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## ELUL

### DOING TZ'DAKAH AND G'MILUT HESED

### TZ'DAKAH

As we approach the *Yamim Nora'im*, the High Holy Days, our thoughts are directed toward *teshuvah*, repentance. Each of us, in undertaking our own *heshbon ha'nefesh*, spiritual accounting, should seek to determine what unique and direct acts of *tz'dakah* could best help to atone for our misdeeds and shortcomings. We can then focus our energies during this month of preparation on performing such acts with a heightened level of intensity.

1 <i>Rosh Hodesh Elul</i> Fri	Aug 21	16 <i>KI TAVO</i> Sat	Sep 5
2 <i>SHOF'TIM</i> Sat	Aug 22	17 Sun	Sep 6
3 Sun	Aug 23	18 Mon	Sep 7
4 Mon	Aug 24	19 Tue	Sep 8
5 Tue	Aug 25	20 Wed	Sep 9
6 Wed	Aug 26	21 Thu	Sep 10
7 Thu	Aug 27	22 Fri	Sep 11
8 Fri	Aug 28	23 <i>NITZAZVIM - VA'YELEKH</i> Sat <i>Selihot (Evening)</i>	Sep 12
9 <i>KI TETZE</i> Sat	Aug 29	24 Sun	Sep 13
10 Sun	Aug 30	25 Mon	Sep 14
11 Mon	Aug 31	26 Tue	Sep 15
12 Tue	Sep 1	27 Wed	Sep 16
13 Wed	Sep 2	28 Thu	Sep 17
14 Thu	Sep 3	29 <i>Erev Rosh ha'Shanah</i> Fri	Sep 18
15 Fri	Sep 4		

# ELUL

From the 1<sup>st</sup> of *Elul* we sound the *shofar* every morning after *Shaharit* except on *Shabbat* and the day previous to *Rosh ha'Shanah*. The notes, *Te'kiyah* — *She'varim*—*Te'ru'ah* —*Te'kiyah* are sounded but not announced until the day before *Rosh ha'Shanah*. No blessing is recited. Also, from the 1<sup>st</sup> of *Elul* through *Hoshanah Rabbah*, at *Ma'ariv* and *Shaharit*, after *Aleinu* and Mourner's *Kaddish*, **ADD** *Le'David Adonai Ori* (Psalm 27) (40/92/80), which is followed by an additional Mourner's *Kaddish* (52/100/82).

## 1 Elul

### **ROSH HODESH**

Thursday Evening  
August 20

**MA'ARIV** for weekdays. During *Amidah* **ADD** *Ya'aleh ve'Yavo* (216/145).

Friday  
August 21

**SHAHARIT**. During the *Amidah* **ADD** *Ya'aleh ve'Yavo* (114/41). **OMIT** *Tahanun* and immediately recite the abbreviated *Hallel* (380/50), **OMITTING** those sections not recited on *Rosh Hodesh*. Continue with the full *Kaddish* (392/56) and the Torah service (138/65). We read four *aliyyot* from *Parashat Pinehas*: Numbers 28:1-15 (1-3, 3-5, 6-10, 11-15). Recite the abbreviated *Kaddish*, return the Torah to the ark (150/76) and recite *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Ps. 20) and recite *U'va le'Tziyon* (156/80).

**MUSAF**. Recite the abbreviated *Kaddish* (428/103), **REMOVE** *tefillin* and continue with the *Musaf Amidah* for *Rosh Hodesh* (486/104), including, in the repetition, the *Kedushah* designated for weekdays (488/105). Recite full *Kaddish* (506/82). Conclude as usual but, after *Aleinu* and *Shir Shel Yom*, **ADD** *Barekhi Nafshi* (Ps. 104, 34/90) followed by Mourner's *Kaddish*, *Shofar* and *Le'David Adonai Ori* (Psalm 27).

**MINHAH**. As usual on weekdays, however, in the *Amidah*, **ADD** *Ya'aleh ve'Yavo* for *Rosh Hodesh* (178/127). **OMIT** *Tahanun*.

## 2 Elul

### **SHABBAT PARASHAT SHOF'TIM**

Saturday  
August 22

**SHAHARIT**  
*Torah*: Annual, Deuteronomy 16:18 – 21:9  
Triennial, Deuteronomy 18:6 – 19:13  
(i) 18:6-8 (ii) 9-13 (iii) 14-17 (iv) 18-22 (v) 19:1-7 (vi) 8-10 (vii) 11-13 (m) 11-13  
*Haftarah*: Isaiah 51:12 – 52:12  
(The fourth of the seven *Haftarot* of Consolation.)

## 9 Elul

### **SHABBAT PARASHAT KI TETZEI**

Saturday  
August 29

**SHAHARIT**  
*Torah*: Annual, Deuteronomy 21:10 – 25:19  
Triennial, Deuteronomy 23:8 – 24:13

(i) 23:8-12 (ii) 13-15 (iii) 16-19 (iv) 20-24 (v) 23:25-24:4 (vi) 5-9 (vii) 10-13  
(m) 10-13  
*Haftarah*: Isaiah 54:1–10  
(The fifth of the seven *Haftarot* of Consolation.)

## 16 Elul

Saturday  
September 5

## SHABBAT PARASHAT KI TAVO

### SHAḤARIT

*Torah*: Annual, Deuteronomy 26:1–29:8

Triennial, Deuteronomy 26:12–28:6

(i) 26:12-15 (ii) 16-19 (iii) 27:1-3 (iv) 4-8 (v) 6-10 (verses 6-8 are repeated)

(vi) 27:11-28:3 (vii) 4-6 (m) 4-6

*Haftarah*: Isaiah 60:1–22

(The sixth of the seven *Haftarot* of Consolation.)

## 23 Elul

Saturday  
September 12

## SHABBAT PARASHAT NITZAVIM – VAYELEKH

### SHAḤARIT

*Torah*: Annual, Deuteronomy 29:9–31:30

Triennial, Deuteronomy 30:1–31:6

(i) 30:1-3 (ii) 4-6 (iii) 7-10 (iv) 11-14 (v) 15-20 (vi) 31:1-3 (vii) 4-6 (m) 4-6

*Haftarah*: Isaiah 61:10–63:9

(The seventh and last of the *Haftarot* of Consolation.)

Saturday Evening  
September 12

**MA'ARIV**. As usual for a Saturday evening. **ADD** *Attah Honantanu* (212/287). However, after the Amidah recite full *Kaddish* (222/294) and **OMIT** *Viyhi No'am* (Ps. 90:17), **OMIT** *Yoshev be'Seter Elyon* (Ps. 91) and **OMIT** *Ve'Attah Kadosh*, all of which are usually recited at the conclusion of *Shabbat*. *Havdalah* (700/299) is recited as it is on every Saturday evening.

## SELIHOT

According to Sefardic custom, *Selihot*, special penitential prayers, are said every morning during *Elul*. The prevalent custom follows the Ashkenazic practice of reciting *Selihot* for a minimum of four mornings beginning on the Sunday before *Rosh ha'Shanah*. The first *Selihot* are recited late Saturday evening, this year Saturday evening, September 12th (usually at midnight) and every morning thereafter (except *Shabbat* and *Rosh ha'Shanah*) until *Yom Kippur*, prior to the daily *Shaḥarit* service. The pattern of the penitential prayers is fixed and includes *piyyutim* (liturgical poems, differing each day), selected biblical verses, the Thirteen Attributes – *Adonai, Adonai, El rahum ve'hanun*, and a short confessional.

## 29 Elul

Friday  
September 18

## EREV ROSH HA'SHANAH

SHAḤARIT. **OMIT** *Tahanun*. **OMIT** sounding of the *shofar*.

MINḤAH. **OMIT** *Tahanun*.

## TISHREI

### M'lo Khol Ha'aretz K'vodo – The Whole World is Full of God's Glory

As we begin the new Torah reading cycle, the very first sentence brings us full circle. Each day, whether we look up at the heavens or down at the earth, we are faced with witnesses to God's beneficence and creation, to God's promise to us.

1 <b>ROSH HA'SHANAH</b> Sat	Sep 19	16 <b>SUKKOT</b> Sun	Oct 4
2 <b>ROSH HA'SHANAH</b> Sun	Sep 20	17 <b>Hol ha'Mo'ed Sukkot</b> Mon	Oct 5
3 <b>Tzom Gedalyah – Fast Day</b> Mon	Sep 21	18 <b>Hol ha'Mo'ed Sukkot</b> Tue	Oct 6
4 Tue	Sep 22	19 <b>Hol ha'Mo'ed Sukkot</b> Wed	Oct 7
5 Wed	Sep 23	20 <b>Hol ha'Mo'ed Sukkot</b> Thu	Oct 8
6 Thu	Sep 24	21 <b>HOSHANAH RABBAH</b> Fri	Oct 9
7 Fri	Sep 25	22 <b>SH'MINI ATZERET</b> Sat <i>Yizkor</i>	Oct 10
8 <b>HA'AZINU – SHABBAT SHUVAH</b> Sat	Sep 26	23 <b>SIMCHAT TORAH</b> Sun	Oct 11
9 <i>Erev Yom Kippur</i> Sun	Sep 27	24 <b>Isru Hag</b> Mon	Oct 12
10 <b>YOM KIPPUR</b> Mon <i>Yizkor</i>	Sep 28	25 Tue	Oct 13
11 Tue	Sep 29	26 Wed	Oct 14
12 Wed	Sep 30	27 Thu	Oct 15
13 Thu	Oct 1	28 Fri	Oct 16
14 Fri <i>Erev Sukkot</i>	Oct 2	29 <b>B'REISHIT</b> Sat <i>Mevarekhim ha'Hodesh</i>	Oct 17
15 <b>SUKKOT</b> Sat	Oct 3	30 <b>Rosh Hodesh Heshvan</b> Sun	Oct 18

Friday  
September 18

**SHAḤARIT.** Prior to the commencement of *Shaḥarit* it is customary to recite selections from *Seliḥot*, penitential prayers. Weekday prayers are as usual but **ADD** *Le'David Adonai Ori* (Ps. 27, 40/92). **OMIT** *Taḥanun*. Many **OMIT** *la'Menatze'ah* (Ps. 20). **OMIT** sounding of the *shofar*.

**MINḤAH.** **OMIT** *Taḥanun*.

## TISHREI 5770 ROSH HA'SHANAH

**PREPARATION FOR YOM TOV**— When *Yom Tov* occurs on Saturday and Sunday special care must be taken in the preparation of food. For a detailed explanation about the laws regulating preparation for *Yom Tov* see **Appendix B** (p. B-1), **especially: Section II — Preparation of a Flame in Advance of Yom Tov** and **Section IV.D for Yom Tov on Saturday and Sunday**.

**MEALS:** There are festive meals with *Kiddush* and *ḥallot* (two are used as is traditional for *Shabbat* and Festivals) both evenings and after morning services on both days of *Rosh ha'Shanah*. On *Rosh ha'Shanah* it is customary to use round *ḥallah* and to dip it in honey (rather than using salt) after *Ha'Motzi* (750/314). After eating a piece of the *ḥallah*, it is customary to cut slices of apple, dip them in honey and recite the blessing, *Borei pri ha'etz*, taste the fruit and then recite the special *Yehi Ratzon*, asking for a good and sweet year (750/336).

**EVENING MEALS:** At the evening festive meals on both nights, begin with *kiddush* for *Rosh ha'Shanah* and recite *She'Heḥeyanu* prior to drinking wine (748/336). On the first night of *Rosh ha'Shanah* (Friday, September 18) **ADD** the introductory paragraph *Va'Yehi Erev* and the words for *Shabbat* in parentheses. On the second night of *Rosh ha'Shanah* (Saturday, September 19) we **OMIT** the introductory paragraph and the words in parentheses which are included only on *Shabbat*. We **ADD** the sections for *Havdalah*, the blessing *Borei me'orei ha'esh* and the paragraph of *Hamavdil* (784/336). We do not use the special *Havdalah* candle but instead turn and look at the *Yom Tov* candles. **OMIT** the blessing over spices.

**AFTERNOON MEALS:** At lunch, we recite the abbreviated *Kiddush*. On the first day of *Rosh ha'Shanah* (Saturday, September 19) we add first, as an introductory paragraph, *Ve'Shameru* (752/335), generally recited on *Shabbat* at the Saturday afternoon meal. On both days of *Rosh ha'Shanah* we add the biblical verses beginning "*Tiku va'ḥodesh shofar...*" (Ps. 81:4-5) followed by the blessing *Borei Pri ha'Gafen* (752/335). *She'Heḥeyanu* is not recited at the afternoon meal.

**Birkat ha'Mazon:** At all meals, in *Birkat ha'Mazon* (Blessing After Meals, 754/337) **ADD** *Ya'aleh ve'Yavo* (762/340) and **ADD** *Ha'Rahaman Hu Yehadesh Aleinu* (designated for *Rosh ha'Shanah* - 768/343). On the first day of *Rosh ha'Shanah* we **ADD** all of the inclusions for *Shabbat* in the *Birkat ha'Mazon*.

**CANDLE LIGHTING** – See **Appendix B, especially Section IV.D** for detailed instructions on Candle Lighting — for *Yom Tov* on Saturday and Sunday. On Friday, at least 18 minutes before sunset, we recite the blessings “*Barukh Attah ... le'hadlik ner shel Shabbat v'shel Yom Tov*” and *She'Heheyanu* (718/303). On the second night of *Rosh ha'Shanah*, Saturday night, September 19, candles should not be lit until after the end of the first day of *Yom Tov* (i.e., after the appearance of three stars, at least 25 minutes after sunset). On the second night we do not light a match but, rather, transfer the fire to the candles from an existing flame. This is because we are permitted to use fire on *Yom Tov* but we cannot create or extinguish it. On the second night we recite the blessings “*Barukh Attah ... le'hadlik ner shel Yom Tov*” and *She'Heheyanu* (718/303). See **Appendix B, especially Section I.B** (p. B-1).

## 1 Tishrei

## ROSH HA'SHANAH – FIRST DAY

Friday Evening  
September 18

**MA'ARIV.** Prayers as in the *Mahzor* with all inclusions for *Shabbat*.

Saturday  
September 19

**SHAHARIT.** Prayers as in the *Mahzor* with all additions for *Shabbat*. We **OMIT** sounding of the *shofar* and **OMIT** the recitation of *Avinu Malkeinu*. Seven people plus *Maftir* are called to the Torah. In those congregations where *Kohanim* bless the congregation (*Dukhen*), while there is a *minhag* that omits it on *Shabbat*, the *halakhah* not only permits *Dukhenen* on *Shabbat*, some authorities claim it is required and this is the prevailing practice (see Appendix C for details).

**MINHAH.** Prayers as in the *Mahzor*. Since it is *Shabbat*, we read in the Torah from the beginning of *Parashat Ha'azinu*.

**SHE'HEHEYANU**

The *She'Heheyanu* blessing is said at candle lighting and at *Kiddush* on the evening of the second day. It is customary to place a new fruit on the table and/or to wear a new item of clothing when reciting this *berakhah* on the second night. In this way we assure that we are saying the *She'Heheyanu* blessing on something new. **Note** that the *berakhah* of *She'Heheyanu* is recited even if one does not have a new fruit or a new item of clothing.

See above (and Appendix B) for instructions regarding the Meals and Candle Lighting.

**CANDLE LIGHTING**

For a detailed explanation of the use of a pre-existing flame and the timing of candle lighting on the second night of *Yom Tov* (including *Rosh ha'Shanah*) when it occurs on Saturday night, see **Appendix B, especially IV.D** (p.B-4). Candles on Saturday night are lit by transferring from a pre-existing flame and cannot be lit before the end of *Shabbat*. See **Appendix B especially IV.D -- for Yom Tov on SATURDAY and SUNDAY** (p.B-3,4).

Saturday Evening  
September 19

**MA'ARIV.** Prayers as in the *Maḥzor* for *Rosh ha'Shanah*, **ADD** in the *Amidah* the paragraph *va'Todi'einu*, marking the end of *Shabbat*.

Sunday  
September 20

**SHAHARIT.** Prayers as in the *Maḥzor*. We sound the *shofar*. It is a *mitzvah* to arrange sounding the *shofar* for those who cannot get to synagogue. In those congregations where *Kohanim* bless the congregation (*Dukhen*), it is done during *Musaf*. See Appendix C for instructions.

**TASHLIKH**

It is customary to walk to a body of water to perform *Tashlikh* on the afternoon of the first day; however, when, as this year, the first day of *Rosh ha'Shanah* is *Shabbat*, we go on the second day, in the afternoon. If you cannot get to a body of water on *Rosh ha'Shanah*, you may go until *Yom Kippur*. The text of *Tashlikh* may be found in some *maḥzorim*. It may include the following selections and other appropriate readings: Micah 7:18-20; Psalms 118:5; Isaiah 11:9; Psalms 33 and 130.

Sunday  
September 20

**MINHAH.** Prayers as in the *Maḥzor*.

### **Aseret Yemei Teshuvah — Ten Days of Repentance**

The ten-day period beginning with *Rosh ha'Shanah* and ending with *Yom Kippur* is known as *Aseret Yemei Teshuvah*, the Ten Days of Repentance. On *Rosh ha'Shanah* and *Yom Kippur* the prayers are as noted in the *Maḥzor*. On the days between, in each *Kaddish* and each *Amidah*, care must be taken to include the changes. We also continue to add *Le'David Adonai Ori* (Ps. 27), through these days and through *Hoshanah Rabbah* at both *Ma'ariv* and *Shaharit* services each day. On weekdays we continue to recite *Seliḥot*, penitential prayers, prior to *Shaharit*.

Sunday Evening  
September 20

**MA'ARIV.** Note the inclusions for *Aseret Yemei Teshuvah*. In the *Amidah*, we **ADD** *Attah Honantanu* in *Honen ha'Da'at*. After *Aleinu*, **ADD** *Le'David Adonai Ori* (40/80) and Mourner's *Kaddish* (52/298) with modification for *Aseret Yemei Teshuvah*. *Havdalah* (700/299) is recited in an abbreviated form. The first paragraph, *Hinei El*, is omitted. Only the blessing over wine and the final blessing, "*Barukh Attah...hamavdil bein kodesh le'hol*" are recited.

**3 Tishrei**

**Tzom Gedalyah – Fast Day**

*Tzom Gedalyah* is one of four minor fast days, so called because it begins at daylight and not on the evening before. This fast commemorates the assassination of *Gedalyah ben Ahikam* – the governor of Judah – after the destruction of the First Temple, which marked the end of any hope that a Jewish government would survive.

See **Appendix D** for modifications at both *Shaharit* and *Minḥah* if it is ascertained that there are fewer than six of those present and eligible to be counted in a *minyán* who are fasting.

Monday  
September 21

**SHAHARIT.** Prior to the commencement of *Shaharit* it is customary to recite selections from *Seliḥot*, special penitential prayers. **Note** the modification in each *Kaddish* for *Aseret Yemei Teshuvah*. Immediately after *Yish'tabah* **ADD** *Shir ha'Ma'alot mi'Ma'amakim* (Ps. 130,134/62) and then proceed with the abbreviated *Kaddish* and *Barekhu*. In the *Amidah* **note** the modifications for *Aseret Yemei Teshuvah*. In the reader's repetition of the *Amidah*, **ADD** *Aneinu* (110/38) after the blessing *Go'el Yisrael* (110/38). [**Note:** *Aneinu* is not recited by individuals in the silent *Amidah* at *Shaharit*]. After the *Amidah* recite *Avinu Malkeinu* (124/57 – reciting the verses designated for *Aseret Yemei Teshuvah*, **NOT** for fast days). Recite *Tahanun* beginning *v'Hu Raḥum* (128/59). Continue with the abbreviated *Kaddish* (136/64). The Torah is read and three persons are called. We read Exodus 32:11-14, 34:1-10 (the three *aliyyot* are:

32:11-14; 34:1-3; 34:4-10) (341) During the Torah reading there are three occasions when the reader pauses and the congregation recites the next phrase, which is then repeated by the reader: In the first *aliyyah*, *Shuv me'haron... le'amekha* (32:12); and in the third *aliyyah*, *Adonai, Adonai ... ve'hata'ah ve'nakeh* (34:6) and *ve'Salahta la'avoneinu... u'nehaltanu* (34:9). Conclude as usual; however, after *Aleinu*, and Mourner's *Kaddish* **ADD** *Le'David Adonai Ori* (Ps. 27, 40/92) and Mourner's *Kaddish* (52/100).

**MINHAH.** After *Ashrei* (164/120) and the abbreviated *Kaddish* (166/121) [**NOTE** in *Kaddish* the change for *Aseret Yemei Teshuvah*], the Torah is read [the Torah service is the same as at *Shaharit* (138/65)]. Three people are called to the Torah (Exodus 32:11-14, 34:1-10) (341). The breakdown of *aliyyot* is the same as *Shaharit* (with the same phrases recited by the congregation and then repeated by the reader — see above). The person receiving the third *aliyyah* is *Maftir* and recites the *Haftarah*, Isaiah 55:6-56:8 (342). [Some *Sefaradim* do not recite a *Haftarah*.] The blessings before the *Haftarah* are the same as on *Shabbat* (410/74). After the *Haftarah* recite only the first three of the concluding blessings, through the words *Magen David* (410/74). The Torah is returned to the ark (570/76). Continue with the abbreviated *Kaddish* (166/121) and then the *Amidah* (168/122). In the *Amidah*, in addition to the insertions for *Aseret Yemei Teshuvah*, individuals who are fasting also recite *Aneinu* as part of the blessing *Shome'a Tefillah* (178/127). In the repetition of the *Amidah*, the reader also recites *Aneinu* as a separate blessing, after the blessing *Go'el Yisra'el* (172/124). **ADD** *Birkat Kohanim* (184/131). In the *Amidah* (both the silent and repetition) **SUBSTITUTE** *Sim Shalom* instead of *Shalom Rav* usually recited at *Minhah* (184/131). Recite *Avinu Malkeinu* (188/57); *Tahanun* (192/132); full *Kaddish* with the modification for *Aseret Yemei Teshuvah* (194/134). *Aleinu* (196/135), and Mourner's *Kaddish* (198/136).

#### **4-7 Tishrei**

Monday Night  
September 21  
through  
Friday  
September 25  
and

#### **9 Tishrei**

Saturday Night  
September 26  
and  
Sunday  
September 27

#### **Weekdays of Aseret Yemei Teshuvah**

**MA'ARIV.** As usual for weekdays; however, **note** the modifications in each *Kaddish* and in the *Amidah* for *Aseret Yemei Teshuvah*. After *Aleinu* and Mourner's *Kaddish* **ADD** *Le'David Adonai Ori* (Ps. 27, 40/92) and Mourner's *Kaddish* (52/100).

**SHAHARIT.** Prior to the commencement of *Shaharit* it is customary to continue to recite *Selihot*, penitential prayers. As usual for weekdays; however, **note** the modification in each *Kaddish* and in the *Amidah* for *Aseret Yemei Teshuvah*. **ADD** *Shir ha'Ma'alot mi'Ma'amakim* before *Yishtaba*. **ADD** *Avinu Malkeinu* (124/57). After *Aleinu*, *Shir Shel Yom*, and Mourner's *Kaddish* **ADD**

*Le'David Adonai Ori* (Psalm 27, 40/92) and Mourner's *Kaddish* (52/100). Congregations that recite *Shir Shel Yom* earlier in the service should **ADD** *Le'David Adonai Ori* at that point.

**MINḤAH.** As usual; however, **note** the modifications in each *Kaddish* and in the *Amidah* for *Aseret Yemei Teshuvah*. After the *Amidah*, **ADD** *Avinu Malkeinu* (188/57); *Tahanun* (192/132); full *Kaddish* (194/134); *Aleinu* (196/135); and Mourner's *Kaddish* (198/136).

## 8 Tishrei

### **SHABBAT PARASHAT HA'AZINU** **Shabbat Shuvah**

The *Shabbat* between *Rosh ha'Shanah* and *Yom Kippur* gets its special name from the first words of the *Haftarah* recited on *Shabbat* morning – *Shuvah Yisra'el*, Return O Israel.

#### **SHAḤARIT**

*Torah:* Annual & Triennial, Deuteronomy 32:1 - 52

*Haftarah:* Hosea 14:2-10, Joel 2:15-27 (Micah 7:18-20)

(some omit the excerpt from Micah)

Friday  
September 25

Candle lighting and *Kiddush* are as usual for *Shabbat*.

**KABBALAT SHABBAT AND MA'ARIV.** *Kabbalat Shabbat* and *Ma'ariv* as usual. **NOTE** the inclusions in the *Amidah* for *Aseret Yemei Teshuvah*. **NOTE:** there is a change from *Ha'Eyl* to *ha'Melekh ha'Kadosh* in the paragraph beginning *Magen Avot* (314/47) recited after the *Amidah*. Conclude as usual; however, after *Aleinu* and Mourner's *Kaddish* **ADD** *Le'David Adonai Ori* (Ps. 27, 40/80) and Mourner's *Kaddish* (52/82).

Saturday  
September 26

**SHAḤARIT AND MUSAF.** As usual. However, **note** the modifications in each *Kaddish* and in the *Amidah* for *Aseret Yemei Teshuvah*. Before the abbreviated *Kaddish* and *Barekhu* (338/106) **ADD** *Shir ha'Ma'alot mi'Ma'amakim* (Ps. 130, 134/254). After *Aleinu*, *Shir Shel Yom*, and Mourner's *Kaddish* **ADD** *Le'David Adonai Ori* (Ps. 27, 40/80) and Mourner's *Kaddish* (52/82). Congregations that recite *Shir Shel Yom* earlier in the service should **ADD** *Le'David Adonai Ori* at that point.

**MINḤAH.** As usual; however, **note** the modifications in each *Kaddish* and in the *Amidah* for *Aseret Yemei Teshuvah*. The Torah reading is the beginning of *Parashat V'zot ha'Berakhah*.