



GUIDE TO THE MACHZOR

YOM KIPPUR

AN OVERVIEW OF THE STRUCTURE OF SERVICES

WITH PAGE NUMBERS FOR

Rabbinical Assembly, Silverman, Lev Shalem and Routledge Machzorim

Acknowledgements: Louis Jacobs (A Guide to Yom Kippur), Abraham Millgram (Jewish Worship), Stuart Weinberg Gershon (Kol Nidrei – Its Origin, Development and Significance), Jeffrey Cohen (Prayer and Penitence), Steven Brown (L'ela L'ela), Isaac Klein (Guide to Jewish Religious Practice).

YOM KIPPUR

Each of the services contains an extended *Amidah* which includes the *Vidui* (confession), We recognise the *Vidui* from the opening words *Ashamnu* and *Al Chet*. It is a tradition to beat the breast with the right hand on reciting each of the listed transgressions. We recite the *Vidui* publicly as a way of sharing mutual responsibility for human actions and of comforting each other, none of us being free from sin.

It is customary to make a charity appeal on Kol Nidre. The word *tz'dakah* comes from *tzedek* which means righteousness or Justice. According to Judaism, charity is a religious duty and not something that relies on pity. Therefore, it is expected that members will donate as generously as possible. Every amount is important, however small. We do not follow the widespread custom in Anglo-Jewry of placing pledge-cards in the synagogue, an overt demonstration of one's contribution. Instead, the synagogue writes to individual members after Yom Kippur, inviting them to choose from three charities nominated by the Tapuz (representatives of each section).

SOME OTHER ASPECTS OF YOM KIPPUR

The tallit is worn on Kol Nidre to emphasise the holiness of the day. It is the only Evening Service when this occurs. Some worshippers wear a white robe (*kittel*) on Rosh Hashana and Yom Kippur. The Torah mantles, Ark curtains and the *Bima* covers are white. White is a symbol of purity and humility and, according to the *Kabbalah* (mystical lore), it is the colour of peace, mercy and pity. It symbolises both the solemnity and radiance of the day.

Over the centuries many *piyyutim* (poems) were added to the prayer services, some of which have stood the test of time and are still an important part of our liturgy today. They often have an acrostic structure where the first, second or third letters of each stanza are in alphabetical order. They may appear either forwards or in reverse, and sometimes in duplicate or more. Some acrostical *piyyutim* spell out the name of the author.

MA'ARIV - EVENING SERVICE

KOL NIDRÉ - *All Vows* is probably one of the most powerful and loved 'prayers' in Jewish liturgy. Its age-old text and melody, whose origins are lost to antiquity, draws the most distant Jews back each year to the warmth of the fold and to the anticipation of the long day to come. The text itself is a paradox. It doesn't mention the name of God, and it seems to ask that all vows that we made during the past year and will make in the next one, should be as though they were never made! It raises more questions than it answers. The text has varied from community to community over the centuries. Its origins, although unknown, may have stemmed from some magic rite when superstition ruled the day. On more than one occasion in our history Rabbis have banned its inclusion but tradition has won out and Kol Nidré and its haunting melody are still with us, evoking feelings of regret and guilt, fears and hopes.

Or Zaruah Latsadik: **Open the ark and stand** 350,--,204,--
Kol Nidré, preceded by **Biy'shiva shel Ma'la**, puts the setting into that of a court. The reader stands between two people holding the Torah scrolls, thus forming a *Bet Din* - a court of three. It is recited three times to ensure that everyone has a chance to hear it. 352,207,204,15
Close the ark after Shehe'cheyanu, foot of p352 in RA

Sermon

(On Shabbat) - Psalms 92 and 93 354,210,206,16

BAR'CHU - The Reader's call to Bless 360,213,207,17

Hama'ariv Aravim - First blessing before *Sh'ma*, the Blessing of Evening

Ahavat Olam - Second blessing before *Sh'ma*, the Blessing of Torah

SH'MA 3 paragraphs - *V'ahavta* (Deut 6:4-9)

V'haya Im Shamo'a (Deut 11:13-21)

Vayomer (Num 15:37-41)

Emet V'emunah to *Ga'al Yisraél* - 1st blessing after *Sh'ma*, the Blessing of Redemption

Hashkivénu - 2nd blessing after *Sh'ma*, the Blessing of Protection

Tik'u V'chodesh Shofar (On Shabbat, *V'sham'ru*)

Page numbers of Machzorim are in the following order:

Page 3

Rabbinical Assembly (Harlow), Silverman, Lev Shalem, Routledge.

Announce Pages **Open and close the ark**

Hatzi (half) Kaddish by Reader

AMIDAH (Personal, said silently)	Blessing 1 - <i>Avot</i> (God of our Ancestors)	370,218,213,22
	Blessing 2 - <i>G'vurot</i> (God's power)	
	Blessing 3 - <i>K'dushah</i> (Sanctification)	
	Blessing 4 - <i>K'dushat Hayom</i> (Holiness of the day)	
	Blessing 5 - <i>Avodah</i> (Accept our Prayer)	
	Blessing 6 - <i>Hoda'ah</i> (Thanksgiving)	
	Blessing 7 - <i>Shalom</i> (Peace)	

(On Shabbat, *Vay'chulu*), *Magén Avot* - Reader's short repetition of Amidah
384,226,222,30

Ya'aleh Tachanunénu (May our prayers rise)
386,227,223,31

Open the ark p386 RA, close after the final *Ad Erev*)

Omnam Kén (It is true). This poem of petition is thought to have been written by Rabbi Yom Tov who was killed in the York massacre in 1190. It is in acrostic form. This poem is not included in the newer Masorti machzorim.

Loose sheet at p392 in RA, 233, loose sheet at p226 in LS, 38

Ki Hiné Kachomer (As clay in the hand of the potter...) The third words of each stanza form an alternating alphabetical acrostic which suggests that originally there may have been a fuller, complete poem. We ask God to remember our covenant (*b'rit*) with Him and not our bad tendencies.
Adonai, Adonai (The Lord, the Lord...) According to the Talmud the covenant represents the thirteen attributes of God's mercy. 396,235,229,40

Sh'ma Kolénu (Hear our Voice) Open the ark, 398,238,233,45
Close halfway down p398 in RA

Ki Anu Amecha (For We are Your People)

Vidui (Confession). - *Ashamnu* through to the end of the *Al Chet* declaration. In parallel with the ten utterances of the name of God by the High Priest in the Holy of Holies, we say the *Vidui* ten times; in the silent Amidah (see above) and in its repetition for each of the five services of Yom Kippur. 403,239,235,46

Page numbers of Machzorim are in the following order:

Page 4

Rabbinical Assembly (Harlow), Silverman, Lev Shalem, Routledge.

Announce Pages Open and close the ark

Mi She'ana l'Avraham (He who answered Abraham) - like the Vidui prayers, these verses seek forgiveness and are known as *S'lichot*. The formula lists the mercies God bestowed on our ancestors. 410,246,240,54

Avinu Malkénu (Our Father, Our King) (not said on Shabbat)
Open the ark, close at end of Avinu Malkeinu 414,247,243,55

Full Kaddish by Reader

CONCLUDING PRAYERS

Alénu 420,251,246,58
L'David Adonai Ori (Psalm 27) 424,296,248,38
Mourners' Kaddish 422,252,247,59
Yigdal 426,253,250,75
Adon Olam 298,178,249,76

SHACHARIT - MORNING SERVICE

BIRCOT HASHACHAR (EARLY MORNING BLESSINGS)
58,29,35,4

PESUKÉ D'ZIMRA (VERSES OF SONG) - Biblical readings and Psalms to prepare us for prayer

Hamelech (God is King) 106,255,69 33
(Change of Reader here)

Half-Kaddish

THE SH'MA AND ITS BLESSINGS

Bar'chu - The Reader's call to Bless 108,256,71,34

Yotzer Or - 1st blessing before *Sh'ma*, the Blessing of Creation

(On Shabbat) ***El Adon*** - a poem in alphabetical acrostic form

Ahavah Rabbah - 2nd blessing before *Sh'ma*, the Blessing of Torah

SH'MA 3 paragraphs *V'ahavta* (Deut 6:4-9)

V'haya Im Shamo'a (Deut 11:13-21)

Vayomer (Num 15:37-41)

Emet V'Yatziv to *Ga'al Yisra'él* - long blessing after *Sh'ma*, the blessing of Redemption

Page numbers of Machzorim are in the following order:

Page 5

Rabbinical Assembly (Harlow), Silverman, Lev Shalem, Routledge.

Announce Pages **Open and close the ark**

SHACHARIT AMIDAH

AMIDAH (Personal, said silently)	430,266,213,44
AMIDAH - READER'S PUBLIC REPETITION	Open the ark, 440,274,252,53
	Close after <i>I,a'avonim</i> - 7th line from the top in RA
Blessing 1 - <i>Avot</i> (God of our Ancestors)	
Blessing 2 - <i>G'vurot</i> (God's power)	
<i>Yim'loch Adonai L'olam - El na</i> (acrostic poem)	Open the ark at <i>El Na</i> , p442 RA
<i>L'Él Orech Din</i> (acrostic poem)	Close on p446 RA after 1 st line 444,286,256,77
Blessing 3 - <i>K'dushah</i> (Sanctification) ending <i>Hamelech Hakadosh</i>	
Blessing 4 - <i>K'dushat Hayom</i> (Holiness of the day) Including prayers for forgiveness (<i>selichot</i>)	
<i>Sh'ma Kolénu</i> (Hear our Voice)	456,293,262,92
	Open the ark, close halfway down p456 in RA
<i>Ki Anu Amecha</i> (For We are Your People)	
<i>Ashamnu</i> (We transgress)	460,294,264,93
<i>Al Chét</i> (For the sins)	464,296,266,96
Blessing 5 - <i>Avodah</i> (Accept our prayer)	
Blessing 6 - <i>Hoda'ah</i> (Thanksgiving)	
Blessing 7 - <i>Shalom</i> (Peace) with Priestly Blessing by Reader	

<i>Avinu Malkénu</i> - Our Father, Our King (not recited on Shabbat)	
	Open the ark, close at end of <i>Avinu Malkenu</i> 472,303,271,104

Full Kaddish by Reader

TORAH SERVICE

On Yom Kippur morning 6 people are called to the reading of the Torah (7 when Yom Kippur falls on Shabbat). The Torah is chanted in a special melody (the same as on Rosh Hashanah) but the tune of the Haftara is that sung all year.

Én Kamocho (Scrolls are taken out of the ark) 480,306,274,107

Torah Reading

Scroll 1 - Leviticus 16 recalls the ancient sacrifices brought on the Day of Atonement. It describes the dramatic ceremony whereby two goats were brought to Sanctuary. One was sacrificed and the other was cast into the wilderness for Azazel, a symbol of wickedness. It represented the casting away of sin. 488,309,278,110

Scroll 2 (Maftir) Numbers 29:7-11 recalls the reference to Yom Kippur in the Torah. 496,313,282,113

Haftara Isaiah 57:14 - 58:14 The Prophet expounds the true meaning of atonement, chastising those who do all the actions but don't observe the spirit of Yom Kippur. 498,315,284,114

Prayers for the Community (Shabbat only), this Country and the World, and for the State of Israel

YIZKOR - THE MEMORIAL SERVICE.

The Yizkor service is in a special booklet

Booklet

Ashre (Psalm 145)

510,332,295,121

MUSAF (ADDITIONAL) SERVICE

Musaf commemorates the additional offerings which were brought to the Temple in ancient times. The characteristic features of the Musaf for Yom Kippur are the **Avodah** (Service) which re-enacts the ancient ritual of the High Priest and **Eleh Ezkerah** (These I remember) commemorating ten Jewish martyrs. They are both set within the 4th blessing (Kedushat Hayom) of the Musaf Amidah.

Half Kaddish

518,336,298,124

AMIDAH (Silent)

Hin 'ni (Reader's plea for worthiness to lead the congregation)

532,---,312,---

AMIDAH - READER'S REPETITION

Open the ark, close after *La'avonim*

534,349,313,134

Blessing 1 - Avot (God of our Ancestors)

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Announce Pages **Open and close the ark**

Blessing 2 - G'vurot (God's power)

Un'taneh Tokef (We will celebrate the great holiness of the day). "The shofar is sounded but it is within the 'still, small voice' that we find God... on Rosh Hashana it is inscribed and on Yom Kippur it is sealed: Who shall live and who shall die.

Open the ark 536,357,315,149

Close at *Yishmecha*, before K'dushah

Blessing 3 - K'dushah (Sanctification)

V'chol Ma 'aminim (All believe) 542,360,319,152

V'ye'etayu (All the world shall serve You) 546,362,322,154

Blessing 4 - K'dushat Hayom (Holiness of the Day)

Open the ark at *Alenu*, p 550 in RA, close after *En Od*

Open the ark at *Ochilah La'Eyl*, p556 in RA, close after *V'go'ali*

AVODAH (SERVICE OF THE HIGH PRIEST) 604,370,326,161

On the holiest day of the year (Yom Kippur), in the holiest place (the Temple), the High Priest stood alone in the Holy of Holies (the innermost sanctum) and prayed on behalf of himself, his family, his Priestly tribe and his people, Israel, for their sins to be absolved. He alone pronounced the awesome name of God. When they heard it, all the people prostrated themselves and said "*Baruch Shém K'vod Mal'chuto L'olam Va'ed*" (Blessed is the name of His glorious kingdom for all eternity). The High Priest came out of the ordeal radiant and joyful. Before the people escorted him home, he prayed for a year of blessing. This is reflected in the poem *Yehi ratson* (May it be Your will...) in the form of an alphabetical acrostic. 614,375,333,166

ELEH EZK'RAH (THESE I REMEMBER) - THE MARTYROLOGY

This section traditionally records the deaths of ten Rabbis who were martyred in the name of Judaism in times of Roman persecution. They represent Jewish heroism throughout the ages. Jewish lore equates the origin of Eleh Ezk'rah with the concept of the ten martyrs' expiation for the sin of Joseph's ten brothers when they sold him into slavery. However, mainstream Jewish thought teaches that we are all responsible for our own sins and not those of previous generations. Some modern Machzorim, including the Rabbinical Assembly publication whose page numbers appear first of the three in this booklet's listings, relate the significance of the martyrology to our own times

Page numbers of Machzorim are in the following order:

Page 8

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Announce Pages Open and close the ark

by reference to the atrocities of the Holocaust. We use a booklet that we created that combines readings from a number of different machzorim

	Booklet	[554,381,337,178]
<i>Z'chor Lanu Brit Avot</i> (Remember Your covenant)		570,390,---,181
<i>Sh'ma Kolénu</i> (Hear our voice)		572,391,346,183
	Open the ark, close halfway down p572 in RA	
<i>Ki Anu Amecha</i> (For we are Your people)		
<i>Ashamnu</i> (We have transgressed)		577,393,348,184
<i>Al Chét</i> (We have sinned)		580,395,351,186
Blessing 5 - Avodah (Accept our prayer)		584,400,355,191
Blessing 6 - Hoda'ah (Thanksgiving)		

DUCHENING (THE PRESTLY BLESSING BY THE COHANIM)

This mystical ceremony is also called *N'siyat Kapayim* (lifting the hands). The Cohanim, having removed their shoes and washed their hands, ascend the *bima*, which used to be called the *duchan*, and cover their heads with their tallitot. They face the congregation, stretch out their arms with their fingers spread to form a letter shin (the initial of Shaddai, a name of God) and chant the blessing to an ancient melody- Contrary to popular belief, it is not the Cohanim who bless the people, but God, through the agency of the priesthood.

588,401,356,193

Blessing 7 - Shalom (Peace)

Hayom T'amtsénu (Today You strengthen us)	Open ark	
<i>Full Kaddish</i> by reader		594,403,359,196

MINCHAH (AFTERNOON) SERVICE

TORAH SERVICE	620,408,361,197
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Three people are called to the reading of the Torah.

Torah reading	624,409,363,199
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Leviticus 18 (Parashat Arayot) lists forbidden sexual relationships. Its inclusion on Yom Kippur highlights Israel's charge to maintain the highest moral standards. The editors of the Rabbinical Assembly Machzor chose to offer an alternative Torah reading.

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Announce Pages **Open and close the ark**

Haftara 632,411,367,201

The Book of Jonah followed by Micah 7:18-20, Jonah, the reluctant prophet of doom, reaches the city of Nineveh and to his surprise the people repent of their sins. This book, famous for its fishy legend, has many important messages. Among these we learn that the God of Israel is the God of all nations; every human being is precious in the sight of God; God is merciful and forgiving and wants the sinner to make *teshuva*; every person has the potential of making *teshuva* and it is the duty of each of us to assume moral responsibility.

Half-Kaddish recited by Reader 642,416,373,206
AMIDAH (Personal, said silently) 644,417,213,206

AMIDAH - READER'S PUBLIC REPETITION. 654,425,374,215

Open the ark, close after *La'avonim*

Adonai, Adonai, El Rachum V'chanun 660,429,379,229

Sh'ma Kolénu (Hear our voice) 662,432,380,232

Open the ark, close halfway down p662 in RA .

Vidui - Ashamnu (We have transgressed) 668,433,382,233

Full Kaddish recited by Reader 680,441,390,242

N'ILAH (CONCLUDING SERVICE)

During the Days of Awe we have prayed to be inscribed into the Book of Life - *Kotvénu B'séfer Chayim*. Now, as dusk draws near, we ask for our fate to be sealed in the Book of Life - *Chotménu B'séfer Chayim*. *N'ilah* is short for *N'ilat Sh'arim*, the Closing of the Gates. The Ark remains open during the entire service encouraging all who are able to do so, to stand. Having endured the long fast, we summon up strength as we reach the spiritual climax of the Day in which the Reader and the congregation, at the top of their voice, cry the seven-fold repetition of **Adonai, Hu HaElohim!** (The Lord, He is God!). We finally hear the long blast of the Shofar before we emerge joyful, hopeful, cleansed and renewed.

El Nora Alilah (God of Awe, grant us pardon... as the gates close). This 11th century Sephardi *piyyut* has now been included in some Ashkenazi Machzorim. 720,458,407,---
Ashré (Psalm 145) 700,448,393,243
Uva L 'tziyon (A redeemer will come to Zion)

AMIDAH (Personal, said silently) 706,451,398,246

AMIDAH - READER'S REPETITION **Open the Ark** 722,459,408,253

P 'tach Lanu Sha 'ar (Open the Gates) 730,464,414,258
Adonai, Adonai 734,469,415,262
Ki Anu Amecha (For We are Your People) 738,471,420,264
Vidui – Ashamnu (We have transgressed)
Avinu Malkénu (Our Father, Our King) 750,476,425,269

Close the ark

Full Kaddish by Reader 754,478,428,271
END OF SERVICE AND FAST
THE SHOFAR IS BLOWN - TEKIAH GEDOLAH!

MA 'ARIV 758,482,445,272
Mourners' Kaddish 782,499,457,287
Havdala 778,497,459,286