Din* (Court) of three; and (2) to declare ones intention to pre-nullify unintentional vows in the coming year (hence: "*mi-Yom Kippurim zeh ad Yom Kippurim ha-ba...*") – for which a court is preferable. It emphasizes the sanctity of words and the importance of the commitments we take upon ourselves. It alludes to the possibility of changing direction and starting afresh.

◆When davening *bi-yehidut*, a court of three is generally absent; hence, some authorities maintain that *Kol Nidre* is ineffective and should be omitted. Others suggest that *Kol Nidrei* may be recited using the future formulation [#2] to pre-nullify future unintentional vows – since some leading authorities (Ritva and others) maintain that this declaration is valid *bi-yehidut*.

◆As in shul, *Shehehiyyanu* should be recited before *ma'ariv* by all who have not yet said it. In the absence of a *minyan*, *barechu* is skipped, and the service continues with *ma'ariv*, *selihot* (without the recitation of the י"ג מידות) and *Viduy* (without the Aramaic sections).

Following *Viduy*, *Avinu Malkeinu*, *Le-David Mizmor*, *Aleinu* and *Le-David Hashem Ori* are said.

Yom Kippur Day, Monday Sept. 28th

Shaharit for *Yom Kippur* is recited as it appears in the *Yom Kippur Mahzor*. *Minyanim* at Berman's will be starting from *Nishmat* and, therefore, *Birkot haShahar* and the first part of *psukei de-zimra* should be said individually prior to this. Once one starts to recite *Baruch sheAmar*, one should be careful not to interrupt with needless conversation (*hefsek*). Following *Barekhu* and the *berakha* of "Yotser Or", *HaMeir la'Aretz* is said. Davening continues through *Keri'at Shema*, *Yom Kippur Amida*, *Hazarat haShatz* and *Avinu Malkeinu*.

◆For those davening *be-yehidut*, *Kaddish*, *Barekhu* and *Hazarat haShatz* (the *Hazan's* repetition including *Kedusha*) are skipped for the lack of a *minyan*. *Piyyutim* from *Hazarat haShatz* normally recited by the congregation (rather than by the *Hazan*) like: אתה הוא א-לוהינו or בשמים ובארץ or אמרו לאלוקים or על ישראל אמונתו or האדרת והאמונה can be recited privately, but this is totally optional. *Avinu Malkeinu* is then said.

Following the *Torah* and *Haftara* reading, *Yizkor* and *Ashrei* are read, followed by return of the *Torah* to the Ark and *Hineni* – a private prayer by the *Hazan* in preparation for *Musaf*.

◆In the absence of a *minyan*, there is no formal *Torah* or *Haftara* reading (with *aliyyot* and benedictions), nor is a recitation of the surrounding readings and Psalms required.

Reviewing the designated portions is optional Torah study and laudatory. A minyan is not required for the recitation of *Yizkor* or *Kel Malei Rahamim*. Hence, *Yizkor* can be said at home before *Ashrei* and *Musaf*. *Hineni* is omitted since it is the private prayer of the *Hazan*. We are now ready to commence with *Musaf*.

Following the *Musaf Amida*, the *Hazan* begins with *Hazarat haShatz* which contains four central elements: (1) Firstly, there is an elaboration on G-d sitting in Judgement of all mankind (including “*u-Netaneh Tokef*”). (2) Then, there is a description of the *Yom Kippur Musaf* sacrifice as recorded in the Torah. (3) This theme transitions, in turn, into the “*Avodat Kohen Gadol*” - a poetic reenactment of the day-long *Yom Kippur* service in the Temple as portrayed in the *Mishna* and *Talmud*. The community in the synagogue joins the High Priest as he confesses his sins, they fall prostrate when the *Kohen Gadol* mentions G-d’s ineffable name, and they count with him as he sprinkles the blood of the sacrifices. [As Rav Joseph B. Soloveitchik has noted, Judaism doesn’t just remember its past; it relives it!]. (4) This description concludes by noting that the Temple was destroyed because of our sins, which transitions into *viduy* and a confession of sins. *Musaf* ends with the *kaddish* after *Hazarat haShatz*.

◆When davening *bi-yehidut*, *Hazarat haShatz* (the *Hazan*’s repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* recited by the congregation like: ונתנה תוקף, ונאמר לאלוקים, and וכל מאמינים etc. may be said privately, but this is totally optional. Many authorities have emphasized the importance of reciting the “*Avodat Kohen Gadol*” and of even prostrating themselves as they would in synagogue.

Minha is recited as it appears in the *Yom Kippur Mahzor*. It should be said after 1.01 PM (*Minha Gedola*) in Rehovot but not later than sunset 6:30 PM. The Torah reading is from *Vayikra* 18:1-28 and the *Haftara* is *Sefer Yona*. The *Minha Amida* includes *viduy*. *Avinu Malkeinu* is said.

◆When davening *bi-yehidut*, the *Torah* and *haftara* can be read but without *berakhot*. *Hazarat haShatz* is skipped.

Neilah is recited as it appears in the *Yom Kippur Mahzor*. It should be said after *Plag Minha* (5.15 PM) but not later than sunset at 6:30 PM. Note the change in language from *katveinu/u-khetov* to *hatmeinu/va-hatom* in the *Amida* and *Avinu Malkeinu*. The **custom** is to stand when the *Aron* (Ark) is open (though the *halakha* only requires standing when the Torah is moving). Hence the custom is that people stand in *Neila* from the beginning of *Hazarat haShatz* when the ark is opened (and left open) until the *Kaddish* after *Neilah* when it is finally closed. Because standing is only a custom, one who feels weak during *Neila* should sit down (without guilt).

◆*Selihot* (without מידות), *piyyutim* and *viduy* from *Hazarat ha-Shatz* may be recited by one davening *bi-yehidut* after completing the silent *amida*. One davening at home, has neither *Hazarat haShatz* nor an Ark to open - hence there is no custom/need to stand. The concluding *Shema Yisrael*, *Baruch Shem Kevod*, and *HaShem Hu ha-Elokim* may be recited

even without a *minyán*. The same is true for the non-obligatory final *shofar* blast(s), which may be sounded after *Yom Kippur* is out at 19:06.

Motza'ei Yom Kippur: 19:06. **Ma'ariv** incorporates *ve-Ata honantanu*. **Havdalah**: Light the *Havdala* candle from the *Ner she-Shavat* prepared on *Erev Yom Kippur* (see p. 2 above, “**Preparations**”). **Recite**: *Borei Pri haGafen*, *Borei Me'orei ha-Esh* and *Hamavdil*. [No introductory verses, No spices]. ***Kiddush Levana*** can be recited on *Motza'ei Yom Kippur*.