

יום כּפּוּר

**Yom Kippur**

**Machzor\***

**(Day of Atonement)**

*\* Machzor means 'cycle' and is the name applied to the festival*

For sins between man and Elohim Yom Kippur atones, but for sins between man and his fellow Yom Kippur does not atone until he appeases his fellow. R. Elazar ben Azarya derived [this from the verse]: **“From all your sins before Elohim you shall be cleansed”** (*Vayikra* 16:30)

**“But I say to you, that everyone who harbors kaas (anger) against his Achi [*b’Moshiach*], his chaver (friend), shall be subject to mishpat (judgment); and whoever shall say to his Ach [*b’Moshiach*], Reyka! (Good for nothing!) will be subject to the Sanhedrin; and whoever shall say *Shoteh!* (Fool) shall be subject to *Eish Gehinnom* (Fire of Hell). Therefore, if you bring your korban (sacrifice) to the Mizbeach (altar), and there you remember that your Achi [*b’Moshiach*] has something against you, leave your *korban* (offering) there before the *Mizbeach* (altar), and go and first be reconciled to your Achi [*b’Moshiach*]; and then come offer your korban. (Mattityahu / Matthew 5:22-24)”**

Based on this, all assembled should take a moment to embrace and ask forgiveness from his neighbour.

## יִרְאַת יְהוָה

### Yirat Yahweh (The Fear of Yahweh)

*Raysheit chochmah yir-at Yahweh, sechel tov  
l'chol osayhem, t'hilato omedet lo-ad.  
Baruch shaym k'vod malchuto l'olam vo-ed.*

רֵאשִׁית חֲכָמָה יִרְאַת יְהוָה, שֵׁכֶל טוֹב  
לְכָל עֹשֵׂיהֶם, תְּהִלָּתוֹ עֹמֶדֶת לְעַד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

**“The beginning of wisdom is the fear of Yahweh; all who follow His precepts have good understanding. To Him belongs eternal praise.”** (Psalm 111:10)

## Donning the Tzitzit

*Bor'chi Nefshi et Yahweh, Yahweh Elohai gadalta m'od  
hod v'hodar lavashta O-teh ohr kasalmah  
No-teh Sha-ma-yim Ka-ye-ri-ah.*

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד  
הוֹד וְהֹדָר לַבִּשְׁתָּ עָטָה־אוֹר כְּשִׁלְמָה  
נוֹטָה שָׁמַיִם כִּירִיעָה.

**“Praise Yahweh, my soul. Yahweh my Elohim, you are very great; you are clothed with splendor and majesty. Yahweh wraps himself in light as with a garment; he stretches out the heavens like a tent.” (Psalm 104:1-2)**

Men only rise and take their tallitot into their hands. The women will remain seated and take their tzitzit on the veils into their hands. Men lift their tallit and kiss the two corners of the *atara* (where the blessing is written) and say:

**All:** *Baruch atah Yahweh Elo-hai-nu Melech ha'olam  
asher kid-sha-nu b'mitz-vo-tav  
v'tzi-vanu al mitzvat tzitzit.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל מִצְוַת צִיצִית.

Blessed are you, Yahweh our Elohim, King of the universe, who has sanctified us with His commandments, and commanded us concerning the doctrine of *tzitzit*.

**“Throughout the generations to come you are to make tassels on the corners of your garments, with a cord of ‘techelet’ (a unique kind of blue) on each tassel. You will have these tassels to look at and so you will remember all the commands of Yahweh, that you may obey them and not prostitute yourselves by chasing after the lusts of your own hearts and eyes. Then you will remember to obey all my commands and will be consecrated to your Elohim.” (Numbers 15:38-40) (Action: Check the knots on your tzitzit.)**

**All:** *Baruch atah Yahweh  
Elo-hai-nu Melech  
ha'olam asher kid-sha-nu  
b'mitz-vo-tav v'tzi-vanu  
l'hit-atef b'tzitzit.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Blessed are you, Yahweh our Elohim, King of the universe, who has sanctified us with His commandments, and commanded us to enwrap ourselves with *tzitzit*.

Wrap the Tallit around you.

**“I was glad when they said to me, ‘Let us go into the House of Yahweh.’”  
(Psalm 122:1)**

### **Prayer for the Chazzan (Prayer Leader)**

Here I am, impoverished of deeds, trembling and frightened from the dread of Him who is enthroned upon the praises of Yisrael; I have come to stand and supplicate before You for Your people Yisrael. I go to plead for mercy upon myself and upon those who sent me. Grant success to the way in which I go, standing to plead for mercy upon myself and upon those who sent me. Please do not hold me to blame for my sins and do not find them guilty for my iniquities. Accept my prayer like the prayers of an experienced elder, whose lifetime has been well spent, whose beard is fully grown, whose voice is sweet, and who is genial with other people.

May it be Your will, Yahweh my Elohim and the Elohim of my forefather's Avraham, Yitzack and Ya'akov, the great and mighty Elohim that the angels present our prayer before you and may you be pleased with it. Blessed are You Yahweh who hears prayer. **Amein**

## Kol Nidrei (Annulment of Vows)

"But let your statement be, 'Yes, yes ' or 'No, no'; anything beyond these is of evil. (Matthew 5:36)"

"But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment. (James 5:12)"

"If you refrain from vowing, there will be no sin in you. (Deuteronomy 23:23)"

Light is sown for the righteous, and for the upright of heart, gladness. With the approval of the Omnipresent and with the approval of the congregation; in the convocation of the Court above, and in the convocation of the Court below. We sanction prayer with the transgressors.

כָּל נִדְרֵי, וְאֶסְרֵי, וְשְׁבוּעֵי, וְחֻרְמֵי, וְקוֹנָמֵי, וְקוֹנוֹסֵי, וְכַנּוּיֵי, דְנִדְרָנָא, וְדִאֲשַׁמְבַּעְנָא, וְדִאֲחַרְמָנָא עַל גַּפְשִׁתָּנָא. • מִיּוֹם כְּפוּרִים שְׁעָבַר עַד יוֹם כְּפוּרִים זֶה, וְ-• מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה. ♦ בְּכִלְהוֹן אֲחַרְטָנָא בְּהוֹן. כְּלִהוֹן יְהוֹן שְׁרוֹן, שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטִלּוֹן וּמְבַטְלִין, לָא שְׁרִירִין, וְלָא קִיְמִין. נִדְרָנָא לָא נִדְרֵי, וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

*Kol Nidray, ve-e-soray ush-vuay* All vows, prohibitions, oaths...

**All Recite Together:** Dear Heavenly Father, May there not exist any vow, oath, prohibition, ostracism, excommunication, or curse upon me. But may there exist pardon, forgiveness, and atonement in both the earthly court and the Heavenly Court.

Behold, I make a formal declaration before You Yahweh and I cancel from this time onward all vows and all oaths, prohibitions, agreements, and acceptances of the heart that I myself have and will accept upon myself, whether while I am awake or in a dream.

In case I forget the conditions of this declaration and I make a vow from this day onward, from this moment I retroactively regret them and declare of them that they are all totally null and void, without effect and without validity, and they shall not take effect at all. Regarding them all, I regret them from this time and forever. **Amein.**

## **Vidui/Confession (first recitation)**

Chazzan (Kantor) recite Hebrew

Congregation recite English

Elohaynu Vaylohay avotaynu,

**Our Elohim and the Elohim of our Fathers,**

Tovo l'fonecho t'filotaynu,

**May our prayer come before You.**

V'al titalam mit chinotaynu,

**Do not ignore our supplication,**

She-ayn onu azay fonim ukshay oref,

**For we are not so brazen and obstinate**

Lomar l'fonecho

**As to say before You,**

YAHWEH Elohaynu Vaylohay avotaynu,

**Yahweh, our Elohim and the Elohim of our fathers,**

Tzadikim anachnu v'lo chotonu

**That we are righteous and have not sinned**

avol anachnu va-avotaynu chotonu.

**For in truth, we and our forefathers have sinned.**

Strike the left side of the chest with the right fist while reciting each of the following sins.
--

- OSHAMNU, bogadnu,

**We have become guilty; we have betrayed;**

- Gozalnu, dibarnu dofi

**We have robbed; we have spoken slander;**

- He-evinu, v'hirshanu

**We have caused perversion; we have caused wickedness**

- Zadnu, chomasnu, tofalnu sheker.

**We have sinned wilfully; we have extorted; we have accused falsely;**

- Yo-atznu ro, kizavnu

**We have given evil counsel; we have been deceitful;**

- Latznu, moradnu

**We have scorned; we have rebelled;**

- Ni-atznu, sorarnu,

**We have provoked; we have turned away;**

- Tzorarnu, kishinu oref.

**We have persecuted; we have been obstinate;**

- Roshanu, shichasnu,

**We have been wicked; we have corrupted;**

- ti-avnu, to-inu, sito'nu.

**We have been abominable; we have strayed; You have let us go astray.**

- SARNU mimitzvotecho u-mimishpotecho hatovim,

**We have turned away from Your commandments and from Your good laws**

- V'lo shovo lonu.

**But to no avail.**

- V'atoh tzadik al kol habo olaynu

**Yet You are righteous in all that has come upon us,**

- Ki emet osito

**For You have acted truthfully**

- va-anachnu hirsho'nu

**while we have caused wickedness**

## **SHEHECHEYANU (Who has kept us alive)**

**Today we stand before you**

**To confirm our strength in the Holy One**

**thanking Yah for giving us life**

**For sustaining us and for enabling us**

**To reach this season**

**Amein**

**Ba-ruch a-tah, A-do-nai**

**E-lo-hei-nu, me-lech ha'o-lam ,**

**She-he-che-ya-nu v'kiy'ma-nu**

**V'hi-gi-a-nu laz'man ha-zeh.**

**Amein**

## **Periptery Blessing Over the Shema**

Baruch atah, Yahweh (Adonai) Eloheinu, Melech haOlam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol.

**Blessed are you, Yahweh our Elohim, King of the universe, Creator of light and darkness, who makes peace and fashions all things.**

## **Shema Yisrael – Hear O Yisrael**

**All Rise:** (Worshippers wearing tallitot are to hold the four fringes in the left hand while reciting the *Shema*.)

**All: Sh'ma Yis-ra-eil, Yahweh E-lo-hei-nu, Yahweh E-chad.**

**Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.**

**V'a-hav-ta eit Yahweh E-lo-he-cha, B'chal l'va-v'cha, u-v'chal naf-sh'cha, u-v'chal m'o-de-cha. V'ha-yu had'va-rim ha-ayle, A-sher a-no-chi m'tza-v'cha ha-yom, al l'va-ve-cha. V'shi-nan-tam l'-va-ne-cha, v'di-bar-ta bam b'shiv-t'cha b'vei-te-cha, uv-lech-t'cha va-de-rech, u-v'shach-b'cha uv-ku-me-cha. Uk-shar-tam l'ot al ya-de-cha, v'ha-yu l'to-ta-fot bein ei-ne-cha. Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha.**

V'AHHAVTA L'RAYAHCHA ka-moe-cha

**All: “Hear, O Yisrael: Yahweh is our Elohim, Yahweh is one!  
(Blessed is the name of His glorious Kingdom for all eternity.)**

**“You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall fix them as a mezuzah on the doorposts of your house and on your gates.”  
(Deuteronomy 6:4-9)**

**“You shall love your neighbour as yourself.” (Leviticus 19:18)**

### **Netzarim Amidah – The Nazarene Standing Prayer**

**Avi-nu She-ba-shamai-yim yit-  
qa’dash sh’me-cha ta-vo Mal-ku-te-  
cha ye-aseh ra-tzon’cha ka-asher, ba-  
shamai-yim gam ba-aretz:  
Et le-chem chu-qe-nu ten-la’nu ha-  
yom:  
U-m’chal la-nu al cho-vo-tei-nu ka-  
asher ma-chal-nu gam a-nach’nu  
l’chaiya-vei-nu:  
V’al, tei-vi-ei-nu li-dei ni-sayon ki-im  
t’chal-tzei-nu min ha-ra ki le-cha ha-  
mam-la-cha v’ha-g’vurah v’ha-tiph-  
eret, l’ol-mei o’la-mim Amein.**

**All: “Our Father, which art in heaven,  
hallowed be thy name;  
Thy kingdom come;  
Thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts,  
as we forgive our debtors.  
And lead us not into temptation;  
but deliver us from evil.  
For Thine is the Kingdom,  
And the power,  
and the glory,  
forever and ever!  
Amein.” (Matthew 6:9-13)**



## **The SELICHOT – Forgiveness**

**All Recite: It is Your way, our Elohim, to delay Your anger,  
Against people both evil and good –  
And this is Your praise  
Act for Your sake, our Elohim, and not for ours,  
Behold our spiritual position – destitute and empty handed  
Bring a cure to YYisrael  
Reconsider Your punishment of dust and ashes.  
Cast away our errors and be gracious to Your handiwork,  
See that we have no champion – act charitably with us.  
Yahweh, Yahweh,  
Elohim, Compassionate and Gracious  
Slow to Anger,  
And Abundant in Kindness and Truth  
Preserver of kindness for thousands of generations  
Forgiver of iniquity, willful sin and error,  
And who cleanses  
May You forgive our iniquities and our errors and make us Your heritage.  
Pardon us, our King, for we have willfully sinned;  
For You my Adonai, are good and forgiving  
And abundantly kind to all who call upon You. Amein**

## **The Ketoret (Incense)**

The offering of the Ketoret was one of the most sacred services in the Holy Temple.

Once a year the High Priest would enter the Holy of Holies with a pan of smouldering coals in his right hand and a ladle filled with *ketoret* in his left; there, he would scoop the *ketoret* into his hands, place it over the coals, wait for the chamber to fill with the fragrant smoke of the burning incense, and then back out of the room.

**All: “And he shall take a censer-full of burning coals from the altar, and the fill of his hands of finely-ground *ketoret*; and he shall bring [these] inside the curtain. And he shall place the *ketoret* upon the fire before Elohim; and the cloud of the incense shall envelop the covering of the [Ark of] Testimony,” (Leviticus 16:12-13)**

Each member of the congregation (over the age of 13) stands in readiness to offer incense.

“May my prayer be set before you like *Ketoret* incense; may the lifting up of my hands be like the *minchah* evening sacrifice. (Psalm 141:2)”

**Ato hu Yahweh Elohaynu  
She-hiktiru avotaynu l'fonecho  
Et k'toret hatamim  
Bizman shebayt hamikdosh ka-yom  
Ka-asher tzivito otom  
Al y'day moshe n'vi-e-cho,  
Kakotuv b'torotecho  
Va-Yomer Yahweh el-Moshe,  
Kach L'cho samim**

**(All recite English) It is You, Yahweh, Our Elohim  
Before Whom our forefathers burned the incense-spices  
In the time when the Holy Temple stood,  
As You commanded them through Moshe Your prophet,  
As it is written in Your Torah:  
Yahweh said to Moshe:  
Take yourself spices...**

**“Present as an aroma pleasing to Yahweh a burnt offering of one young bull, one ram and seven male lambs a year old, all without defect.” (Numbers 29:11)**

Each member of the congregation comes forward, one at a time, to offer incense.

Though the Temple is destroyed, making it impossible to bring the continual offerings at their set time, and though there is no Kohanim (priests) at their assigned service or Levite on their platform or Yisraelite at his station, Yahweh has decreed that our lips should compensate for the bulls (“...we will pay instead of bulls [the offerings of] our lips.” [Hosea 14:3])

“Through Yahshua, therefore, let us continually offer to Elohim a sacrifice of praise--the fruit of lips that confess his name.” (Hebrew 13:15)

### **For it is on this Day**

“For it is on this day that atonement shall be made for you to cleanse you; and you shall be clean from all your sins before Yahweh. It is to be a Sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.” (Leviticus 16:30-31)

### **Tefillah Zakkah (Sincere Prayer)**

**All Recite:** Master of all worlds, Father of mercy and forgiveness, whose right hand is outstretched to accept penitents, You created man to reward him when his life is ended. You created for him two inclinations, a Good Inclination and an Evil Inclination, so that the choice would be in his hands to decide for good or for evil, thereby to reward him well for the propriety of his choice, for so did Your wisdom decree – as it is written; “See I have placed before you, today, life and goodness, and death and evil; and you are to choose life” (Deuteronomy 30:15). And now Elohim, I have not heeded Your voice, but I have followed the counsel of the Evil Inclination and the ways of my personal desires; I have despised good and have chosen evil.

<p><b>Chazzan:</b> “They took Yahshua, and He went out, bearing His own crossbeam, to the Place of a Skull, which is called in Hebrew, Golgotha.” (John 19:17) The skull houses the mind, and the location of Messiah’s death signifies our need to crucify sinful thoughts.</p>
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**All Recite:** But since I know that there is hardly a righteous person in the world who never sins between man and his neighbour, either monetarily or physically, in deed or in speech, therefore my heart aches within me, because for a sin between man and his neighbour, Yom Kippur does not atone until one appeases his neighbour. For this I am inwardly heartbroken and my bones shudder, because even death does not atone.

So, too, to anyone who has injured me, whether physically or financially, and for any human sins between man and his neighbour – except for money that I wish to claim and that I can recover by law, and expect for someone who sins against me and says, “I will sin against him and he will forgive me” – except for these I grant complete forgiveness; and may no person be punished on my account. And

just as I forgive everyone, so may You grant me favour in every person's eyes, so that he will grant me complete forgiveness. **Amein.**

### **The Humble Shall be Exalted**

**Chazzan:** “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'Elohim, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.' But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'Elohim, have mercy on me, a sinner.' I tell you that this man, rather than the other, went home justified before Elohim. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” (Luke 18:10-14)

### **Vidui/Confession (second recitation)**

Chazzan (Kantor) Recite Hebrew

Congregation Recite English

Elohaynu Vaylohay avotaynu,  
**Our Elohim and the Elohim of our Fathers,**  
Tovo l'fonecho t'filotaynu,  
**May our prayer come before You.**  
V'al titalam mit chinotaynu,  
**Do not ignore our supplication,**  
She-ayn onu azay fonim ukshay oref,  
**For we are not so brazen and obstinate**  
Lomar l'fonecho  
**As to say before You,**  
YAHWEH Elohaynu Vaylohay avotaynu,  
**Yahweh, our Elohim and the Elohim of our fathers,**  
Tzadikim anachnu v'lo chotonu  
**That we are righteous and have not sinned**  
avol anachnu va-avotaynu chotonu.  
**For in truth, we and our forefathers have sinned.**

Strike the left side of the chest with the right fist while reciting each of the following sins.

- OSHAMNU, bogadnu,  
**We have become guilty; we have betrayed;**
- Gozalnu, dibarnu dofi  
**We have robbed; we have spoken slander;**
- He-evinu, v'hirshanu  
**We have caused perversion; we have caused wickedness**
- Zadnu, chomasnu, tofalnu sheker.  
**We have sinned wilfully; we have extorted; we have accused falsely;**

- Yo-atznu ro, kizavnu

**We have given evil counsel; we have been deceitful;**

- Latznu, moradnu

**We have scorned; we have rebelled;**

- Ni-atznu, sorarnu,

**We have provoked; we have turned away;**

- Tzorarnu, kishinu oref.

**We have persecuted; we have been obstinate;**

- Roshanu, shichasnu,

**We have been wicked; we have corrupted;**

- ti-avnu, to-inu, sito'nu.

**We have been abominable; we have strayed; You have let us go astray.**

- SARNU mimitzvotecho u-mimishpotecho hatovim,

**We have turned away from Your commandments and from Your good laws**

- V'lo shovo lonu.

**But to no avail.**

- V'atoh tzadik al kol habo olaynu

**Yet You are righteous in all that has come upon us,**

- Ki emet osito

**For You have acted truthfully**

- va-anachnu hirsho'nu

**while we have caused wickedness**

### **B'RACHOT – The Blessing of Moshiach**

**Baruch ah-ta Adonai Yahweh Eh-lo-hay-noo meh-lech ha-oh-lahm, ah-she-  
na-than la-noo et deh-rech ha-y'shoo-ah b'mashe-ahch YahShua. Ah-main.**

Blessed are you O Adonai Yahweh king of the universe, who has given us the way of salvation in Messiah Yahshua. Amein

### **Azazel: The Scapegoat**

Once a year two identical unblemished black goats would be led out before the multitude. The High Priest would pull two golden lots, with one marked “to Yahweh” and the other marked “for Azazel.” Each lot was drawn and placed on the head of each animal. The goat bearing the lot with the inscription “La Azazel” (for Azazel) would bear the sins of the congregation and be led out into the wilderness.

The High Priest would wait to receive word that the scapegoat has reached the desert, for he was not permitted to begin the next stage of the day's service until then. Once this news was received, the High Priest would descend to the Women's Court and read aloud from the book of Leviticus.

**Vay'hee Beensoah Haarone WHEN THE ARK WOULD TRAVEL**  
**Numbers 10:35, Isaiah 2:3 (in part)**

In the processional, we pay homage to the **Torah**, the written word of **Yahweh**, knowing that it is a representation of the Living Word, **Yahshua**, dwelling among us.

When the Ark would travel, Moshe would say, "Arise O Yahweh, and let Your enemies be scattered, and let them that hate You flee from You." For from Zion will go forth the Torah, and the word of YAHWEH from Yahrushalayim. Blessed be He, Who in His Set-Apartness, gave the Torah to His people the Common Wealth of Yisrael.

**The Torah Processional**

As we sing the **Kadosh** (Set-Apart), the **Torah** is removed from the Ark.  
**Everyone Stand for the Torah Scroll Procession**

**Kadosh** - Revelation 4:8

**Ka-dosh, ka-dosh, ka-dosh, (repeat)**  
**YAHWEH Eh-lo-heem tz'va-oat, (repeat)**  
**Ka-dosh, Ka-dosh, Ka-dosh, (repeat)**  
**Is the Adonai our Yah, Almighty (repeat)**  
**Who was and who is, and who is to come. (repeat)**

**Ka-dosh, ka-dosh, ka-dosh, (repeat)**  
**YAHWEH Eh-lo-heem tz'va-oat, (repeat)**  
**Ah-sheer ha-ya v'ho-veh vya-vo (repeat)**

## **Chazzan Summons the Torah Reader**

Come forward \_\_\_\_\_ child of the Torah,

**Torah Opening (English)**: Blessed are you O **Yahweh** our Elohim, king of the universe, who has chosen us from all peoples and has given us His **TORAH**, blessed are you O **Yahweh**, Giver of the **TORAH**.

**In Hebrew**: Baruch ah-ta Yahweh, eh-lo-hay-noo meh-lech ha-oh-lahm, asher ba-char ba-noo me-kol ha-ah-meem, v'na-tan la-noo et torah-toe, ba-rooch ah-ta YAHWEH, no-tane ha-torah.

### **Torah Parashah Leviticus 18:1-30**

**Torah Closing (English)**: Blessed are You O **Yahweh** our Elohim, king of the universe who has given us the **TORAH** of truth, and has planted eternal life in our midst, blessed are You O **Yahweh**, Giver of the **TORAH**.

**In Hebrew**: Baruch ah-ta Yahweh, eh-lo-hay-noo meh-lech ha-oh-lahm, asher na-than lanoo toe-raht eh-met, v'cha-yaye oh-lahm na-ta b'toe-chay-noo, ba-rooch ah-ta YAHWEH, no-tain ha-torah.

Come forward you who consider the Prophets \_\_\_\_\_.

**Haftarah Opening (English)**: Blessed are You O **Yahweh** our Elohim, Melech (King) of the Universe, who has selected good prophets, and was pleased with their words which were spoken truthfully.

**In Hebrew**: Baruch ah-ta Yahweh, eh-lo-hay-noo mel-lech ha-oh-lahm, asher ba-sar, been-vee-eem toe-veem, v'ratza b'deev-ray-hem, ha-neh-eh-ma-reem, beh-eh-meht.

### **Haftarah The Book of Jonah**

**Haftarah Closing (English)**: Blessed are You O **Yahweh** our Elohim, Melech (king) of the Universe, Rock of all eternity, Faithful in all generations, the trustworthy El, who says and does, who speaks and makes it come to pass, all of whose words are true and righteous. Faithful are You O **Yahweh** our Elohim, and faithful are Your words, for not one word of Yours is turned back unfulfilled. For You are faithful and compassionate El and king, blessed are You O **Yahweh** the Elohim who is faithful in all His words.

Come forward faithful disciple of King Messiah YahShua \_\_\_\_\_.

**Netzarim Ketuvim Opening:** Blessed are You, Yahweh our Elohim, King of the Universe, Who has given us His only begotten Son as our Redeemer, and has given a New Covenant to the House of Judah and the House of YYisrael, unifying the two into one New Kingdom – the Commonwealth of YYisrael. Blessed are You, Yahweh, Who chose the original twelve Apostles to bring this message of renewal to the Lost Sheep of the House of YYisrael, and has chosen us to carry on that work to “sift YYisrael from the nations” (**Amos 9:9** where You scattered them. May this reading stir the heart of Your people).

### **Netzarim Ketuvim (Romans) 3:21-26**

**Netzarim Ketuvim Closing:** Blessed are You, Yahweh our Elohim, King of the Universe, for ratifying the New Covenant, that gives to Your people a Law of Return, by the sacrificial blood of Your Son – King Messiah YahShua.

Come forward \_\_\_\_\_ and bring to YYisrael the song of truth.

**Reader (Opening the Psalms):** Blessed are You, Yahweh our Elohim, King of the Universe, who selected people of praise and was pleased with their worship in spirit and truth. You raised up David, Your faithful servant and righteous anointed, the sons of Korah who brought honour to their House, and righteous worshippers in every generation to sing songs of delight in Your presence and You inhabit their praise. Blessed are You, Yahweh, giver of Psalms, hymns, and spiritual songs.

### **Tehillim תהלים Tehillim (Psalms) 51**

This Psalm is sometimes called “The Chapter of T’shuvah, because it is the basic foundation of all the principles of repentance” (Shaarei Teshuvah 1:23) “Whoever wishes to repent should scrutinize the deeds of David” (Midrash Shocker Tov 4:4). David is described as “the man who made the yoke of repentance sublime” (Moed Katan 16b)

**Reader (Closing the Psalms):** May it be your will, Yahweh our Elohim, and Elohim of our ancestors that you pay heed and mercy to the Psalm that I have recited and may it stand In love, fellowship and companionship for we love You and You alone.



## **Tefillah Zakkah (Sincere Prayer)** (continued)

**All Recite:** And now, Yahweh, my Elohim, it is revealed and known to You that despite all my errors and iniquities, I did not intend to provoke You or rebel against You. I merely have followed the counsel of my Evil Inclination that continuously spreads a net at my feet to ensnare me. But I am poor and destitute, “...a worm and not a man.” (Psalms 22:6)

We have exchanged this [holy image] for a contaminated image and we have donned soiled garments. How can we arrive at the King’s gate wearing sackcloth, besmirched with filth? But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes.

**Chazzan: Matthew 22:12-13; “‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ The man was speechless. Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’”**

**All Recite:** We are amazed at ourselves – how could this abomination have been committed? For we have removed our soul and spirit from the holy world and fled to a barren desert, to the place of contamination. But You, Yahweh, our Elohim, desire the repentance of the wicked, as it is written: “**Repent, repent, from your evil ways; why should you die, O Family of Yisrael?**” (Ezekiel 33:11) And it is said: “**For I do not desire the death of him that dies – the words of my Adonai, Yahweh Elohim. Repent and live.** And is said: “**Do I desire at all the death of the wicked man – the words of my Adonai, Yahweh/Elohim – is it not rather his return from his ways that he might live?**” (Ezekiel 18:23)

Now we have taken to our heart to repent and come before You shamefacedly. Our Father, our King, have mercy on us as a father has mercy on his child who has rebelled against his father and left his home, but when he returns to his father shamefacedly, with tears and outcry, and throws himself down before him, it is natural for the father to have mercy on his son.

**Chazzan: “I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.” (Luke 15: 18-19)**

**All Recite:** Cleanse us from all our sins and clothe us again with a garment of holiness, as it is written: “Remove the filthy garments from upon him;” and he said, ‘See, I have removed your iniquity from upon you, dress yourself in festive attire.’”

**Chazzan: “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.” (Luke 15:21-24)**

Behold! – I accept upon myself the sanctity of Yom Kippur, to afflict myself on it with the five afflictions as You commanded us through Your servant Moshe in Your Holy Torah: [refrain from] eating and drinking; washing; anointing, wearing leather shoes; and marital relations. And to rest on this holy day from all labour. **Amein.**

### **Tachanun / Supplication**

This prayer is also called *nefillat apayim* ("falling on the face") Tachanun begins with introductory verses from **II Samuel (24:14)**, and then continues with **Psalms 6:2-11**, which King David composed - according to traditional sources - while sick and in pain.

#### **(All Recite)**

He, the Merciful One, is forgiving of iniquity and does not destroy,  
Frequently withdrawing His anger,  
Not arousing His entire rage.  
You, Yahweh –  
Withhold not Your mercy from us;  
May Your kindness and Your truth  
always protect us.  
Save us, Yahweh, our Elohim,  
And gather us from among the  
peoples  
To give thanks to Your Holy Name,  
And to glory in Your praise.  
If You preserve iniquities, O  
Elohim,  
My Adonai, who could survive?  
For with You is forgiveness, that  
You may be feared.  
Do not treat us according to our sins,  
Do not treat us according to our  
iniquities,

Though our iniquities testify against  
us,  
O Yahweh, act for Your Name’s  
sake.  
Remember Your mercies, Yahweh,  
And Your kindness, for they are  
from the beginning of the world  
May Yahweh answer us on the day  
of distress,  
May the name of Ya’akov’s Elohim  
make us impregnable.  
YAHWEH, save –  
The King will answer us on the day  
we call.  
Our Father, our King, be gracious  
with us and answer us  
Though we have no worthy deeds;  
Treat us with charity  
For Your Name’s sake, Our Master,  
our Elohim,  
Hear the sound of our supplications;

Recall for us the covenant of our forefathers  
And save us for Your Name's sake.  
And now, My Adonai our Elohim,  
Who has taken Your people  
Out of the land of Egypt with a strong hand  
And gained Yourself renown as of this day –  
We have sinned and acted wickedly.  
My Adonai, in keeping with all Your righteousness,  
Please let Your anger and Your fury turn away  
From Your city Jerusalem, Your Holy mountain;  
For because of our sins and the iniquities of our ancestors,  
Jerusalem and Your people have become the scorn  
of all those around us.  
And now, pay heed, our Elohim,  
To the prayer of Your servant and to his supplications,  
And let Your countenance shine upon Your Desolate Sanctuary  
For my Adonai's sake.  
Incline Your eyes and see our desolation  
And that of the city upon which Your Name is proclaimed;  
For not because of our righteousness  
Do we cast down our supplications before You,  
Rather because of Your abundant compassion.  
O my Adonai, be attentive and act, do not delay;  
For Your sake, my Elohim,  
For Your Name is proclaimed upon Your city and upon Your people.  
Our Father, the merciful Father –  
Show us an omen for good

And gather in our dispersed from the four corners of the world; let all the nations recognize and realize  
That You are Yahweh, our Elohim.  
And now, Yahweh, You are our Molder  
and Your handiwork are we all.  
Save us for Your Name's sake,  
Our Rock, our King, and our Redeemer.  
Pity Your people, Yahweh;  
Let not Your heritage be an object of scorn,  
For the nations to dominate.  
Why should they say among the people, "Where is their Elohim?"  
We know that we have sinned  
And there is no one to stand up for us in our time of distress.  
We know that there are no worthy deeds in us –  
Treat us with charity for Your Names sake.  
As a father has mercy on his children,  
so may You have mercy on us,  
O Yahweh, and save us for Your Name's sake  
Have compassion on Your people,  
have mercy on Your heritage;  
Have pity, we beg You, according to Your abundant mercy.  
Be gracious with us and answer us,  
For Yours, Yahweh, is the righteousness,  
He who does wonders always.  
Look, we beg You, and have mercy on Your people  
Speedily for Your Name's sake.  
In Your abundant mercy, Yahweh, our Elohim,  
Pity, have mercy upon, and save the sheep of Your pasture;

Let not Your anger dominate us, for  
on You do our eyes depend.  
Save us for Your Name's sake;  
Have mercy on us for the sake of  
Your covenant.  
Look and answer us in our time of  
distress,  
For salvation is Yours, Yahweh,  
Upon You is our hope, O Elohim of  
forgiveness;  
Please forgive now, O good and  
forgiving Elohim,  
For You are Elohim, the gracious  
and compassionate King,  
Remember and look to the Covenant  
between the Parts;  
May there appear before You the  
binding of the only son – for  
Yisrael's sake.  
Our Father, our King – be gracious  
with us and answer us,  
for Your great Name has been  
proclaimed upon us.  
O Maker of miracles at all times,  
treat us according to Your kindness.  
Gracious and Compassionate One,  
Look and answer us in time of  
distress,  
For Yours, Yahweh, is the salvation.  
Our Father, our King, our Protector,  
Do not treat us according to the evil  
of our deeds.  
Recall Your mercies, Yahweh, and  
Your kindnesses;  
According to You abundant  
goodness save us  
And have pity on us, we beg You,  
For we have no Elohim other than  
You, our Rock.  
Do not forsake us, Yahweh, our  
Elohim,  
Be not distant from us,  
For our soul is diminished

By sword and captivity, pestilence  
and plague.  
And from every distress and woe  
rescue us, for we hope to You;  
Do not humiliate us, Yahweh, our  
Elohim.  
Illuminate Your countenance within  
us,  
Recall for us the covenant of our  
forefathers,  
And save us for Your Name's sake.  
Observe our troubles and hear the  
voice of our prayer,  
For You hear the prayer of every  
mouth.  
O compassionate and gracious  
Elohim,  
Have mercy on us and on all Your  
works,  
For there is none like You.  
Please, Yahweh, our Elohim –  
Forgive our willful sins.  
Our Father, our King, our Rock and  
Redeemer,  
Living and enduring Elohim, who is  
mighty in strength,  
Generous and good to all Your  
works;  
For You are Yahweh, our Elohim.  
O Elohim who is slow to anger and  
full of mercy,  
Treat us according to Your abundant  
mercy,  
And save us for Your name sake.  
Hear our king, our prayer  
And from every distress and woe  
rescue us.  
You are our Father, our King,  
And Your Name is proclaimed upon  
us –  
Do not set us aside.  
Do not abandon us, our Father,  
Do not cast us away, our Creator;

Do not forget us, our Molder;  
For You are Elohim, the gracious  
and compassionate King.  
There is no like You, Elohim who is  
slow to anger  
And abundant in kindness and truth.  
Save us with Your abundant mercy;  
From storm and anger save us.  
Remember You servants Abraham,  
Isaac, and Jacob;  
Regard not our stubbornness,  
Our wickedness, and our sinfulness.  
Turn back from Your flaring anger  
and relent from the evil meant for  
Your people.  
Remove from us the scourge of  
death  
for You are compassionate, for such  
is Your manner:  
doing underserved kindness in every  
generation  
Have pity upon Your people,  
Yahweh,  
rescue us from Your wrath;  
remove from us the scourge of  
plague and harsh decree,  
for You are the Guardian of Yisrael.  
Yours, my Adonai, is the  
righteousness  
and ours is the shamefacedness.  
What complaint can we make? What  
can we say?  
What can we declare? What  
justification can we offer?  
Let us examine our ways and  
analyze –  
and return to You,  
for Your right hand is extended to  
accept penitents.  
Please, Yahweh, save now;  
Please, Yahweh, bring success now!  
Please, Yahweh, answer us on the  
day we call.

For You, Yahweh, we have waited;  
For You, Yahweh, we have hoped;  
For You, Yahweh, we long.  
Do not be silent while letting us  
suffer,  
For the nations have declared,  
“Their hope is lost.”  
Let every knee and every erect being  
bow to You alone  
You who opens a hand for  
repentance,  
to welcome rebels and sinners:  
our soul is confounded by the  
abundance of our depression –  
forget us not eternally.  
Arise and save us for we take refuge  
in You.  
Our Father, our King,  
if we lack righteousness and good  
deeds,  
recall for us the covenant of our  
forefathers  
and our daily testimonies that  
“Yahweh is the One and Only.”  
Look upon our affliction,  
for many are our sufferings and the  
distresses of our hearts.  
Have pity upon us, Yahweh, in the  
land of our captivity  
and do not pour Your wrath upon us  
–  
for we are Your people, the  
members of Your covenant.  
O Elohim, look upon the  
impoverishment of our honour  
among the nations  
And how they abhor us like  
menstrual impurity.  
How long will Your strength be in  
bondage?  
And Your splendour in the enemy’s  
power?

Arouse Your strength and your zeal  
against Your enemies.  
Let them be shamed and broken of  
their strength;  
and may our travails not seem petty  
to You.  
May Your mercies meet us swiftly  
in our time of distress;  
and if not for our sake,  
act for Your sake

and do not destroy our remnant's  
remembrance.  
Be gracious to the nation that  
ascribes Oneness to Your Name.  
Twice daily, constantly with love,  
saying:  
"Hear, O Yisrael, Yahweh, is our  
Elohim, the One and only."  
**Amein.**

### **Vidui/Confession (third recitation)**

Chazzan (Kantor) Recite Hebrew  
Congregation Recite English

Elohaynu Vaylohay avotaynu,  
**Our Elohim and the Elohim of our Fathers,**  
Tovo l'fonecho t'filotaynu,  
**May our prayer come before You.**  
V'al titalam mit chinotaynu,  
**Do not ignore our supplication,**  
She-ayn onu azay fonim ukshay oref,  
**For we are not so brazen and obstinate**  
Lomar l'fonecho  
**As to say before You,**  
YAHWEH Elohaynu Vaylohay avotaynu,  
**Yahweh, our Elohim and the Elohim of our fathers,**  
Tzadikim anachnu v'lo chotonu  
**That we are righteous and have not sinned**  
avol anachnu va-avotaynu chotonu.  
**For in truth, we and our forefathers have sinned.**

Strike the left side of the chest with the right fist while reciting each of the following sins.

- OSHAMNU, bogadnu,  
**We have become guilty; we have betrayed;**
- Gozalnu, dibarnu dofi  
**We have robbed; we have spoken slander;**
- He-evinu, v'hirshanu  
**We have caused perversion; we have caused wickedness**
- Zadnu, chomasnu, tofalnu sheker.  
**We have sinned wilfully; we have extorted; we have accused falsely;**
- Yo-atznu ro, kizavnu

**We have given evil counsel; we have been deceitful;**

- Latznu, moradnu

**We have scorned; we have rebelled;**

- Ni-atznu, sorarnu,

**We have provoked; we have turned away;**

- Tzorarnu, kishinu oref.

**We have persecuted; we have been obstinate;**

- Roshanu, shichasnu,

**We have been wicked; we have corrupted;**

- ti-avnu, to-inu, sito'nu.

**We have been abominable; we have strayed; You have let us go astray.**

- SARNU mimitzvotecho u-mimishpotecho hatovim,

**We have turned away from Your commandments and from Your good laws**

- V'lo shovo lonu.

**But to no avail.**

- V'atoh tzadik al kol habo olaynu

**Yet You are righteous in all that has come upon us,**

- Ki emet osito

**For You have acted truthfully**

- va-anachnu hirsho'nu

**while we have caused wickedness**

My Elohim, before I was formed I was unworthy, and now that I have been formed, it is as if I had not been formed. I am dust in my life and I will surely be so in my death. Behold – before You I am like vessel filled with shame and humiliation.

May it be Your will, Yahweh, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You cleans with Your abundant mercy – but not through suffering or bad illness. May it be that the precious blood of Yahshua HaNetzri that was shed at the Place of Adam's Skull be sprinkled over me and make me whiter than snow (Psalm 51:7, Isaiah 1:18).

**“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of Elohim's grace.” (Ephesians 1:7)**

## Yizkor (Memorial)

*Adonai, mo adam vataydo-ayhu*

What is man that you recognise him?

The son of a frail human that You recognise him?

Man is like a breath his days like a passing shadow

In the morning, it blossoms and is rejuvenated

By evening it is cut down and brittle

According to the count of our days, so may You teach us;  
then we shall acquire a heart of wisdom

May Elohim Remember (INSERT NAME OF DECEASED) who has gone onto their world. May their soul be bound in the Bond of Life, together with the souls of Avraham, Yitzchak and Ya'akov, Soro, Rivkah, Rochayl and layo. Amein.

The Chazzan takes the Torah in his right arm.

**Chazzan:** Let them praise the Name of Yahweh, for his Name alone will have been exalted – His glory is above earth and heaven, And He will have exalted the pride of His people, causing praise for all His devout ones, for the Children of Yisrael, His intimate people. Praise Elohim!

“How radiant was the appearance of the High Priest, when he exited in peace from the holy place! Like flashes of light that emanate from the splendour of the angels -such was the appearance of the High Priest.”

As the Torah is carried to the Ark, the appropriate Psalm is recited.



## **Tehillim 29**

Mizmor l'David havu l'Adonai b'nay aylim  
**A Psalm of David, Render unto Adonai, you sons of the powerful**  
Havu la'Adonai kavod va'oz. Ayi Ai Ai!  
**Render unto Adonai honour and might**  
Havu la'Adonai kavod sh'ma,  
**Render unto Adonai honour worthy of His Name**  
hishtachavu la'adonai  
**Prostrate yourselves before Adonai**  
be'hadrat kodesh.  
**In His intensely holy place**  
Kol Adonai al hamayim,  
**The voice of Adonai is upon the waters**  
el ha'kavod hirim,  
**The voice of Adonai thunders**  
Adonai al mayim rabim.  
**Adonai is on the vast waters**  
Kol Adonai ba'koach, Ayi A Ai!  
**The voice of Adonai IS IN POWER!**  
kol Adonai be'hadar.  
**The voice of Adonai is in majesty**  
Kol adonai shover arazim  
**The voice of Adonai breaks ceders**  
va'yeshaber Adonai et-arzei ha'Levanon.  
**Adonai shatters the ceders of Lebanon**  
Va'yarkidem k'mo egel, levanon ve'sirion k'mo ven-re-emin.  
**He makes them prance like a calf; Lebanon and Syria like young re'eimim**  
Kol Adonai chotzev la'havot esh.  
**The voice of Adonai carves with shafts of fire**  
Kol Adonai yachil midbar,  
**The voice of Adonai convulses the wilderness**  
yachil Adonai midbar kadesh  
**Adonai convulses the wilderness of Kadesh**  
Kol adonai yecholel ayalot.  
**The voice of Adonai frightens the hinds**  
Va'yechesof yearot, u'veheikhalo kulo omer kavod.  
**And strips the forests bare, while in His Temple all proclaim, "Glory!"**  
Adonai lamabul yashav,  
**Adonai sat enthroned during the deluge**  
va'yeshev Adonai melekh l'olam.  
**Adonai sits enthroned as King forever.**  
Adonai oz le'amo yiten, adonai yevarekh et-amo va'shalom.  
**Adonai will give might to his people and He will bless His people with peace.**

## **Neilah: The Closing of the Gates of Heaven**

As Yom Kippur comes to its completion we declare how fortunate we are to have been in Elohim's immediate presence through this holy day.

Ash-ray yosh'vay vay-techa

**Praiseworthy are those who dwell in Your house;**

od y'hal'lucha selah

**may they always praise You, Selah! Amein.**

P'tach lonu sha-ar

**Open the Heavenly gate for us.**

B'ayt n'ilat sha'ar

**At this time when the gate closes,**

Ki fono yom

**For the day is fading away.**

**Luke 13:22-30; "And He was passing through from one city and village to another, teaching, and proceeding on His way to Yerushalayim. And someone said to Him, "Adonai, are there just a few who are being saved?" And He said to them, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Adonai, open up to us!' then He will answer and say to you, 'I do not know where you are from.' Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; and He will say, 'I tell you, I do not know where you are from; depart from Me, all you evildoers.' There will be weeping and gnashing of teeth there when you see Avraham and Yitzchak and Ya'akov and all the prophets in the kingdom of Elohim, but yourselves being cast out. And they will come from east and west, and from north and south, and will recline at the table in the kingdom of Elohim. And behold, some are last who will be first and some are first who will be last.'"**

B'sayfer cha-yim

**In the Book of Life**

B'rucho v'sholom

**Blessing and peace**

u-farnoto tovo

**and good livelihood**

ni-zo-chayr v'nay-cho-saym l'fonecha

**may we be remembered and sealed before You**

l'cha-yim tovim ul-sholom

**for a good life and for peace. Amein.**

A final Blast of the shofar is given and at sundown, the doors to the sanctuary are finally closed. All those residing within sit down and prepare for a festive meal.