
MESSIANIC MACHZOR

YOM KIPPUR - Day of Atonement



***Beit Immanuel
Global Outreach Ministries***

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*"Arise, shine, for thy light is come, and
the glory of Adonai is risen upon thee."*



Messianic
YOM KIPPUR MACHZOR
Day of Atonement Prayers

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AL CHET

A PRAYER FOR REPENTANCE

AL CHET - A Prayer for Repentance

Our Elohim and the Elohim of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not disobeyed Your Torah, for indeed, we have disobeyed. We have disobeyed You through baseless hatred, and we have disobeyed You by the hardening of our hearts.

Elohim of Abraham, Isaac, and Jacob, our Elohim and our ADONAI, Yeshua the Messiah, we come before You today to confess the disobedience of Your people; the disobedience of Israel and the disobedience of the body of Messiah consisting of both Jews and non-Jews.

We are part of both of these, and our lives are bound to their destiny; be merciful to us and grant us forgiveness for all of our ways.

As part of Israel, we pray:

For the sins we have committed through failing to accept Yeshua as the Messiah, our High Priest, and our atonement for sin through His Blood.

For the sins we have committed in not dealing honestly with the clear evidences for His Messiahship. For You, Oh ADONAI, have provided fulfillment of the prophecies of old, His supernatural resurrection, and continued miracles in His Name, even in our day.

For the sins committed in rejecting the witness of the Apostles of Yeshua, whose witnessing was confirmed with mighty signs and wonders. Forgive us, Oh ADONAI, and restore us as Your people.

For the sins we have committed against You by replacing a personal relationship with You with religious ritual and self-righteousness.

For the sins we have committed against You by making void the commandments of Your Torah through the convenient traditions of men.

For the sins we have committed against You in rejecting the prophetic word of the Spirit for the easily accepted majority opinion of our leaders. Forgive us, Oh ADONAI, and restore us as Your people. For we who intercede have accepted Your revelation and humbly have received Your Salvation — Yeshua.

For the sins we have committed in embracing secular philosophies and even in battling against Biblical standards in society.

Indeed, for the presence within the body of all sorts of foreign views; even atheism, secular humanism, kabbalah, eastern methods of meditation, pantheism, materialism, hedonism, nationalism, and all manner of destructive philosophies.

For the sin of our blindness, in not seeing that our dilemma as a people can be traced to the first century, and our national decision concerning Yeshua. Indeed, even the Talmud records that soon after the death of Yeshua, the signs of Your acceptance of our Yom Kippur atonement, were no longer present.

As a result of this rebellion, You have given us a spirit of sleep and closed our eyes. Open our eyes that we may see; return us to You, Oh Elohim of our Salvation, and cause Your indignation toward us to cease.

For the sins we committed in embracing war in the first and second centuries and for embracing false messiahs, while not recognizing the Prince of Peace, Yeshua, the true Messiah. For all these sins, Oh ADONAI, forgive us and grant us restoration.

For the sins we have committed as a people through pride and arrogance.

Indeed, for not noting, as the Torah teaches, that we were not chosen for intelligence, righteousness, or for numerical strength.

For the sins of not heeding the teaching of Your covenant signs of blessing and cursing, so that we might know we were in error.

For the sins we committed in thinking we were free from idols when we have not loved with all our hearts.

Indeed, we allowed the subtle idols of materialism, lust, greed, pride, and tradition without faith and power to be as idols in our hearts.

We do now repent for our people and ask forgiveness for we are not without hope.

For You have promised that *"all Israel shall be saved"* (Romans 11:26). We shall yet say as a people,

"Baruch haba b'Shem Adonai.

Blessed is He who comes in the Name of ADONAI" - (Matthew 23:39)

***"We shall look upon Him whom we have pierced
and mourn for Him as one mourns for an only son" - (Zechariah 12:10)***

Then shall the great promise be fulfilled, a fountain shall be open for cleansing in that future great Yom Kippur (Day of Atonement). We will be re-gathered to our land in a greater Exodus, and the nations will come to Your Light. There will be peace and deliverance from all our enemies.

"Then ten men from among the nations will take hold of the robe of a Jew and say, 'let us go with you, for we have heard that Elohim is with you'" (Zechariah 8:23). In that day all nations shall celebrate the feast of Sukkot in Jerusalem. ADONAI shall be King over all the earth and His Name shall be One.

As part of the larger commonwealth of Israel, the Body of Messiah, we pray:

Oh ADONAI, forgive us our sins and grant us restoration.

For the sins of rejecting the Hebrew roots of our faith and adopting pagan ideas and concepts contrary to Your revelation.

For the sins of adding unbiblical rituals into our traditions; as well as for the sins of making idolatrous use of graven images.

For the sins of substituting pagan forms of worship, pagan feast days, and other pagan practices instead of Biblical feasts, sacred days, and methods of worship. Forgive us, Oh ADONAI, and cleanse us and grant us restoration.

For the sin of anti-Semitism and the persecution of Your people Israel. The anti-Semitism that has been present in the Church has been a sin that has greatly thwarted Your purposes and has led to terrible evils.

Indeed, for failing to stand with Israel; for failing to defend your people when perishing at the hands of tyrants serving Satan.

For the sins of disobedience in not showing the physical and spiritual land of Israel Your love, power, presence, and mercy. Forgive us, Oh ADONAI, and cleanse us and grant us restoration.

For the sins of failing to intercede for the salvation of Israel, and for rejecting our identity as wild branches grafted into the Olive Tree of Israel.

For not fulfilling Yeshua's command to love You with all our hearts, and to love our neighbors as ourselves.

For the sins of following leaders in our midst who are lacking in morals and integrity. Indeed, for failing to apply Your standards of discipline to those in serious sin, and for failing to require Your standards for leadership. Forgive us, Oh ADONAI, and cleanse us and grant us restoration.

For gathering to ourselves teachers who feed our pride and tickle our itching ears, making us think more highly of ourselves than we ought.

For concentrating on developing a "positive mental attitude" rather than a broken and contrite heart.

For the sins of accepting foolish ideas in our history, which stated that Your gifts and power and manifestations were for another age.

For allowing foolish views into our denominations, which taught ha the Scriptures were not really Your fully inspired and trustworthy Word.

For the apostasy occurring in so many congregations, having conformed to the world instead of being transformed by it.

For not fulfilling Messiah's prayer that we all be one; even as Messiah and the Father are One. Forgive us, Oh ADONAI, and grant Your people full restoration.

For the sins of racism and bigotry, as we level such sins both against ourselves and each other.

For participating in the sins of prejudice of all kinds; for having critical spirits and narrow legalism; and for spreading **lashon hara** — the evil tongue.

For narrowness of mind in adhering only to our own limited group and rejecting others of Your people.

For the sins of our lack of love for the poor and needy of all kinds; for the lack of love for the sick and troubled.

For the sins of failing to do all within our power to rescue those who are powerless to rescue themselves; for the blood of the un-born is upon our land. Forgive us, Oh ADONAI, and grant us Your restoration.

For the sins of coldness; for not intensely desiring Israel's redemption and a great harvest of people from all nations. Forgive us O ADONAI, and grant us Your restoration.

For the sins of building organizations, committees, institutions, and programs to serve our own pride rather than primarily emphasizing the building of healing communities of love, which extend Your Kingdom.

We pray with the hope for the fullness of the Gentiles, for then all Israel will be saved. Then the prayer of Yeshua will be fulfilled. We will be with Him where He is, and the knowledge of ADONAI will cover the earth as the waters cover the sea. We pray all this in the Name of our Messiah, Yeshua, Who was, and is, and is to come.

"If we confess our sins, then, since He is Faithful and Just, He will forgive us our sins and cleanse us from all unrighteousness" - (1 John 1:9).

Our great High Priest after the Order of Melchizedek has provided atonement for our sins and for all who will receive His pardon.

Ahmane



The Messianic **MACHZOR**

THE MESSIANIC MACHZOR

SHEHECHAVANU

Leader: Baruch Ata Adonai, Eloheinu Melech Ha Olam, shehe-chay-yanu, v'kee-manu v'hi-gee-ahnu lazman hazeh.

Blessed are You Oh Adonai our Elohim, King of the universe, who has kept us alive, sustained us and enabled us to reach this season.

BARCHU

Leader: Baruch et Adonai hame'vorach! Bless ADONAI who is to be blessed!

Congregation: Baruch Adonai hame'vorach l'olam va'ed! Blessed be ADONAI who is blessed forever and ever!

Leader: Blessed, praised, glorified, honored and exalted be the name of the King of Kings, the Holy One, blessed be He, who is the first and the last, and besides Him there is no Elohim. Extol Him in the heavens and rejoice in His presence on earth. Blessed be His glorious Kingdom forever and ever!

KOL NIDRE

Cantor: Kol nidre ve'esray. Va'charramay v'konomay v'chinuyay v'kinusay ush'vuot. Dindarna ud'ishtabanah ud'acharemna v'da'asarnah al nafshatanah, mi yom kippurim zeh ad yom kippurim habah alenu rtova, kulhon icharatna v'hon, kulhon y'hon sh'ran. Shvikin shvitin b'taylin umvatalin la sharirin v'la kayamin. Nidrana la nidre ve'ehsarana la ehsaray ushvuatana la sh'vuot.

Congregation: All vows, bonds, devotions, promises, obligations, penalties and oaths which we have vowed, sworn, devoted and bound ourselves with from this Day of Atonement until the next Day of Atonement, may it be to us for good. All these we repent of. They shall all be absolved, released, annulled, made void, and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths. May all the people of Israel be forgiven, including all the strangers who live in their midst, for all the people are at fault.

Leader: Oh pardon the iniquities of this people, according to thy abundant kindness, even as You have forgiven this people ever since they left Egypt, through Yeshua the Messiah.

Congregation: ADONAI said, "I have pardoned them as you have asked."

Cantor: **Baruch Ata Adonai, Eloheinu Melech Ha Olam, shehe-chay-yanu, v'kee-manu v'hi-gee-ahnu lazman hazeh.**

Congregation: Blessed are You Oh Adonai our Elohim, King of the universe, who has kept us alive, sustained us and enabled us to reach this season. Ahmane.

PSALMS 47

*Oh, clap your hands, all you peoples! Shout to Elohim with the voice of triumph!
For ADONAI Most High is awesome; He is a great King over all the earth.
He will subdue the peoples under us, and the nations under our feet.
He will choose our inheritance for us, the excellence of Jacob whom He loves.
Selah*

*Elohim has gone up with a shout, ADONAI with the sound of a trumpet.
Sing praises to Elohim, sing praises! Sing praises to our King, sing praises!
For Elohim is the King of all the earth; sing praises with understanding.
Elohim reigns over the nations; Elohim sits on His holy throne.
The princes of the people have gathered together, the people of the Elohim
of Abraham. For the shields of the earth belong to Elohim; He is greatly exalted.*

PSALMS 51

*Have mercy upon me, Oh Elohim, according to Your lovingkindness;
according to the multitude of Your tender mercies, blot out my transgressions.
Wash me thoroughly from my iniquity, and cleanse me from my sin.
For I acknowledge my transgressions, and my sin is always before me.
Against You, You only, have I sinned, and done this evil in Your sight
That You may be found just when You speak, and blameless when You judge.*

*Behold, I was brought forth in iniquity, and in sin my mother conceived me.
Behold, You desire truth in the inward parts, and in the hidden part
You will make me to know wisdom. Purge me with hyssop,
and I shall be clean; wash me, and I shall be whiter than snow.
Make me hear joy and gladness, that the bones You have broken may rejoice.*

*Hide Your face from my sins, and blot out all my iniquities.
Create in me a clean heart, Oh Elohim, and renew a steadfast spirit within me.
Do not cast me away from Your presence, and do not take Your Holy Spirit from me.
Restore to me the joy of Your salvation, and uphold me by Your generous Spirit.
Then I will teach transgressors Your ways, and sinners shall be converted to You.*

*Deliver me from the guilt of bloodshed, Oh Elohim, the Elohim of my salvation,
and my tongue shall sing aloud of Your righteousness.
Oh ADONAI open my lips, and my mouth shall show forth Your praise.
For You do not desire sacrifice, or else I would give it;
You do not delight in burnt offering.*

*The sacrifices of Elohim are a broken spirit, a broken and
a contrite heart -- These, Oh Elohim, You will not despise.
Do good in Your good pleasure to Zion; build the walls of Jerusalem.
Then You shall be pleased with the sacrifices of righteousness, with burnt
offering and whole burnt offering; then they shall offer bulls on Your altar.*

PSALMS 81

*Sing aloud to Elohim our strength; Make a joyful shout to the Elohim of Jacob.
Raise a song and strike the timbrel, the pleasant harp with the lute.
Blow the trumpet at the time of the New Moon, at the full moon, on our
solemn feast day. For this is a statute for Israel, a law of the Elohim of Jacob.
This He established in Joseph as a testimony,
when He went throughout the land of Egypt.*

PSALMS 145

*I will extol You, my Elohim, Oh King; And I will bless Your name forever and ever.
Every day I will bless You, And I will praise Your name forever and ever.*

*Great is ADONAI, and greatly to be praised; and His greatness is unsearchable.
One generation shall praise Your works to another, And shall declare Your mighty acts.
I will meditate on the glorious splendor of Your majesty, and on Your wondrous works.
Men shall speak of the might of Your awesome acts, and I will declare Your greatness.
They shall utter the memory of Your great goodness, and shall sing of Your righteousness.*

*ADONAI is gracious and full of compassion, slow to anger and great in mercy.
ADONAI is good to all, and His tender mercies are over all His works.
All Your works shall praise You, Oh ADONAI, and Your saints shall bless You.
They shall speak of the glory of Your kingdom, and talk of Your power,
to make known to the sons of men His mighty acts,
and the glorious majesty of His kingdom.*

*Your kingdom is an everlasting kingdom,
and Your dominion endures throughout all generations.
ADONAI upholds all who fall, and raises up all who are bowed down.
The eyes of all look expectantly to You, & You give them their food in due season.
You open Your hand and satisfy the desire of every living thing.*

*ADONAI is righteous in all His ways, Gracious in all His works.
ADONAI is near to all who call upon Him, to all who call upon Him in truth.
He will fulfill the desire of those who fear Him; He also will hear their cry and save them.
ADONAI preserves all who love Him, but all the wicked He will destroy.
My mouth shall speak the praise of ADONAI,
and all flesh shall bless His holy name Forever and ever.*

PSALMS 150

*Praise ADONAI! Praise Elohim in His sanctuary;
Praise Him in His mighty firmament! Praise Him for His mighty acts;
Praise Him according to His excellent greatness! Praise
Him with the sound of the trumpet; Praise Him with the lute and harp!
Praise Him with the timbre! and dance;
Praise Him with stringed instruments and flutes!
Praise Him with loud cymbals; Praise Him with clashing cymbals!
Let everything that has breath praise ADONAI. Praise ADONAI!*

KRIAT SHEMA

Leader: For there is one Elohim, and one Mediator between Elohim and man, Yeshua the Messiah, who gave Himself as a ransom for all, the testimony borne at the proper time. For even if there are so-called Elohim, whether in heaven or on earth, yet for us there is but one Elohim, the Father, from whom are all things, and we exist for Him; and one ADONAI, Messiah Yeshua, by whom are all things, and we exist through Him.

When He was asked by an expert in the Torah, "Which is the most important commandment of them all?" Yeshua answered that the most important commandment is:

Congregation: SHEMA YISRAEL ADONAI ELOHEINU ADONAI ECHAD. BARUCH SHEM KIVOD MALCHUTO L'OLAM VA-ED.

Hear Oh Israel! ADONAI our Elohim, ADONAI is One. Blessed be the name of His glorious Kingdom forever and ever.

V'AHAVTA ET ADONAI ELOHEYCHA B'CHOL L'VAVCHA, UV'CHOL NAFSH'CHA, UV'CHOL ME'ODECHA. V'AHAVTA BRAYCHA KAMOGCHA.

And you shall love ADONAI your Elohim with all your heart, and with all your soul, and with all your might. And you shall love your neighbor as yourself. All of the Torah and the Prophets are dependent on these two commandments.

KADDISH

Yitgadal v'yit-ka-dash shmay rabah b'almah dee vrah chi-ru-tay v'yam-leech mal-chutay b'chai-yay-chon uv-yo-may-chon uv-chai-yay d'chol bait Yisrael ba'ah-gah-lah u'vizman ka-reev v'eem-ru Ahmane. Y'hay shmay rabah m'va-rach ah-lam u'l'al-may al-mai-ya. Yit-barach Vyish-to-bach v'yit-pa-ar v'yit-romam v'yitnah-say v'yit-hadar Vyit-ah-leh v'yit-halal shmay d'kud-shah b'reech hu, ray-lah min kol bir-cha-tah v'shee-ra-tah tushb'cha-tah v'neh-cheh-ma-tah da'ah-mee-ran b'al-ma v'eem-ru Ahmane. Y'hay s'lah-ma rah-bah min sh'mah-ya v'chai-yim ah-lay-nu v'al kol Yisrael v'eem-ru Ahmane. Oh-say shalom bim-roh-mav Hu yah-ah-say shalom ah-lay-nu v'al kol Yisrael v'eem-ru Ahmane.

Glorified and sanctified be Adonai's great name throughout the world which He has created according to His will. May He establish His kingdom in our lifetime and during our days, and within the life of the entire house of Israel, speedily and soon; and say, Ahmane.

May His great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Ahmane.

May there be abundant peace from heaven and life for us and for all Israel, and say, Ahmane.

He who creates peace in His heavenly heights, may He make peace for us and for all Israel; and say, Ahmane.

SHEMONEH ESREI - The AMIDAH

1. THE ELOHIM OF HISTORY

Blessed are you, HaShem-YHVH our Elohim and the Elohim of our forefathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob, the great, mighty and awesome Elohim, the supreme Elohim who bestows beneficial kindnesses and creates everything. Who recalls the kindnesses of the patriarchs and brings a redeemer to their children's children for His Name's sake, with love.

2. THE ELOHIM OF NATURE

Oh King, Helper, Savior and Shield, Blessed are you, HaShem-YHVH, the Shield of Abraham. You are eternally mighty, my ADONAI, the Resuscitator of the dead are You; abundantly able to save, He makes the wind blow and makes the rain descend; He sustains the living with kindness; resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, Oh Master of mighty deeds, and who is comparable to You, Oh King Who causes death and restores life and makes salvation sprout!

3. SANCTIFICATION OF ELOHIM

You are faithful to resuscitate the dead. Blessed are You, HaShem-YHVH, Who resuscitates the dead. You are holy and Your Name is holy, and holy ones praise You, every day, forever. Blessed are You, HaShem-YHVH, the holy Elohim. We shall sanctify Your Name in this world, just as they sanctify it in heaven above, as it is written by Your prophet, "And one Angel will call another and say 'Holy, Holy, Holy is HaShem-YHVH, Master of Legions, the whole world is filled with His glory.' Those facing them say, "Blessed" "Blessed is the glory of HaShem-YHVH from his place." And in Your holy Writings the following is written "HaShem-YHVH shall reign forever, your Elohim, Oh Zion, from generation to generation Hallelujah." From generation to generation we shall relate your greatness, and for your infinite eternities we will proclaim your holiness. Your praise, our Elohim, shall not leave our mouth forever and ever for you Oh Elohim and our great and holy King. Blessed are you, HaShem-YHVH, the holy Elohim.

4. FOR UNDERSTANDING AND INSIGHT

You graciously endow man with wisdom and teach insight to a frail mortal. Endow us graciously from Yourself with wisdom, insight, and discernment. Blessed are You, HaShem-YHVH, gracious Giver of wisdom.

5. FOR REPENTANCE

Bring us back, our Father, to your Torah; and bring us near, our King, to your Service; and influence us to return in perfect repentance before you. Blessed are you, *HaShem - YHVH*, Who desires repentance.

6. FOR FORGIVENESS

Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for you pardon and forgive. Blessed are you, *HaShem-YHVH*, the gracious One Who pardons abundantly.

7. FOR REDEMPTION

Behold our affliction, take up our grievance, and redeem us speedily for Your Name's sake, for You are a wonderful Redeemer. Blessed are you, *HaShem-YHVH*, Redeemer of Israel.

8. FOR HEALING

Heal us, *HaShem-YHVH*, then we will be healed; save us and then we will be saved, for You are our praise. Bring complete recovery for all ailments, for You are Elohim, King, the faithful and compassionate Healer. Blessed are you, *YHVH*, Who heals the sick of His people Israel.

9. FOR A YEAR OF PROSPERITY

Bless on our behalf, Oh HaShem-YHVH, our Elohim, this year and all its kinds of crops for the best, and give a blessing; give dew and rain for a blessing on the face of the earth, and satisfy us from Your bounty, and bless our year like the best years, Blessed are You, YHVH, Who blesses the years.

10. FOR THE INGATHERING OF EXILES

Sound the great shofar for our freedom, raise a banner to gather our exiles, and gather us together from the four corners of the earth. Blessed are you, *YHVH*, Who gathers in the dispersed of his people Israel.

11. FOR THE RESTORATION OF JUSTICE

Restore our judges as in earliest times and our counselors as at first; remove from us sorrow and groan; and reign over us, You, *YHVH*, alone, with kindness and compassion, and justify us through judgment. Blessed are you, *YHVH*, the King Who loves righteousness and judgment.

12. AGAINST THE WICKED

And for the Wicked let there be no hope, and may all the evil and wickedness in an instant be destroyed; let all Your enemies be cut down swiftly; let all of Adonai's enemies be cut down swiftly; and the evil and wicked ones may Adonai speedily uproot, break, cast down, destroy and humble, soon and in our days. Blessed are You, Adonai, YESHUA, who breaks down Your enemies, and who humbles the wicked. Blessed are you, Adonai YHVH, Who breaks enemies and humbles willful sinners.

13. FOR THE RIGHTEOUS

On the righteous, and on the devout, on the elders of Your people the Family of Israel, on the remnant of their scholars, on the righteous converts and on ourselves; may Your compassion be aroused, YHVH, our Elohim; and give goodly reward to all who sincerely believe in Your Name; put our lot with them forever, and we will not feel ashamed, for we trust in You. Blessed are You, YHVH, Mainstay and Assurance of the righteous.

14. FOR THE REBUILDING OF JERUSALEM

And to Jerusalem, Your city, may You return in compassion, and may You rest within it, as You have spoken; may You rebuild it soon in our days as an eternal structure, and may You speedily establish the throne of David within it. Blessed are You, YHVH, the Builder of Jerusalem.

15. FOR THE DAVIDIC REIGN

The offspring of Your servant David may You speedily cause to flourish, and enhance his pride through Your salvation, for we hope for Your salvation all day long. Blessed are You, YHVH, Who causes the pride of our salvation to flourish.

16. FOR ACCEPTANCE OF PRAYER

Hear our voice, YHVH our Elohim; pity and be compassionate to us, and accept, with compassion and favor, our prayer, for Elohim Who hears prayers and supplications are You; from before Yourself, our King, turn us not away empty-handed, for You hear the prayer of Your people Israel with compassion. Blessed are You, YHVH, Who hears prayer.

17. FOR TEMPLE SERVICE

Be favorable, *HaShem-YHVH*, Our Elohim, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You. May our eyes behold Your return to Zion in compassion. Blessed are You, YHVH, Who restores His Presence unto Zion.

18. THANKSGIVING FOR ADONAI'S UNFAILING MERCIES

We gratefully thank You, for it is You Who are YHVH our Elohim and the Elohim of our forefathers for all eternity; the Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — for our lives, which are committed to Your power and for our souls that are entrusted to You, for Your miracles that are with us every day; and for Your wonders and favors in every season evening, morning, and afternoon. The Beneficent One for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended always have we put our hope in You.

For all these, may Your Name be blessed and exalted, our King, continually forever and ever. Everything alive will gratefully acknowledge You, Selah! And praise Your Name sincerely, Oh Elohim of our salvation and help, Selah! Blessed are You, YHVH, Your Name is The Beneficent One and to You it is fitting to give thanks.

19. FOR PEACE

Establish peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance, You gave us, YHVH, our Elohim, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel in every season and in every hour, with Your peace. Blessed are You, YHVH, Who blesses His people Israel with Peace.

May the expressions of my mouth and the thoughts of my heart find favor before You, YHVH, my Rock and my Redeemer.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your Commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake, act for Your Torah's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favor before You, YHVH, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel, Ahmane.

May it be Your will, YHVH, our Elohim and the Elohim of our forefathers, that the Holy Temple be rebuilt, speedily in our days; and grant us our share in Your Torah; and may we serve You there with reverence, as in the days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to YHVH, as in the days of old and in former years.

AVODAH

As we recall the ancient AVODAH service, may we renew ourselves in repentance to the Messiah Yeshua, who made Himself the atonement for our sins. Ahmane!

In the days when the Temple stood in Jerusalem, the Kohen Gadol, the High Priest, would consecrate himself before Yom Kippur. For the seven days he would read aloud the Scriptures and realize his own need for righteousness and repentance. He dared not pray for forgiveness for others unless he himself had been cleansed of unrighteousness.

On the eve of Yom Kippur, the rules and procedures for the atonement ritual were read to the High Priest. The priest trembled with his grave responsibility. At dawn, he bathed himself and put on the golden vestments of his office. With the assistance of the priests, the daily sacrifices were offered while the Levites chanted psalms of praise. Then the High Priest put off his golden vestments and clothed himself in simple robes of white linen. And the High Priest prayed, "Oh ADONAI, I have sinned, I have transgressed, I have committed iniquity before You, both I and my household. Oh ADONAI, I beseech You by Your Name, make atonement for the sins, the transgressions, and the iniquities that I have committed, both I and my household."

As it is written in Your Torah: ***For on this day shall atonement be made for you, to cleanse you from all your sins before ADONAI.***

"And when the priests and the people who stood in the Temple court heard the glorious and awesome Name from the mouth of the High Priest, they bowed in worship and fell on their faces and declared, "Blessed be His glorious Name, whose kingdom is forever!"

Then the High Priest went to the eastern court of the Temple where two goats stood ready to serve as the atonement for the children of Israel. A golden lot was drawn from a casket for the first goat, a sin offering to ADONAI.

A thread, scarlet for the stain of our sins, was tied to the head of the second goat, the scapegoat. Then the High Priest prayed and confessed his sins and those of his fellow priests, again beseeching Elohim by His Name.

"And when the priests and the people who stood in the Temple court heard the glorious and awesome Name from the mouth of the High Priest, they bowed in worship and fell on their faces and declared, "Blessed be His glorious Name, whose kingdom is forever!"

The High Priest laid his hands on the scapegoat and confessed all the sins of the people. "Now let the goat be consigned to destruction! Drive it into the wilderness and over the rocks of Azazel! Let its bones be scattered like a potter's shards!" Then the High Priest passed through the veil in front of the Holy of Holies and came into the very presence of our Adonai and King. He entered that holy place with an offering of incense and with the blood of a bullock, a sin offering for himself. He went before the Ark of the Covenant and sprinkled the blood of the bullock once upon the Mercy Seat and seven times before it.

He then re-entered the Holy of Holies with the blood of the goat, the sin offering for the Congregation of Israel and sprinkled its blood as he sprinkled the blood of the bullock. Finally, the High Priest prayed for the nation of Israel, "Oh ADONAI, we have sinned, we have transgressed, we have committed iniquity before You. Oh ADONAI, I beseech You by Your Name, make atonement for the sins, the transgressions, and the iniquities that we, Your people Israel, have committed against You. As it is written in Your Torah, 'For on this day shall atonement be made for you to cleanse you from all your sins before ADONAI.

And when the priests and the people who stood in the Temple court heard the glorious and awesome Name from the mouth of the High Priest, they bowed in worship and fell on their faces and declared, "Blessed be His glorious Name, whose kingdom is forever!"

And the High Priest was filled with awe and prolonged the utterance of the Name until the people finished their blessing. Then he turned to them and said, **"You shall be purified! And ADONAI, in His goodness has forgiven the congregation of Israel."**

Thus, the High Priest placed himself in the gap separating an errant people from a righteous, Holy Elohim. It was a frightful moment for the nation and for the High Priest. For if his repentance was insufficient, ADONAI Himself would strike the High Priest dead, and there might be no atonement for the children of Israel.

When the High Priest emerged, his face shone like the sun. And when the messenger who drove the scapegoat into the wilderness reported that the scarlet thread had become white like snow, from the people a cry of triumph arose, a song of joy and gladness: ***How blessed is such a people, happy is the people whose Elohim is Adonai YHVH!***

The hope of the people had been fulfilled. Their salvation came upon them like a cool breeze during the heat of harvest. They were washed and cleansed of their sins, knowing full well that the One who cleansed them is the Fountain of Living Water whose well can never run dry. They felt renewed, even as Adonai's mercies are new every morning. The praises of Elohim rang from their throats, and a new song was in their mouths.

We, too, can rejoice in our salvation, in our atonement. Although the Temple no longer stands, we have a High Priest. For just as the priests of old prepared their bodies for this special service, so Elohim prepared a sinless body for Messiah.

It is written, "You are a priest forever, according to the Order of Melchizedek. Therefore, He is also able to save to the uttermost those who come to Elohim through Him, since He always lives to make intercession for them For such a High Priest was fitting for us, who is holy, harmless, undefiled, separated from sinners, and has become higher than the heavens; who does not need daily, as those High Priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself"

We have a sacrifice, for as the scapegoat wore a crimson thread, symbolic of our father's sins, so Messiah Yeshua wore a crimson mantle as He bore the sins of all humanity.

"But Messiah came not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats sanctifies for the purifying to the flesh, how much more shall the blood of Messiah, cleanse your conscious from dead works to serve the living Elohim?"

We have an atonement. For just as the ancient priests emerged alive from the Holy of Holies, so Yeshua emerged alive from the grave, and through His death destroyed him who had power over death.

"Therefore, brethren, having a High Priest over the House of Elohim, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. For happy, indeed, is the people whose Elohim is Adonai YHVH!"

AVINU MALCHEINU — OUR FATHER OUR KING

Our Father our King, we have sinned before You.

Our Father our King, we have no King but You.

Our Father our King, deal kindly with us for Your Name's sake.

Our Father our King, we bless You for dealing kindly with us.

Our Father our King, bless us with a good year.

Our Father our King, inaugurate upon us a good year.

Our Father our King, nullify all harsh decrees upon us.

Our Father our King, nullify the thoughts of those who hate us.

Our Father our King, thwart the counsel of our enemies.

Our Father our King, exterminate every foe and adversary from upon us.

Our Father our King, seal the mouths of our adversaries and accusers.

Our Father our King, exterminate pestilence, sword, famine, captivity, destruction, iniquity, and eradication from the members of Your covenant.

Our Father our King, withhold the plague from Your heritage.

Our Father our King, forgive and pardon all our iniquities.

Our Father our King, wipe away and remove our willful sins and errors from Your sight.

Our Father our King, erase through Your abundant compassion all records of our guilt.

Our Father our King, return us to You in perfect repentance.

Our Father our King, send complete recovery to the sick of Your people.

Our Father our King, tear up the evil decree of our verdict.

Our Father our King, recall us with a favorable memory before You.

Our Father our King, inscribe us in the Book of Life.

Our Father our King, inscribe us in the book of redemption and salvation.

Our Father our King, inscribe us in the book of sustenance and support.

Our Father our King, inscribe us in the book of merits.

Our Father our King, inscribe us in the book of forgiveness and pardon.

Our Father our King, make salvation sprout for us soon.

Our Father our King, raise high the pride of Israel, Your people.

Our Father our King, raise high the pride of Your anointed.

Our Father our King, fill our hands from Your blessings.

Our Father our King, fill our storehouses with abundance.

Our Father our King, hear our voice, pity and be compassionate to us.

Our Father our King, accept — with compassion and favor — our prayer.

Our Father our King, open the gates of heaven to our prayer.

Our Father our King, remember that we are but dust.

Our Father our King, please do not turn us from You empty-handed.

Our Father our King, may this moment be a moment of compassion and a time of favor before You.

Our Father our King, take pity upon us, and upon our children and our infants.

Our Father our King, act for the sake of those who were murdered for Your Holy Name. Our Father our King, act for the sake of those who were slaughtered for Your Oneness.

Our Father our King, act for the sake of those who went into fire and water for the sanctification of Your Name.

**Our Father our King, avenge before our eyes the spilled blood of Your servants,.
Our Father our King, act for Your sake if not for our sake.**

Our Father our King, act for the sake of Your abundant compassion.

Our Father our King, act for the sake of Your great, mighty, and awesome Name that is proclaimed upon us.

Cantor: Avinu Malcheinu chanaynu v'anaynu. Kee ayn banu ma'ahseem. Ahsay eemanu tzadaka v'chesed v'hoshee-aynu.

Congregation: Our Father our King, be gracious with us and answer us though we have no worthy deeds; treat us with charity and kindness, and save us.

AL CHAIT - Confession of Sins

Congregation:

Our Elohim and Elohim of our fathers! Let our prayers come before You, and do not hide Yourself from our supplication. What shall we say to You who dwells on high? You know all things, both hidden and revealed. You search our hearts and thoughts. Nothing is hidden from Your sight. We are not so arrogant, nor hardened to say, "We are righteous and have not sinned." For truly we have sinned. We have turned away from the good commandments You have given us. You are righteous and true in all Your ways, but we have done evil in Your sight. Thank you our Elohim and the Elohim of our fathers, that You forgive all our sins, pardon all our iniquities, and grant atonement for all our transgressions through Yeshua the Messiah. For it is written, ***"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."***

Return Oh Israel to ADONAI your Elohim, for you have stumbled because of your iniquity. Take words with you and return to ADONAI. Say to Him, "Take away all iniquity, and receive us graciously, that we may present the fruit of our lips."

For the sin we committed in Your sight by sinning willfully, and for the sin we committed in ignorance.

For the sin we committed in Your sight by slander, and for the sin of gossip.

For the sin we committed in Your sight by neglecting our responsibilities, and for the sin of selfishness.

For the sin we committed in Your sight by indulging evil thoughts, and for the sin of lust.

For the sin we committed in Your sight by being lukewarm, and for the sin of not loving You with all our hearts and souls.

For the sin we committed in Your sight by not hungering and thirsting for righteousness, and for the sin of not being poor in spirit.

For the sin we committed in Your sight by not being merciful, and for the sin of withholding when we could have given.

For the sin we committed in Your sight by speaking foolish words, and for the sin of not controlling our tongues.

For the sin we committed in Your sight by not loving our neighbors, and for the sin of not blessing our enemies.

For the sin we committed in Your sight by not turning the other cheek, and for the sin of practicing our righteousness before men.

For the sin we committed in Your sight by being proud, and for the sin of lack of zeal.

For the sin we committed in Your sight knowingly, and for the sin we committed unknowingly.

For all these, Oh Elohim of forgiveness, forgive us, pardon us, *and* grant us atonement in Yeshua the Messiah.

For the sin we committed in Your sight by not walking as Yeshua walked, and for the sin of not being filled with Your Spirit.

For the sin we committed in Your sight by loving the world, and for the sin of loving the things in the world.

For the sin we committed in Your sight by putting other things before You, and for the sin of idolatry.

For the sin we committed in Your sight by not praying at all times, and for the sin of not being thankful.

For the sin we committed in Your sight by not being quick to forgive, and for the sin of holding resentments.

For the sin we committed in Your sight by not going the second mile, and for the sin of impatience.

For the sin we committed in Your sight by not doing unto others as we would have them do unto us, and for the sin of greed.

For the sin we committed in Your sight by being anxious about the things of this life, and for the sin of not trusting You to provide for all of our needs.

For the sin we committed in Your sight by setting our minds on the things below, and for the sin of not setting our minds on things above.

For all these, Oh Elohim of forgiveness, forgive us, pardon us, and grant us atonement in Yeshua the Messiah.

ASSURANCE OF ATONEMENT

Return Oh Israel to ADONAI your Elohim, for you have stumbled because of iniquity. Take words with you and return to ADONAI. Say to Him, "Take away all iniquity, and receive us graciously, that we may present the fruit of our lips."

If You Oh Adonai should mark iniquities, Oh Adonai who could stand? But there is forgiveness with You, that You may be feared.

I will cleanse them from all the sins they have committed against Me and will forgive all their sins of rebellion against Me.

You are a Elohim of forgiveness, gracious and compassionate, slow to anger, and abounding in loving-kindness.

As far as the east is from the west, so far has He removed our transgressions from us.

This is the covenant which I will make with the House of Israel. I will forgive their iniquity, and their sin I will remember no more.

I, even I, am the one who wipes out your transgressions for My own sake; and I will not remember your sins. I have wiped out your transgressions like a thick cloud, and your sins like a heavy mist. Return to Me, for I have redeemed you.

Bless ADONAI Oh my soul, and forget none of His benefits; Who pardons all your iniquities.

He will again have compassion on us; He will tread our iniquities underfoot. You will hurl all our iniquities into the depths of the sea.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to ADONAI, and He will have compassion on him; and to our Elohim, for He will abundantly pardon.

He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him and by His wounds we are healed.

By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.

He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sins of many and interceded for the transgressors.

Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which you could not be justified by the law of Moses.

He is the atonement for our sins; and not for ours only, but also for the sins of the whole world.

YIZKOR MEMORIAL SERVICE

ADONAI, what is man that You take knowledge of him? Or the son of man that You are mindful of him? Man is like a breath; his days are like a passing shadow. In the morning he flourishes. In the evening he withers and fades away. The days of our lives are seventy years. And if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away. So teach us to number our days that we may gain a heart of wisdom. Merciful Father in whose hand are the souls of all the living and all the dead, may we find comfort as we remember those who have passed into eternity. Let our remembrance be true, undimmed by time. Help us to come to You with an open heart, bring to You our love and gratitude as well as our loss, sorrow, and grief. As we remember, let us trust always in Your perfect justice and Your infinite mercy.

REMEMBERING THOSE WHO HAVE PASSED ON

OH ADONAI, I remember the life of my loved one who has passed into eternity. May I remember them for good, in gratitude to You for bringing them into my life. May their memory bring You glory and be a blessing among us, and may they rejoice in Your presence. Ahmane.

EL MALEH RACHAMIM — ELOHIM FULL OF COMPASSION

OH Elohim, You are full of mercy and compassion. You are the righteous judge of the living and the dead. We would hope that the souls of all our loved ones who we remember today might be kept in Your presence among those who are holy and pure, whose light shines in the firmament.

Oh Heavenly Father, may our memory of them be without bitterness. May You bring us comfort in our remembrance of them, and may our remembrance inspire us to serve You in truth. For if we believe that Yeshua died and rose again, even so Elohim will bring with Him those who sleep in Yeshua. For ADONAI Himself will descend from heaven with a shout, with the voice of the archangel, and with the shofar of Elohim. And the dead in Messiah will rise first and thus we shall always be with ADONAI. Therefore comfort one another with these words.

PSALMS 23

ADONAI is my shepherd; I shall not want.

***He makes me to lie down in green pastures;
He leads me beside the still waters.***

***He restores my soul; He leads me in the paths of
righteousness for His name's sake.***

***Yea, though I walk through the valley of the shadow
of death, I will fear no evil; for You are with me;***

Your rod and Your staff, they comfort me.

***You prepare a table before me
in the presence of my enemies;***

You anoint my head with oil; My cup runs over.

***Surely goodness and mercy
shall follow me all the days of my life;***

and I will dwell in the house of ADONAI Forever.

MOURNER'S KADDISH

Yitgadal v'yit-kadash shmay rabah b'almah dee vrah chi-ru-tay v'yam-leech mal-chutay Uchai-yay-chop uv-yo-may-chon uv-chai-yay d'chol bait Yisrael ba'ah-gah-lah u'vizman ka-reev v'eem-ru Ahmane. Y'hay shmay rabah m'va-rach ah-lam ul'al-may al-mai-ya. Yit-barach Vyish-tobach v'yit-pa-ar v'yit-romam v'yitnah-say v'yit-hadar v'yit-ah-leh v'yit-halal shmay d'kud-shah b'reech Hu, l'ay-lah min kol bir-cha-tah v'shee-ra-tah tush Y'cha-tah v'ney-cheh-matah da'ah-mee-ran b'alma v'eem-ru Ahmane. Y'hay shla-ma rabah min sh'mai-ya v'chai-yeem ah-laynu Val kol Yisrael v'eem-ru Ahmane. Oseh shalom bim-romav Hu ya-ahseh shalom ah-laynu Val kol Yisrael Veern-ru Ahmane.

Glorified and sanctified be Adonai's great name throughout the world which He has created according to His will. May He establish His Kingdom in our lifetime and during our days, and within the life of the entire house of Israel, speedily and soon; and say Ahmane. May His great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One; blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say Ahmane. May there be abundant peace from Heaven and life for us and for all Israel; and say Ahmane. He who creates peace in His heavenly heights, may He create peace for us and for all Israel; and say Ahmane.

TORAH SERVICE

BLESSING BEFORE THE TORAH

Congregation: Bless ADONAI who is blessed. Bless ADONAI who is blessed forever and ever! Blessed are You, Oh Adonai our Elohim, King of the universe, who has chosen us from all peoples and has given us Your Torah. Blessed are You, Oh ADONAI, giver of the Torah. Ahmane.

Reader: Baruch et Adonai hame'vorach.

Congregation: Baruch Adonai hame'vorach l'olam va'ed. Reader: Baruch Adonai hame'vorach l'olam va'ed.

Congregation: Baruch Ata Adonai Eloheinu Melech ha-clam asher bachar banu mikol ha-ahmeem v'natan lanu et Torahto baruch Ata Adonai notayn ha Torah. Ahmane.

BLESSING AFTER THE TORAH

Reader: Baruch Ata Adonai, Eloheinu Melech ha-clam asher natan lanu torat emet v'chayay clam natah b'tochaynu. Baruch Ata Adonai notayn ha Torah. Ahmane.

Congregation: Blessed are You, Oh Adonai our Elohim, King of the universe, who has given us the Torah of truth, and has planted everlasting life in our midst. Blessed are You, Oh ADONAI, giver of the Torah. Ahmane.

BLESSING FOR THE HAFTARAH

Reader: Baruch Ata Adonai, Eloheinu Melech ha-olam asher bachar bin-vee-eem tovim v'ra-tza v'div-ray-hem ha-neh-eh-mar-eem be-emet. Baruch Ata Adonai ha-bo-cher Ha'TORAH uv'Moshe av-doh uv'Yisrael ah-moh u'vin-vee-ay ha-emet va-tzedek.

Congregation: Blessed are You, Oh Adonai our Elohim, King of the universe, who chose good prophets, delighting in their words which were spoken in truth. Blessed are You Oh Adonai who chose the Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.



EITZ CHAYIM

Reader:

Eitz chayim hee lama-cha-zee-keem ba v'tom-chey-cha m'ushar. D'ra-chey-ha dar-chay no-am v'koi n'tee-vo-tey-cha shalom. Ha-shee-vay-nu Adonai, ay-lay-cha v'nashu-vah; cha-daysh, cha-daysh ya-may-nu, cha-daysh ya-may-nu k'kedem.

Congregation:

Wisdom is a tree of life to those who hold fast to her, and all who uphold her are blessed. Her ways are ways of pleasantness and all her paths are peace. Cause us to be turned to You Oh ADONAI, and we shall return; renew our days as of old.

TEKIAT SHOFAR - BLOWING THE SHOFAR

*Then ADONAI spoke to Moses, saying,
"Speak to the children of Israel, saying:
in the seventh month, on the first day of the month, you shall have a
sabbath-rest, a memorial of blowing of trumpets, a holy convocation.' "*

(Leviticus 23: 23-24 NK1V)



TWELVE REASONS WHY WE BLOW THE SHOFAR

1. When we hear the shofar we are to remember Adonai's Kingship. In ancient Israel the new king's reign was announced with the shofar (1 Kings 1:34). When we blow the shofar we remember that Yeshua is King of Kings and Adonai of Adonais and we are to be faithful obedient subjects.
2. When we hear the shofar we are to remember to be Adonai's worshippers. Elohim seeks those who will worship Him in spirit and in truth. The shofar was used in worship. *Praise Him with the shofar.* The shofar heads the list of instruments used to worship Elohim.

When we hear the shofar we are to remember our need to repent. The shofar signaled the approach of danger. We are in danger without repentance. *Blow a shofar in Zion and sound an alarm on My holy mountain...consecrate a fast, proclaim a solemn assembly. Return to Me with all your heart, and with fasting, weeping and mourning, and rend your heart and not your garments* (Joel 2:1, 12- 13).

4. When we hear the shofar we are to remember the Akidah, the binding of Isaac. The shofar is made from a ram's horn. It reminds us of Abraham's intended sacrifice of Isaac. Because of this act of faith, Elohim promised to bless Israel and give us victory over our enemies. The shofar is a reminder of our covenant with Elohim because of Abraham, Isaac and Jacob. The people of Israel are beloved by Elohim for the sake of the Patriarchs.
5. When we hear the shofar we are to remember the binding of Messiah Yeshua, our ultimate Akidah. Abraham prophesied that Elohim would provide for Himself the Lamb for the burnt offering (Genesis 22:8). Messiah Yeshua was offered up as the Lamb of Elohim who takes away the sin of the world on that same spot two thousand years later.

6. When we hear the shofar we are to remember the shofar that accompanied the revelation on Mount Sinai, and that all Scripture is divinely inspired by Elohim.
7. When we hear the shofar we are to remember the words of the prophets. / *set watchmen over you saying, "listen to the sound of the shofar"* (Jeremiah 6:17). Prophets are like the shofars which warn of danger. Israel was judged for ignoring the prophets. There is greater judgment if we ignore Messiah Yeshua, Israel's greatest prophet.
8. When we hear the shofar we are to remember the battle alarm for war. *Near is the great day of ADONAI, near and coming very quickly...a day of shofar and battle cry* (Zephaniah 1:14-16). Messiah will return and fight during the greatest battle of all time, the battle of Armageddon. We are in the middle of a battle that has been raging for the soul of humanity. Satan and his fallen angels are fighting for people to share their destiny. Messiah Yeshua is fighting for people to share His eternal destiny.
9. When we hear the shofar we are to remember the end of all warfare. The shofar was blown at the end of battle (2 Samuel 2:28, 18:16). The shofar is a reminder that our final victory is ahead. When King Messiah returns, He will end all wars, battles, and injustice.
10. When we hear the shofar we are to remember our resurrection that will take place at Messiah's return when the shofar sounds (1 Corinthians 15:52, 1 Thessalonians 4:16).
11. When we hear the shofar we are to be reminded of the Israel's restoration to the Land of Israel. Messiah Yeshua will gather all of Israel's exiles. *You will be gathered up one by one, Oh sons of Israel. It will come about also in that day that a great shofar will be blown* (Isaiah 27:13).
12. When we sound the shofar we are asking Elohim to remember us. The sounding of the shofar is a prayer that ascends to Adonai's throne: Oh ADONAI, may the sound of our shofar ascend before Your throne. Remember Your covenants, forgive us, save us, and deliver us.

BLESSING FOR THE SHOFAR

Reader: Baruch Ata Adonai Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav v'lzivanu lishmoah kol shofar.

Congregation: Blessed are You Oh Adonai our Elohim, King of the universe, who has sanctified us with Your commandments and commanded us to hear the sounding of the shofar.

TEKIAH SHEVARIM TRUAH TEKIAH

May it be Your will, Adonai our Elohim and Elohim of our fathers, to let the sounds that come forth from the shofar pierce our hearts, and ascend and plead before Your glorious throne for the pardon of all our sins, those of your people Israel, for the sin of the whole world, and for the speedy return of our King, Messiah Yeshua.

MALCHUYOT — PROCLAIMING ADONAI'S KINGSHIP

Reader: Adonai yeem-loch l'olam vaed! V'neh-eh-mar v'ha-ya Adonai l'Melech al kol ha-aretz ba-yom ha-hu yee-h'yeh Adonai echad u'shmo echad. Adonai Elohay Yisrael Melech, u'malchuto bakol mashaich.

Congregation: ADONAI shall be King forever and ever! Raise your heads, Oh gates, raise yourselves, you ancient doors, that the King of glory may come in. Who is the King of glory? ADONAI of hosts, He is the King of glory.

ADONAI shall be King over all the earth; on that day shall ADONAI be one and His name one. Our Elohim and the Elohim of our fathers, reign over the whole universe in Your glory; be exalted over all the earth in Your grandeur; shine forth in Your splendid majesty over all the inhabitants of Your world. May every existing being know that You have made it; may every creature realize that You have created it; may every breathing thing proclaim: ADONAI Elohim of Israel is King and His kingdom rules over all. Yours is the Kingdom, and the power and the glory forever and every. Ahmane!

TEKIAH SHEVARIM TEKIAH

May it be Your will, Adonai our Elohim and Elohim of our fathers, to let the sounds that come forth from the shofar pierce our hearts, and ascend and plead before Your glorious throne for the pardon of all our sins, those of your people Israel, for the sin of the whole world, and for the speedy return of our King, Messiah Yeshua. Oh King, receive with mercy and favor our proclamation of Your Kingship.

ZICHRONOT — ELOHIM REMEMBERS HIS COVENANTS

Then Elohim spoke to Noah and to his sons with him saying, "Now behold, I Myself do establish My covenant with you, and with your descendants after you; and with every creature that is with you." ADONAI told Abraham, "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be Elohim to you and to your descendants after you. And I will give to you and to your descendants after you, all the land of Canaan for an everlasting possession. I will remember My covenant with Jacob, and My covenant with Isaac, and My covenant with Abraham i will remember; I will remember the land." And for their sake He remembered His covenant and relented according to the multitude of His mercies.

And Elohim promised: "Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Behold the days come declares ADONAI, when I will make a new covenant with the house of Israel, and with the house of Judah. This is the covenant which I will make with the house of Israel after those days declares ADONAI. I will put my law within them, and on their heart will I write it; and I will be their Elohim, and they shall be My people. I will forgive their iniquity and their sin I will remember no more."

TEKIAH TERUAH TEKIAH

May it be Your will, Adonai our Elohim and Elohim of our fathers, to let the sounds that come forth from the shofar pierce our hearts, and ascend and plead before Your glorious throne for the pardon of all our sins, those of your people Israel, for the sin of the whole world, and for the speedy return of our King, Messiah Yeshua. Oh ADONAI, receive with mercy and favor the remembrance of Your covenants.

SHOFAROT

For ADONAI Himself will descend from heaven with a shout, with the voice of the archangel, and with the shofar of Elohim. It will come about also in that day that a great shofar will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship ADONAI in the holy mountain at Jerusalem. And I saw the holy city, New Jerusalem coming down from Elohim out of heaven, prepared as a bride adorned for her husband. And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. If anyone is in the Messiah, he is a new creature. Our Elohim, and Elohim of our fathers, sound the great shofar for our freedom, lift up the banner to gather our exiles, bring our scattered ones among the nations near to You and gather them from the ends of the earth. Lead us with joy into Zion Your city, and to Jerusalem, the place of Your sanctuary, with everlasting joy. You Oh ADONAI, hear the sound of the shofar and give heed to the trumpet blast; there is none like You. Blessed are You Oh ADONAI, who in mercy hears the shofar sounds of Your people.

TEKIAH SHEVARIM TRUAH TEKIAH

May it be Your will, Adonai our Elohim and Elohim of our fathers, to let the sounds that come forth from the shofar pierce our hearts, and ascend and plead before Your glorious throne for the pardon of all our sins, those of your people Israel, for the sin of the whole world, and for the speedy return of our King, Messiah Yeshua. Oh ADONAI, receive with mercy and favor our hope in the sound of the shofar and the coming of our Messiah Yeshua.

YOU WHO ARE ASLEEP WAKE UP!

You who are asleep, wake up! You who are in a trance, arise! Search your doings and repent; remember your Creator! You who forget constant truth in vanities of the hour, and indulge all year in trifles which can't profit or save, look rightly into your souls! Amend your ways and your deeds. Let each one of you give up his evil course and purpose. Get up sleeper! Arise from the dead and Messiah will shine on you. Pay careful attention to how you conduct your life. Live wisely, not unwisely.

YOU ARE OUR ELOHIM

You are our Elohim and we are Your people. You are our Father and we are Your children.

You are our Master and we are Your servants. You are our Shepherd and we are Your flock.

You are our Head and we are Your body. You are our Vine and we are Your branches. You are our Creator and we are Your work. You are our Potter and we are Your clay.

You are our King and we are Your subjects. You are our Bridegroom and we are Your bride.

We are weak and You are our Strength. We are defenseless and You are our Fortress. We are oppressed and You are our Deliverer. We are wounded and You are our Healer. We are hungry and You are the Bread of Life. We are thirsty and You are Living Water.

We are weary and You are our Sabbath Rest. We are evil and You are our Righteousness.

We are foolish and You are our Wisdom. We were in darkness and You are our Light. We were lost but You are the Way. We were deceived but You are the Truth.

We were dead but You are the Life. We were in bondage but You are Redemption.

We are nothing and You are our all in all. We are Your worshippers and You are our Elohim.

ACT FOR THE SAKE OF YOUR NAME

Elohim, Your name is merciful, Your name is gracious. We belong to You Oh Adonai our Elohim. Act for Your name's sake. Act for the sake of Your truth; act for Your covenant. Act for the sake of Your greatness; act for Your majesty. Act for the sake of Your Torah; act for Your glory.

Act for the sake of Your faithfulness; act for Your fame. Act for the sake of Your kindness; act for Your goodness. Act for the sake of Your excellence; act for Your renown. Act for the sake of Your justice; act for Your holiness. Act for the sake of Your great compassion; act for Your presence. Act for the sake of Your friends, Abraham, Isaac, and Jacob. Act for the sake of Moses and Aaron. Act for the sake of King David and King Solomon. Act for the sake of Jerusalem, Your holy city.

Act for the sake of Zion, Your glorious residence. Act for the sake of Your servants who were killed for Your name. Act for the sake of Your Son, our Adonai and Messiah. Act for the sake of Your great name.

ADONAI, HU HAELOHIM — ADONAI HE IS ELOHIM

Leader: This was first said when Elijah the Prophet called the people of Israel to Mount Carmel where they said ...

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: Even earlier Abraham our father realized

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: Israel during the Exodus and at Sinai understood

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: Babylon's King Nebuchadnezzar finally realized ...

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: Messiah Yeshua's resurrection demonstrated that ...

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: At Messiah's return all will proclaim ...

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

Leader: Together we affirm today ...

Reader: Adonai, Hu Ha'Elohim.

Congregation: ADONAI He is Elohim.

ADON OLAM — ADONAI OF THE UNIVERSE

He is the eternal Adonai who reigned before any being was created. At the time when all was made by His will, He was at once acknowledged as King. And at the end, when all shall cease to be, the revered Elohim alone shall still be King. He was, He is, and He shall be in glorious eternity. He is One, and there is no other to compare to Him, to place beside Him. He is without beginning, without end; power and dominion belong to Him. He is my Elohim, my living Redeemer, my stronghold in times of distress. He is my guide and my refuge, my share of bliss on the day I call. To Him I entrust my spirit when I sleep and when I wake. As long as my soul is with my body ADONAI is with me; I am not afraid.

Reader:

Adon olam asher malach b'terem kol y'tzeer nivra.

L'ayt nahsa v'chef-tzo kol azai melech sh'mo nikra.

V'ah-chahray kich'lot hakol l'vahdo yimloch norah.

V'hu haya vhu hoveh v'hu yi-h'yeh b'ti-farah.

V'hu echad v'ayn shaynee l'ham-shil lo l'hach-beerah.

B'Lee ray-sheet B'Lee tachleet ha-oz v'ha-mishrah.

V'hu aylee v'chai go-ahlee v'tzur chev-lee b'ayt tzah-rah.

V'hu ni-see umanos lee m'nat kosee b'yom ekrah.

B'ya-do af-keed ru-chee b'ayt eeshan v'ah-eerah.

V'eem ruchee g'vee-yatee Adonai lee y'lo eerah.

REMEMBER US

Our Elohim and Elohim of our fathers, remember our father Abraham and the binding of his son Isaac. Remember Jerusalem, Your holy city. Remember Messiah Yeshua, the Son of David. Remember all Your people and grant us deliverance and happiness, grace and kindness, mercy and life, and peace.

CLOSING THE GATES

Congregation: Shema Yisrael! Adonai Eloheinu Adonai echad! Hear Oh Israel, ADONAI our Elohim, ADONAI is One!

Congregation (Three times): Baruch shem kivod malchuto l'olam va-ed! Blessed be the name of His glorious Kingdom forever and ever!

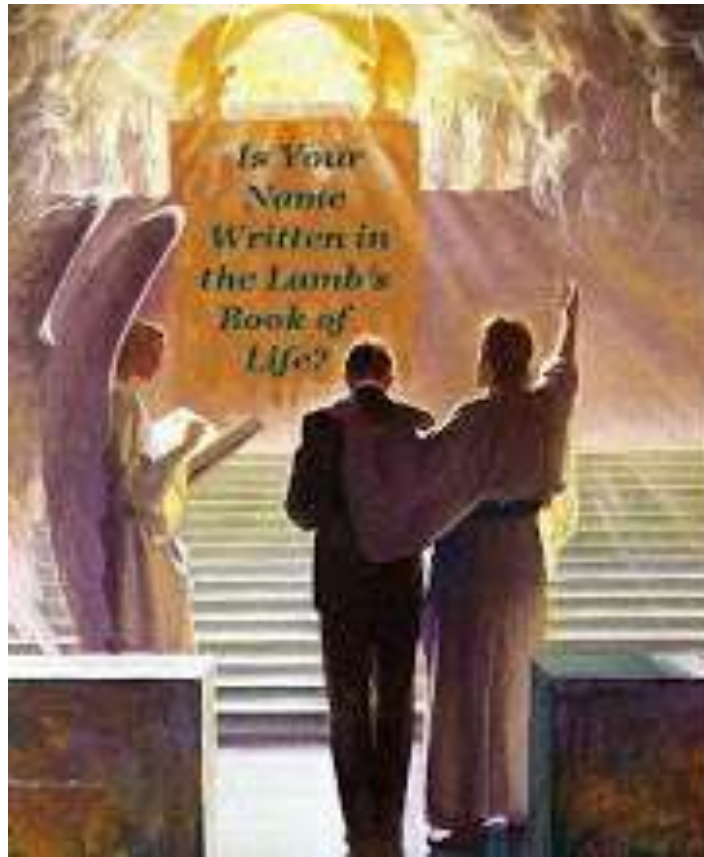
Congregation (Seven times): Adonai, Hu Ha'Elohim! ADONAI, He is Elohim!



TEKIAH GEDOLAH

La'Shanah haba'ah b'Yerushalayim!

Next year in Jerusalem!



VIDUY / CONFESSION

VIDUY / CONFESSION

Leader:

Our Elohim and the Elohim of our forefathers may our prayer come before You.

Congregation:

We know that our sins make us unworthy to have You accept our prayers. In particular we plead with You as we are about to confess— an essential part of repentance— that You accept our *Viduy*, "Confession" and reckon it as if it were perfectly sincere and deserving of Your mercy and forgiveness.

Leader:

and do not ignore our supplication,

Congregation:

Without confession and repentance, our prayers would be hypocritical and deserve to be ignored.

Leader:

for we are not so brazen and obstinate

Congregation:

Not to repent would be *brazen*. To excuse and justify our misdeeds would be *obstinate*. At this time when our very lives hang in the balance, we are not so *brazen and obstinate ...*

Leader:

as to say before You, Oh ADONAI, our Elohim, and the Elohim of our forefathers, that we are righteous and have not sinned.

Congregation:

No one likes to admit he was wrong, foolish, or evil; that is why so many of us are indeed too brazen and obstinate to admit that we have sinned. Only if we are honest can we go on to the next step — the sincere confession of sin.

Leader:

rather, we and our forefathers have sinned.

Congregation:

Why do we mention the sins of earlier generations, the sins we did not commit? The Torah teaches that one can be punished — and must therefore confess — for the sins of his forefathers as well as his own (Leviticus 26:39-40). The Sages explain why this is just: we are punished for the sins of previous generations only if we approve of their way of life. By adopting their practices we prove that we are as guilty as they. Leviticus 26: 40 notes that a proper understanding of our ancestors' sins is often a prerequisite of repentance. Sometimes we accept family or community "traditions" as a proper way of life simply because they have "always been done and no one was ever punished." Thus we must confess and acknowledge such sins of the past. Additionally, since all Israel is responsible for one another's mistakes, we must confess even those sins we may have not committed as individuals.

This admission "we have sinned" — is the essence of the confession. Based on Numbers 21:7, traditional understanding states that when one utters this confession sincerely, the avenging angel is not permitted to harm him. Therefore the Sages chose to introduce the confession of individual sins with the words, "we have sinned".

Since the heart is the seat of passion and desire, it is customary that the person confessing strike the left side or center of his chest lightly with his fist as each sin is mentioned, as if to imply that the heart was responsible for the sins.

Leader:

We have become guilty,

Congregation:

WE HAVE SINNED AGAINST ELOHIM, AND HAVE DEVASTATED OUR OWN SPIRITUALITY. Not only have we become guilty by sinning against Elohim, we have brought spiritual devastation upon ourselves from desolation. Perhaps we did not mean to rebel against Elohim, but we often sinned intentionally — for profit or enjoyment.

Leader:

We have betrayed,

Congregation:

WE HAVE BEEN UNGRATEFUL AND DISLOYAL.

We have been ungrateful and traitorous to those who have helped us. We have betrayed our loved ones. By violating the mitzvot, we have been disloyal to Elohim who gives us life and sustenance.

Leader:

We have murdered,

Congregation:

WE HAVE CARRIED TALES AND BEEN HYPOCRITICAL

We have slandered Elohim by questioning His justice and His kindness. And we have discredited our fellow human beings, both through speaking falsehood and through publicizing their mistakes. We have been hypocritical by saying one thing and thinking another; and by speaking of people behind their backs.

Leader:

We have robbed,

Congregation:

WE HAVE STOLEN PROPERTY AND NOT FULFILLED PERSONAL RESPONSIBILITIES

In addition to taking and enjoying other people's property without payment, we have taken all sorts of things to which we are not entitled; we enjoy Adonai's earth without blessing or obeying Him; we do not fulfill our obligations to other people; we take advantage of other people's ignorance or trust; we "rob" people of their privacy; we "rob" the poor and defenseless of their dignity.

Leader:

We have caused perversion,

Congregation:

WE HAVE CORRUPTED GOOD PEOPLE AND GOOD VALUE SYSTEMS. By our words and deeds, we have influenced people to lower their standards of conduct; to change from idealists to cynics, from generous people to selfish ones. And by sinning habitually, we have transformed the straight way of life, into something crooked and perverse.

Leader:

We have caused wickedness,

Congregation:

WE HAVE CAUSED OTHERS TO COMMIT SINS

We have influenced people to act in an evil manner. The term wickedness, applies to deeds as opposed to thoughts; to sins committed with premeditation, rather than to sins committed by someone overcome with sudden desire.

Leader:

We have sinned willfully,

Congregation:

WE HAVE COMPOUNDED OUR SINS BY JUSTIFYING THEM.

Not only have we sinned intentionally, we have even devised arguments and philosophies to justify ourselves. This implies a worse degree of intentional sin than the previous wickedness, because someone who justifies his misdeeds is surely more apt to sin again and to drag others down with him.

Leader:

We have extorted,

Congregation:

WE HAVE TAKEN ADVANTAGE OF THE POOR AND THE WEAK.

This includes several sins. In the common definition it refers to extortion in which someone forces or intimidates a person to sell something against his will. This is forbidden in the Ten Commandments by "you *shall not* covet". Noah's generation was condemned because it created a society that victimized the poor and defenseless. Also, "extortion" denotes wrongdoing against which there is no legal recourse, such as stealing trivial amounts. Such "trivial" crimes indicate a breakdown of ethics and fair play.

Leader:

We have accused falsely.

Congregation:

WE HAVE BROUGHT FALSEHOOD INTO OUR EVERYDAY LIVES.

Literally, the phrase means "we have attached falsehood," and it implies that we have falsely slurred other people, and that we have piled lie upon lie, to reinforce falsehood.

Leader:

We have given evil counsel,

Congregation:

WE HAVE ABUSED THE TRUST OF OTHERS BY GIVING BAD ADVICE.

We have knowingly advised others to do things that are not in their best interest, or that are sinful. We have not cared enough about others to take their problems seriously. We have abused the trust of people by giving them advice that was to our benefit, but that was harmful to them.

Leader:

We have been deceitful

Congregation:

WE HAVE MADE INTENTIONALLY MISLEADING STATEMENTS.

We have made false promises and have made little effort to keep sincere promises. What is worse, we have excused our behavior by saying that people do not expect others to keep their word. Thus, we have made our world a place of lies, even though the Sages teach that liars cannot receive Adonai's Presence.

Leader:

We have scorned,

Congregation:

WE HAVE MADE A MOCKERY OF SERIOUS MATTERS.

We have joked about serious matters. We have ridiculed honest and dedicated people. We have tried to find a springboard for humor in every topic. By so doing we have made repentance very difficult, both for ourselves and the people entertained by our witticisms, for as the Sages taught, one jest can repulse a hundred admonitions.

Leader:

We have rebelled,

Congregation:

WE HAVE DEMONSTRATED OUR DEFIANCE OF ADONAI'S WILL

We have recognized our Master but purposely defied Him. We have refused to obey an instruction of the Torah because it does not fit in with our concept of justice or morality. This is the worst form of sin, for it cannot be blamed on error, passion, or fear, but is performed to demonstrate that the perpetrator does not believe in Elohim.

Leader:

We have provoked,

Congregation:

WE HAVE ANGERED ELOHIM.

We have angered Elohim by showing disrespect for Him. As the Sages put it, "One who steals food and makes a blessing over it, provokes Elohim." How dare one bless Elohim or perform mitzvot with objects or money acquired by flouting His will!

Leader:

We have turned away,

Congregation:

WE HAVE IGNORED OUR RESPONSIBILITIES.

We have become indifferent to the service of Elohim, an attitude reflected in a failure to perform positive commandments, and in a lack of serious thought about what the Torah demands of us. Instead of using comfort and prosperity to serve Elohim better, we have allowed them to make us complacent and overconfident.

Leader:

We have been perverse,

Congregation:

WE HAVE SINNED BECAUSE OF PERVERTED REASONING

We have sinned because of intellectual perversion, meaning that we exchanged simple honesty for a corrupt reasoning that romanticizes immorality and justifies dishonesty. Furthermore, our speech and attitudes have become brazen and rude.

Leader:

We have acted wantonly,

Congregation:

WE HAVE DENIED THE VALIDITY OF SOME OR ALL MITZVOT.

We have sinned because we did not believe in the Torah or in the validity of a particular commandment. Though very grave, this sin is not quite as serious as the brazenness, "we have rebelled". On the other hand, this is more serious than sins caused by faulty reasoning.

Leader:

We have persecuted,

Congregation:

WE HAVE CAUSED OTHERS TO SUFFER.

We have caused others to suffer or feel discomfort. We have done things that will limit people's ability to act and thus force them to do things that may not be in their own best interest. The root of such activity is that we are callous to other people, so we do not mind hurting them. Also, we have done things or made commitments that force us to courses of action that harm us spiritually.

Leader:

We have been obstinate.

Congregation:

WE HAVE REFUSED TO SEE ADONAI'S HAND IN LIFE

Instead of recognizing that illness, pain, financial reverses and the like are messages to repent, we stubbornly refuse to change our ways. We have attributed all difficulties not to our sins, but to chance.

Leader:

We have been wicked,

Congregation:

WE HAVE COMMITTED SINS THAT STAMP US AS WICKED.

We have committed acts that, according to the Torah, attest that our nature is wicked, such as raising our hands to strike others, stealing, and making plans to sin.

Leader:

We have corrupted,

Congregation:

WE HAVE COMMITTED SINS THAT CORRUPT OUR CHARACTER.

We have committed sins that are tantamount to idolatry, such as arrogance, extreme anger, and apathy toward charitable causes; and sins that are related to sexual immorality, such as vulgarity and eroticism. Such sins corrupt a person's character.

Leader:

We have been abominable,

Congregation:

WE HAVE BECOME LOATHSOME.

Our actions have degraded us to the point, where, we have become disgusting and loathsome.

Leader:

We have strayed,

Congregation:

INSTEAD OF BEING CLOSE TO ELOHIM, WE HAVE STRAYED FROM HIM.

As a result of our misdeeds, we have drifted further and further from Adonai's path. Once we condition ourselves to such courses of action, it becomes infinitely harder to repent—and we have only ourselves to blame.

Leader:

You have let us go astray.

Congregation:

AS A RESULT OF OUR SINS, ELOHIM HAS LET US DRIFT AWAY.

We have abused the gift of freedom of choice. We have strayed and have drawn others with us. As a result, Elohim has treated us measure for measure: since we strayed from His path, He did nothing to stop us.

Having confessed to a variety of individual sins, we must now summarize the confession by comparing the foolish deeds we have chosen with the good ones we chose to spurn. Surely this will influence us to repent!

Leader:

We have turned away from Your commandments and from Your good laws but to no avail.

Congregation:

What good did our evil do us? Had we at least profited from our choices, we could defend ourselves. But history shows that Israel's sinfulness has never brought lasting good. How often have we tried to imitate or blend into our host cultures — but to no avail! Moreover, we have not even given Your commandments equality, with our secular and sinful pursuits.

Leader:

But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

Congregation:

On the surface, we may speak and act as if we think ourselves to be righteous, but deep down we know that Your judgments against us are fully justified. Therefore, like someone who has suffered the death of a close relative, we declare that Adonai's judgment is just. This acknowledgement of our responsibility is the first step to repentance.

Leader:

What can we say before You, Who dwells on high, and what can we relate to You, Who abides in the highest heavens, for indeed, everything that is hidden and revealed You know.

Congregation:

We now acknowledge that Elohim not only knows what we have done, but all that motivated us to act as we did. He knows what we do privately, what we lust for, and how we rationalize our deeds. He knows the contradiction between our private and public behavior, and the personal preferences that influence our logic.

Leader:

You know the secrets of the universe, and the hidden mysteries of all the living. You probe all the innermost chambers, and test thoughts and emotions. Nothing is hidden from You, and nothing is concealed from Your eyes.

And so may it be Your will, Oh ADONAI, our Elohim and the Elohim of our forefathers, that You forgive us of all our errors, and You pardon us for all our iniquities, and You atone for us for all our willful sins.

Congregation:

Since You know all our frailties and inadequacies, we pray that You will be merciful and forgive us.

Error, is a sin committed through carelessness or unwittingly, but one that could have been avoided had we only been more careful.

Iniquity, describes an intentional sin, but one that was not committed in a spirit of rebellion.

Willful sins, refer to sins committed rebelliously, because of a lack of belief in the Torah or in the validities of a particular commandment.

We are chagrined and humiliated because we have acted against Your will. We are doubly ashamed when we consider how lowly we are and how exalted You are. How could we have dared sin against You!

FOR THE SIN

Leader:

Like the earlier Confession, this one is based on the Aleph-Bet. It consists of forty-four verses, two for each of the twenty-two letters. Although the order of the sins varies a bit from version to version, the differences are slight and the sins are all the same in all versions. The introductory paragraph deals with the subconscious, underlying causes of sin. Given this context, the sins enumerated in the litany are not primarily individual acts, but rather the personal flaws that lead people to sin. The commentary will first explain the simple meaning of the words, and then, where appropriate, cite the underlying causes.

Leader:

For the sin that we have sinned before You under duress and willingly.

Congregation:

WE HAVE SAID WE HAVE NO CHOICE BUT TO SIN; AND WE SINNED WILLINGLY BECAUSE WE COULD NOT RESIST TEMPTATION.

UNDER DURESS: Often we sin because we put ourselves into a predicament where we rationalize that we have no choice but to sin. For example, if we are afraid we may lose our jobs or customers, we may permit ourselves to do things that we know to be wrong and would not condone in others. Nevertheless, cases of genuine life-threatening duress override the Torah's commandments. However, there are exceptions: if a sin would cause a public desecration of Adonai's Name, it is forbidden to perform it even under the most extreme physical duress; likewise, idolatry, immorality, and murder are forbidden in all cases.

WILLINGLY: We have sinned simply because we wanted to indulge a pleasure. How often have we condoned a misdeed simply because we wanted to please someone or enjoy an experience! Such desire is one of the main causes of sin.

Leader:

And for the sin... through hardness of the heart.

Congregation:

WE HAVE REFUSED TO ADMIT WE MIGHT BE WRONG.

We have the attitude of "I'm always right!" Such arrogance gives birth to stubbornness in refusing to admit our shortcomings, and to lack of compassion for the needs of the poor and infirmed. Elohim gave us free will so that we could make intelligent choices, not so that we should refuse to see the truth.

Leader:

For the sin... without knowledge.

Congregation:

WE HAVE SINNED THROUGH IGNORANCE.

We have failed to think carefully or learn enough. Failure to study the Torah leads inevitably to sin, and lack of insight or information causes people to misjudge situations. Self-imposed ignorance is no excuse.

Leader:

And for the sin... with the utterance of the lips.

Congregation:

WE WERE TOO QUICK TO PROMISE OR SPEAK.

We have uttered vows and oaths, although the Sages say it is best to avoid such utterances, even if the vow will be kept. We have expressed ourselves harshly against our fellows, hurting or shaming them. And when we were dissatisfied with events we even expressed complaints against Elohim. We have sinned because of hasty promises. We have made promises we could not possibly keep. And we have made rash statements, and then felt compelled to justify them or to act upon them.

Leader:

For the sin...in public or in private.

Congregation:

SOMETIMES WE MEANT TO BE NOTICED; SOMETIMES WE THOUGHT NOH ONE KNOWS.

IN PUBLIC: A public sin is serious not only because of the act but because it can desecrate Adonai's Name in the eyes of onlookers. We do foolish or sinful things to attract attention or approval.

IN PRIVATE: A private sin, on the other hand, is contemptible because the perpetrator seems to fear human disapproval more than he does Adonai's anger. We have reassured ourselves that since no one sees, we are free to sin.

Leader:

And for the sin... through immorality.

Congregation:

WE HAVE AROUSED OURSELVES TO COMMIT IMMORAL ACTS.

This includes a variety of sins regarding sexual relationships and immorality; coming into physical contact, even casual, that may incite lust; viewing people or literature that may incite desire. We are stimulated to deeds by the enjoyment we find in immoral literature, pictures, or conversation, contaminating our minds with immorality.

Leader:

For the sin... Through harsh speech.

Congregation:

WE HAVE SPOKEN TOO HARSHLY

We have caused sin by expressing ourselves too forcefully, thus hurting others or provoking them to anger. This also includes all abuse of the Divine gift of intelligent speech, such as vulgar speech, lying, speaking improperly in the synagogue, violating confidences and discussing business affairs on the Sabbath.

Leader:

And for the sin... with knowledge and deceit.

Congregation:

WE HAVE MISUSED KNOWLEDGE AND HAVE DECEIVED OTHERS.

We have used our knowledge for the bad instead of for the good. For example, the Elohim-fearing person uses his knowledge of civil law to avoid any possibility of cheating others; the dishonest person uses his knowledge to circumvent the law so that his victims have no recourse. Tragically, we may have used our knowledge of the Torah to take advantage of the less knowledgeable. Not only have we deceived others, we have deluded ourselves; and self-deception causes people to fall into the most dangerous traps.

Leader:

For the sin... through inner thoughts.

Congregation:

WE HAVE FANTASIZED ABOUT SINS WE COULD COMMIT.

We have indulged in fantasies of sins we would like to commit — if we could and no one would know. Such fantasizing is the root of transgression. In a way this is even worse than the act, because our imagination becomes preoccupied with sin, interfering with our learning and prayer, and altering our goals.

Leader:

And for the sin... through wronging a neighbor.

Congregation:

WE HAVE WRONGED THOSE WHO TRUSTED US.

We have cheated and hurt the feelings of our fellow human beings. Friends are easy to deceive, because they trust us. Thus, the advantage we take of friends is especially wrong.

Leader:

For the sin... Through insincere confession.

Congregation:

WE HAVE NOT TAKEN REPENTANCE SINCERELY.

We confess our sins and beat our breasts, but we have no sincere desire to change. We make resolutions that do not come from the heart. We confess our sins with an outward display of feeling, but a lack of sincerity.

Leader:

And for the sin... in a session of vice.

Congregation:

WE JOINED DISCUSSIONS DEVOTED TO LEWDNESS.

We have joined gatherings devoted to discussions of intimacy and lewdness, the sort of illicit pleasures that people enjoy pursuing.

Leader:

For the sin... willfully and carelessly.

Congregation:

WE SINNED INTENTIONALLY AND UNINTENTIONALLY, BUT UNNECESSARILY.

Sometimes we sin out of a wanton desire to demonstrate our independence of authority But even if it was not intentional, our careless attitude toward a particular forbidden act shows that we do not care enough about the One who forbade it. If we had not taken sin lightly, we would have taken the necessary precautions to avoid it.

Leader:

And for the sin..., by showing contempt for parents and teachers.

Congregation:

WE HAVE NOT RESPECTED THOSE WHO COULD GUIDE US.

By degrading our parents and teachers we have damaged their prestige and authority. We have been guilty of causing a breakdown of tradition by having failed to respect the bearers of tradition. We complain about the shortcomings of the next generation, but we are responsible, at least in part, because our children have learned from us not to respect their elders.

Leader:

For the sin...by exercising power.

Congregation:

WE HAVE TAKEN ADVANTAGE OF THE WEAK.

We have used physical, economic, or political power to intimidate the weak. Because we are arrogant, we have an exaggerated sense of our own power. This has caused us to take advantage of weaker people, thereby causing them untold suffering.

Leader:

And for the sin... Through desecration of Adonai's Name.

Congregation:

WE IGNORE THE FACT THAT PEOPLE JUDGE ELOHIM BY THE WAY WE ACT. If we had truly had an inner, personal concern for the sanctification of Adonai's Name, we would never act in a way that would cause desecration of His Name. The more distinguished the person and the more identifiable he is as a Torah-keeper, the more careful he must be about the impression his behavior makes on others.

Leader:

For the sin... through foolish speech.

Congregation:

WE HAVE INDULGED IN IDLE CHATTER.

Idle conversations often involve foolish chatter and broad, harmful statements based on lack of information. Compulsive chatter can have serious consequences. Many sins result from simple foolishness.

Leader:

And for the sin... through impure lips.

Congregation:

WE HAVE CONTAMINATED OUR MOUTHS WITH VULGAR SPEECH.

We have used improper language. Because we have failed to maintain dignity and self-respect, we do improper things. Vulgar language weakens self-discipline.

Leader:

For the sin... with the Evil Inclination.

Congregation:

WE HAVE INCITED OUR LUSTS AND URGES.

We have often made the serious mistake of putting ourselves in situations that incite our base urges. Furthermore, instead of avoiding the Evil Inclination, we excuse our sins with the claim that the temptation was too strong for us.

Leader:

And for the sin... against those who know and against those who do not know.

Congregation:

WE HAVE WRONGED PEOPLE TO THEIR FACES AND BEHIND THEIR BACKS. We have embarrassed or harmed people to their faces, and we have hurt people secretly so that they suffer without knowing the cause. Sometimes we sin because we are ashamed not to conform to the behavior of people who know us. Conversely, sometimes we hide our deeds from good people because we would be ashamed to sin if they knew about it.

Leader:

For all these, Oh Elohim of forgiveness, forgive us, pardon us, atone for us.

Congregation:

This is a progression from a smaller to a greater degree of forgiveness: *forgive us* — give up the right to punish us; *pardon us* — do not even harbor resentment or ill will against us; *atone for us* — remove any effects of our sin, as if we had never committed them.

Leader:

For the sin... by subservience through bribery.

Congregation:

WE HAVE PURCHASED FAVORS AND SOLD OURSELVES FOR MONEY AND HONORS.

We displayed dishonesty not only by paying or accepting monetary bribes, but through flattery or hope of status. The latter is the most insidious kind of bribe, because we do not even realize how our decisions are corrupted by it.

Leader:

And for the sin... through denial and false promises.

Congregation:

WE HAVE NOT BEEN HONEST.

In our dealings with Elohim and our fellow men, we are guilty of both denial, which refers to lies about the past, and false promises, which refers to the future.

Leader:

For the sin... through evil talk.

Congregation:

WE HAVE SPREAD GOSSIP AND SLANDER.

To defame others is a grievous sin, even if the stories are true. The Sages condemn talebearers in very sharp terms, saying that gossiping is tantamount to denying Elohim. The harm caused by gossip is incalculable. For example, by having described a person as extravagant or stingy, naïve or conniving, we have created an image that will affect him socially and economically.

Leader:

And for the sin... through scorning.

Congregation:

WE REPULSE ATTEMPTS TO IMPROVE US.

We have greeted constructive criticism with scorn and ridicule. By resisting attempts to help us become better, we have little chance of improving ourselves.

Leader:

For the sin... in commercial dealings.

Congregation:

WE HAVE CHEATED AND CONNIVED.

We have violated the Torah's commands to be scrupulously honest in business, with customers, competitors, and workers. We have been tempted to cheat by the competitive nature of business. Additionally, when we are successful in business, we often credit ourselves with superior intelligence or congratulate ourselves on "hard work." This tends to lessen our trust in Elohim, Who is the true source of our prosperity.

Leader:

And for the sin... with food and drink.

Congregation:

WE HAVE EATEN FORBIDDEN FOODS.

We have been careless in observing the dietary laws. We have failed to wash our hands and make proper blessings. By indulging too much in gastronomic pleasure, we have incited the animal within us. It is human nature that lust runs away with us unless we hold it in check.

Leader:

For the sin... through interest and extortion.

Congregation:

WE HAVE PROFITED FROM USURY.

Whether we have given or received interest, we have violated the Torah's prohibition. The fact that it is common business practice does not permit the forbidden. If we seek personal profit from another's need or misfortune we become hard and callous. The Torah wants us to feel that someone else's need is ours as well; and we should feel responsible to help.

Leader:

And for the sin... through haughtiness.

Congregation:

WE HAVE ACTED ARROGANTLY.

We have shown our arrogance through "body language" — and Elohim despises haughty people (Proverbs 16:5). What is more, our need to demonstrate superiority over others drives us to all sorts of evil practices.

Leader:

For the sin... with prying eyes.

Congregation:

WE HAVE BEEN GUILTFUL IN GAZING AT FORBIDDEN THINGS.

We have been curious to see what does not concern us, especially to see things that incite lust. We have made eye contact with other sinners to indicate moral support for one another. By raised eyebrows or other eye motions we have indicated disapproval of someone, refining the art of character assassination without saying a word.

Leader:

And for the sin... with the idle chatter of our lips.

Congregation:

WE HAVE PRATTLED ENDLESSLY.

We have failed to concentrate on what we say. So we have mouthed words of Torah and prayer without thinking what they mean. Moreover, we have been led to sin by a fear of silence. Most of us feel uncomfortable if no one has anything to say — so we have filled our time with all sorts of inane chatter and damaging gossip.

Leader:

For the sin... with haughty eyes.

Congregation:

WE HAVE BEEN DISDAINFUL OF OTHERS.

By the look of disdain in our eyes, we have indicated a feeling of superiority that has led us to disregard the concerns and sensitivities of others.

Leader:

And for the sin... through brazenness.

Congregation:

WE HAVE LACKED THE ATTRIBUTE OF SHAME.

Not having shame or respect, there was little to deter us from sin.

ALL:

For all these, Oh Elohim of forgiveness, forgive us, pardon us, atone for us.

Leader:

For the sin... in throwing off Your yoke.

Congregation:

WE HAVE FAILED TO ACCEPT RESPONSIBILITY.

We have thrown off the many responsibilities that are incumbent upon every believer: the yoke of Adonai's kingdom, of studying Torah, of improving ourselves, of helping others and of being a constructive part of the community.

Leader:

And for the sin... in judgment.

Congregation:

WE HAVE JUDGED UNFAIRLY.

As judges and witnesses, we have corrupted the decision-making process of courts and the settlement of disputes. We have "judged" Elohim and found Him "guilty" of not treating us as we think He should. We have not meant to be unfair to people, but we have been quick to condemn them on the basis of inadequate information. We have lacked good judgment and common sense in failing to judge people charitably.

Leader:

For the sin... through entrapping a neighbor.

Congregation:

WE HAVE TAKEN ADVANTAGE OF OUR FRIENDS.

We have sought ways to take advantage of other people's weakness. We have manipulated people, and this is especially wrong when we do it to friends who have confidence in us.

Leader:

And for the sin... through a begrudging eye.

Congregation:

WE HAVE BEEN JEALOUS.

We have been stingy and jealous — trying to find ways to free ourselves from giving to charity, not being generous to others and resenting their success. We have been unwilling to do simple favors for others, especially when our missions would go unnoticed.

Leader:

For the sin... through light-headedness.

Congregation:

WE HAVE BEEN FRIVOLOUS.

We have given way to frivolity, and have not thought seriously about our responsibilities. We have not treated the synagogue and study hall with proper respect.

Leader:

And for the sin... with obstinacy.

Congregation:

WE HAVE BECOME UNREASONABLY STUBBORN.

We have become single-minded and so lost our objectivity because we had a strong desire for something. We have refused to learn from experience and constructive criticism, and we have denied that obstacles and failures were Adonai's veiled way to make us repent.

Leader:

For the sin... with legs that run to do evil.

Congregation:

WE HAVE HURRIED TO COMMIT SINS.

We have rushed with zeal and alacrity to do evil. It is bad enough that we feel we "must" do the wrong thing — but why should we be enthusiastic about it?

Leader:

And for the sin... by gossip-mongering.

Congregation:

WE HAVE TURNED PEOPLE AGAINST ONE ANOTHER.

We have told people about the damaging and embarrassing things that others say about them. We have caused hatred and argument by disclosing secrets and spreading stories.

Leader:

For the sin... through vain oath-taking.

Congregation:

WE HAVE SWORN FALSELY AND FRIVOLOUSLY.

We have shown disrespect for Adonai's honor by using His Name for false or trivial matters. The Torah's prohibition against oath-taking includes not only false oaths, but also unnecessary ones, or by swearing to the truth of something in ordinary conversation. The Sages include four kinds of oaths in this category: (A) swearing to something that is obvious (B) denying the obvious (C) swearing to violate a mitzvah; (D) swearing to do the impossible.

Leader:

And for the sin... through baseless hatred.

Congregation:

WE HAVE HATED PEOPLE ON A PERSONAL LEVEL INSTEAD OF DISAGREEING ON ISSUES.

We have made the awful mistake of hating people rather than their evil deeds. Even when someone's acts are wrong or go against our own feelings, we should never feel hatred for the person. Baseless hatred caused the destruction of the Second Temple. Continued hatred prolongs our current long exile, and is the source of countless conflicts and problems.

Leader:

For the sin... in the matter of extending a hand.

Congregation:

WE HAVE BEEN CALLOUS TO OTHER PEOPLE'S NEEDS.

We have refused to lend money to those in need. And we have committed many other sins regarding monetary relationships — whether in business, in loans, in safeguarding someone else's property, or in partnerships — where we have attempted to deny something that was rightly due to another person. Another interpretation of this phrase is that we have joined hands with wicked people.

Leader:

And for the sin... through confusion of the heart.

Congregation:

WE HAVE NOT SEEN ADONAI'S HAND IN EVERYDAY EVENTS.

We have allowed ourselves to be weakened in matters of faith. When troubles befall us, we wonder why — instead of understanding that Elohim is showing us that we must improve ourselves. We have doubted the validity of the Torah, and the applicability of the HaLacha to modern times.

All:

For all these, Oh Elohim of forgiveness, forgive us, pardon us, and atone for us.

We have ended the alphabetical lists of individual sins and underlying causes of evil. Now we must face the penalties prescribed by the Torah for our sins. We begin with the animal offerings, the least severe punishment, and progress to the death penalty, the severest of all. By meditating upon the appropriate punishment for each of our sins, we focus on the seriousness of what we have done wrong, and we can better inspire ourselves to repent.

Leader:

And for the sins for which we are obligated to bring an elevation-offering.

Congregation:

This offering is brought for sinful thoughts and for failure to perform positive commandments; for example, if one failed to eat matzah on Passover, failed to put on tefillin or put on tefillin that did not conform to the Halacha.

Leader:

And for the sins for which we are obligated to bring a sin-offering.

Congregation:

An act that would incur spiritual excision, if it had been done intentionally, obligates one to bring a sin-offering if it was done unintentionally, but carelessly, meaning that it could have been avoided. Rambam lists forty-three transgressions for which one is obligated to bring a sin-offering. Among them are the careless, unintentional desecration of the Sabbath and Yom Kippur, eating chametz during Passover, and incest.

Leader:

And for the sins for which we are obligated to bring a variable-offering.

Congregation:

There are six sins for which the Torah specifies more expensive offerings for the wealthy than for the poor. Among them is the sin of falsely swearing to a court that one has no knowledge of a case in which his testimony is sought; and unintentionally swearing falsely regarding something one did or plans to do.

Leader:

And for the sins for which we are obligated to bring a guilt-offering for a definite or a possible sin.

Congregation:

A guilt-offering for a definite sin may be brought for any of five sins. Among them is swearing falsely that one does not have another's property in his possession, and using the property of the Sanctuary for one's own pleasure. A guilt-offering for a possible sin is brought whenever there is a reasonable possibility — as opposed to definite evidence — that someone is obligated to bring a sin-offering.

Leader:

And for the sins for which we incur lashes for rebelliousness;

Congregation:

These lashes are imposed for the intentional violation of a Rabbinic prohibition; to coerce a recalcitrant to perform Scripturally ordained positive commandments; and whenever the court deems it necessary to prevent widespread abuse of Scriptural law.

Leader:

And for the sins for which we incur forty lashes.

Congregation:

The lashes, actually thirty-nine, are imposed upon someone who violates a negative commandment by committing an action, despite a specific warning that the act is forbidden and punishable. Two valid witnesses must see the transgression and testify before the beit din, which has the sole authority to administer the penalty. Among such sins are eating forbidden foods and eating or working on Yom Kippur.

Leader:

And for the sins for which we incur the death penalty at the hands of the Heavenly Court.

Congregation:

Rambam lists the sins, that, if committed intentionally, incur this Scriptural penalty of a shortened lifespan. These sins include the eating of terumah by a non-Kohen or by anyone in a state of ritual contamination; and the performance of the Temple service while in a state of ritual contamination.

Leader:

And for the sins for which we incur spiritual excision and childlessness.

Congregation:

Thirty-six transgressions, if done intentionally, incur the penalty of the soul being cut off from its eternal bond with its Creator. This penalty can include a shortened lifespan and childlessness. Among these thirty-six transgressions are certain forbidden conjugal relationships, working on the Sabbath or Yom Kippur, eating on Yom Kippur, failure to circumcise oneself, and eating chametz on Passover.

Leader:

And for the sins for which we incur the four death-penalties of the human court: stoning, burning, beheading, and strangling.

Congregation:

The Torah relates these most serious of all transgressions, and the specific sins for which one incurs each of the four kinds of death penalties. It should be noted that, in the absence of duly constituted courts since shortly before the Destruction of the Second Temple, the corporal and capital punishments ordained by Scriptural Law cannot be imposed. However, Elohim finds His own ways to exact punishment by seemingly natural means. Thus, one who is liable to death by strangling, for example, may die from a lack of oxygen or from breathing difficulties.

Leader:

For a positive commandment

Congregation:

We confess to our failure to carry out the 248 positive commandments of the Torah. This is a constitution of the long list of sins to which we confess and for which we beg forgiveness.

Leader:

and for a negative commandment,

Congregation:

We have violated the 365 negative commandments of the Torah.

Leader:

whether it can be remedied by a positive act

Congregation:

For example, the negative commandment against stealing can be remedied by fulfilling the positive commandment to return the stolen property. Some translate: whether it involves an act or whether it does not involve an act. That is, whether the negative commandment was violated through a physical act, such as eating forbidden food; or whether it involved thought but no action was involved, such as hating another in one's heart.

Leader:

or whether it cannot be remedied by a positive act.

Congregation:

The vast majority of negative commandments, unlike stealing, cannot be remedied by a further act, such as returning stolen property.

LEADER:

Those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed to You, as it is said: The concealed sins are for ADONAI, our Elohim, but the revealed sins are ours and our children's forever, [that we may] fulfill all the words of this Torah. For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and beside You we have no king who pardons and forgives — only You.

CONGREGATION:

The Confession is about to end with a heartbreaking admission of our inadequacy and with a plea of mercy. Although it is true that Adonai's plan for the universe calls for the creation of the human race, each individual declares that he himself was unworthy to come into existence and that, having been given the gift of life, he has done little to justify his creation. Man is like worthless dust in life, and is surely so in death.

Therefore, shamefacedly, we beg Elohim to bring about conditions that do not lead us to sin and that He, in His mercy, spare us from the consequences of our misdeeds. I cannot claim that it was unnecessary for You to have created me, or that my existence has made an appreciable difference in Your scheme, for I have not carried out Your commandments, the task for which You created me.

ALL:

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 will surely be so in my death. Behold— before You I am Like a vessel filled with shame and humiliation.

May it be Your will, Oh ADONAI, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You cleanse with Your abundant mercy— but not through suffering or serious illness.





THE AKIDAH

THE AKIDAH

Our Elohim and the Elohim of our forefathers, remembers us with a favorable memory before You, and recall us with a recollection of Your salvation and mercy. Remember on our behalf - Oh Yeshua, our Elohim - the love of the Patriarchs, Abraham, Isaac and Israel, Your servants; the covenant, the kindness, and the oath that You swore to our father Abraham at Mount Moriah, and the Akidah, when he bound his son Isaac atop the altar, as it is written in Your Torah:

Genesis 22: 1-19

And it happened after these things that Elohim tested Abraham and said to him, 'Abraham.'

And he replied, 'Here I am.'

And He said, 'Please take your son, your only one, whom you love - Isaac - and get yourself to the Land of Moriah; bring him up there as an offering, upon one of the mountains which I shall indicate to you.'

So Abraham awoke early in the morning and he saddled his donkey; he took his two young men with him, and Isaac, his son. He split the wood for the offering, and rose and went toward the place which Elohim had indicated to him.

On the third day, Abraham looked up, and perceived the place from afar. And Abraham said to his young men, 'Stay here by yourselves with the donkey, while I and the lad will go yonder; we will prostrate ourselves and we will return to you.'

And Abraham took the wood for the offering, and placed it on Isaac, his son. He took in his hand the fire and the knife, and the two of them went together. Then Isaac spoke to Abraham his father and said, 'Father -

And he said 'Here I am, my son.'

And he said, 'Here are the fire and the wood, but where is the lamb for the offering?'

And Abraham said, 'Elohim will seek out for Himself the lamb for the offering, my son.' And the two of them went together.

They arrived at the place which Elohim indicated to him. Abraham built the altar there, and arranged the wood; he bound Isaac, his son, and placed him on the altar atop the wood. Abraham stretched out his hand, and took the knife to slaughter his son.

And an angel of Yeshua, called to him from heaven, and said, 'Abraham! Abraham!'

And he said, 'Here I am.'

And he said, 'Do not stretch out your hand against the lad nor do anything to him, for now I know that you are a Elohim-fearing man, since you have not withheld your son, your only one, from Me.'

And Abraham looked up and saw - behold a ram! - after it had been caught in the thicket by its horns. So Abraham went and took the ram and brought it as an offering instead of his son. And Abraham named that site 'YHVH Yireh,' as it is said this day: On the mountain Yeshua is seen.

The angel of Yeshua called to Abraham, a second time from heaven, and said, "by Myself I swear," declared Yeshua, 'that since you have done this thing, and have not withheld your son, your only one, I shall surely bless you and greatly increase your offspring like the stars of the heavens and like the sand on the seashore; and your offspring shall inherit the gate of its enemy; and all the nations of the earth shall bless themselves by your offspring, because you have listened to My voice.'"

Abraham returned to his young men, and they rose and went together to Beer Sheba, and Abraham stayed at Beer Sheba.

Master of the universe! Just as Abraham our forefather suppressed his mercy for his only son in order to do Your will wholeheartedly, so may Your mercy suppress Your anger from upon us and may Your mercy overwhelm Your attributes (and may You overstep with us the line of Your law) and deal with us — Oh Yeshua, our Elohim — with the attribute of kindness and the attribute of mercy. In Your great goodness may You turn aside Your burning wrath from Your people, Your city, Your land, and Your heritage. Fulfill for us, Yeshua, our Elohim, the word You pledged in Your Torah, through Moses, Your servant, as it is said: 'I shall remember My covenant with Jacob; also My covenant with Isaac, and also My covenant with Abraham shall I remember; and the land shall I remember.' And it is said: 'Despite even this when they will be in the land of their enemies, I will not have despised them nor abhorred them to destroy them, to annul My covenant with them, for I am Yeshua, their Elohim.' And it is said: And I will remember for them the covenant of the ancestors whom I removed from the land of Egypt in the very sight of the nations, to be a Elohim to them, I am Yeshua.' And it is said: 'Yeshua, your Elohim, will bring back your captivity and have mercy upon you, and He will again gather you in from all the people where Yeshua, your Elohim, has scattered you. If your dispersed will be at the ends of heaven, from there Yeshua, your Elohim, will gather you in and from there He will take you.' And it is said: Yeshua, Your Elohim, will bring you to the land that your forefathers inherited and you shall inherit it and He will do you more good and increase you more than your forefathers.' And it was said through Your prophet: 'Yeshua, be gracious to us, we placed hope in You; be their strong arm every morning and even our salvation in time of distress.' And it is said: 'It is a time of distress for Jacob and from it he will be saved.' And it is said: In their every distress is His distress and the angel before Him rescued them, with His love and compassion He redeemed them, and carried them and bore them all the days of eternity. And it is said: 'Who, Oh Elohim, is like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? He has not retained His wrath eternally for He desires kindness. He Will again be merciful to us; He will suppress our iniquities and cast into the depths of the sea all their sins. Grant truth to Jacob, kindness to Abraham, as You swore to our forefathers from ancient times.' And it is said: 'And I will bring them to My holy mountain and I will gladden them in My house of prayer; their elevation-offering and their feast of offerings will find favor on My Altar, for My House will be called a house of prayer for all peoples.'

Always let a person be Elohim-fearing privately and publicly, acknowledge the truth, speak the truth within his heart and arise early and proclaim:

Master of all worlds and Adonai of all Adonais! Nor in the merit of our righteousness do we cast our supplications before You, but in the merit of Your abundant mercy. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, YESHUA our Elohim, and the Elohim of our

forefathers — are not all the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The pre-eminence of man over beast is non-existent for all is vain — except for the pure soul that is destined to give justification and reckoning before the throne of Your glory. All the nations are as if non-existent before You, as it is said: 'Behold! The nations are like a bitter drop from a bucket, and are reckoned like copper-dust rubbing off a scale; behold He will cast away the islands like dust.'

But we are Your people, members of Your covenant, children of Abraham, Your beloved, to whom You took an oath at Mount Moriah; the offspring of Isaac, his only son, who was bound atop the altar; the community of Jacob, Your firstborn son, whom because of the love with which You adored him and the joy with which You delighted in him — You named Israel and Jeshurun.

Therefore, we are obliged to thank You, praise You, glorify You, bless, sanctify, and offer praise and thanks to Your Name. We are fortunate — how good is our portion, how pleasant our lot, and how beautiful our heritage! We are fortunate when we come early and stay late in the synagogues and study halls, and unify Your name each day, continually, and proclaim twice with love:

**Hear, Oh Israel! ADONAI our Elohim, ADONAI is One.
Blessed be the Name of His glorious kingdom for ever and ever.**

Deuteronomy 6: 5-9

And you shall love ADONAI your Elohim with all your heart, with all your soul and all your might. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you lie down, and when you rise up. Bind them as a sign upon your arm and let them be a sign between your eyes; and write them on the doorposts of your house and upon your gates.

It was You before the world was created, it is You since the world was created, it is You in This World, and it is You in the World to Come. Sanctify Your Name through those who sanctify Your Name, and sanctify Your Name in Your universe. Through Your salvation may You exalt and raise our pride on high, and save us soon for Your Name's sake. Blessed is He Who sanctifies His Name among the multitudes.

It is You Who are Yeshua, our Elohim, in heaven and on earth and in the loftiest heavens. True — You are the First and You are the Last, and other than You there is no Elohim. Gather in the dispersed who yearn for You, from the four corners of the earth. Let all who walk the earth recognize and know that You alone are the Elohim, supreme over all the kingdoms of the earth. You have made the heavens, the earth, the sea, and all that is in them. Who among all Your handiwork, those above and those below can say to You, 'What are You doing and what are You accomplishing?'

Our Father in Heaven, Living and Enduring One, do kindness with us for the sake of Your great, mighty and awesome Name that has been proclaimed upon us. Fulfill for us Yeshua, our Elohim, that which has been promised through Your seer Zephaniah, as it is said: "At that time I will bring you and at that time I will gather you in, for I will set you up for renown and praise among all the peoples of the earth, when I bring back your captivity, before your own eyes," said Yeshua."

1 CHRONICLES 16: 8-36

Give thanks to Yeshua, declare His Name, make His acts known among the people. Sing to Him, make music to Him, speak of all His wonders. Glory in His Holy Name, be glad of heart, you who seek Yeshua. Search out Yeshua and His might, seek His Presence always. Remember His wonders that He wrought, His marvels and the judgments of His mouth. Oh seed of Israel, His servant, Oh children of Jacob, His chosen ones — He is Yeshua, our Elohim, over all the earth are His judgments. Remember His covenant forever the word He commanded for a thousand generations — that He made with Abraham and His vow to Isaac. Then he established it for Jacob as a statute, for Israel as an everlasting covenant; saying, 'To you I shall give the Land of Canaan, the lot of your heritage.' When you were but few in number, hardly dwelling there, and they wandered from nation to nation, from one kingdom to another people. He let no man rob them, and He rebuked the kings for their sake: 'Dare not touch My anointed ones, and to My prophets do no harm.' Sing to Yeshua, everyone on earth, announce His salvation daily. Relate His glory among the nations, among all the people His wonders. That Yeshua is great and exceedingly lauded, and awesome is He above all heavenly powers. For all the Elohim of the peoples are nothings — but Yeshua made heaven!

Glory and majesty are before Him, might and delight are in His place. Render to Yeshua, Oh families of the peoples, render to Yeshua honor and might. Render to Yeshua honor worthy of His Name, take an offering and come before Him, prostrate yourselves before Yeshua in His intensely holy place. Tremble before Him, everyone on earth, indeed, the world is fixed so that it cannot falter. The heavens will be glad and the earth will rejoice and say among the nations, 'Yeshua has reigned!' The sea and its fullness will roar, the fished and everything in it will exult. Then the trees of the forest will sing with joy before Yeshua, for He will have arrived to judge the earth. Give thanks to Yeshua, for He is good, for His kindness endures forever. And say, 'Save us, Oh Elohim of our salvation, gather us and rescue us from the nations, to thank Your Holy Name and to glory in Your praise!' Blessed is Yeshua, the Elohim of Israel, from This World and the World to Come — and let the entire people say, 'Ahmane and praise to Elohim!' Exalt Yeshua, our Elohim, and bow at His footstool; He is holy! Exalt Yeshua, our Elohim, and bow at His holy mountain; for holy is Yeshua, our Elohim.

He, the Merciful One, is forgiving of iniquity and does not destroy; frequently, he withdraws His anger, not arousing His entire wrath. You, Yeshua — withhold not Your mercy from me; may Your kindness and Your truth always protect me. Remember Your mercies, Yeshua, and Your kindnesses, for they are from the beginning of the world.

Render might to Elohim, Whose majesty hovers over Israel and Whose might is in the clouds. You are awesome, Oh Elohim, from Your sanctuaries, Oh Elohim of Israel it is He Who grants might and power to the people, blessed is He. Yeshua, Oh Elohim of vengeance, appear! Arise, Oh Judge of the earth, render recompense to the haughty. Salvation is Yeshua's, upon Your people is Your blessing, Selah. Yeshua, Master of Legions, is with us, a stronghold for us is the Elohim of Jacob, Selah. Yeshua, Master of Legions, praiseworthy is the person who trusts in You. Yeshua, save! May the King answer us on the day we call.

Save Your people and bless Your heritage, tend them and elevate them forever. Our soul longed for Yeshua — our help and our shield is He. For in Him will our hearts be glad, for in His Holy Name we trusted. May Your kindness, Yeshua, be upon us, just as we awaited You. Show us Your kindness, Yeshua, and grant us Your salvation. Arise — assist us, and redeem us by virtue of Your kindness. I am Yeshua, your Elohim, Who raised you from the land of Egypt, open wide your mouth and I will fill it. Praiseworthy is the people for whom this is so, praiseworthy is the people whose Elohim is Yeshua. As for me, I trust in Your kindness; my heart will rejoice in Your salvation. I will sing to Yeshua, for He dealt kindly with me.

Psalms 30

will exalt You, Yeshua, for You have drawn me up and not let my foes rejoice over me. Yeshua, my Elohim, I cried out to You and You healed me. Yeshua, You have raised my soul from the lower world, You have preserved me from my descent to the Pit. Make music to Yeshua, His devout ones, and give thanks to His Holy Name. For His anger endures but a moment; life results from His favor. In the evening one lies down weeping, but with dawn — a cry of joy! I had said in my serenity, 'I will never falter.' But, Yeshua, all is through Your favor — You supported my greatness with might; should You but concealed Your face, I would be confounded. To You, Yeshua, I would call and to my Adonai I would appeal. What gain is there in my death when I descend to the Pit? Will the dust acknowledge You? Will it declare Your truth? Hear, Yeshua, and favor me; Yeshua, be my Helper! You have changed for me my lament into dancing; You undid my sackcloth and girded me with gladness. So that my soul might make music to You and not be stilled, Yeshua my Elohim, forever will I thank You.

ADONAI reigns, ADONAI has reigned, ADONAI shall reign for all eternity. ADONAI reigns, ADONAI has reigned, ADONAI shall reign for all eternity. ADONAI will be King over all the world on that day ADONAI will be One and His Name will be One.

Save us, Yeshua our Elohim, and gather us in from the nations, to thank Your Holy Name, and to glory in Your praise. Blessed is Yeshua, the Elohim of Israel, from This World to the World to Come, and let all the people say, 'Ahmane! Hallelu YAH!' Let all souls praise Elohim, Hallelu YAH!

Psalms 19

The heavens declare the glory of Elohim, and the expanse of the sky tells of His handiwork. Day following day brings expressions of praise, and night following night bespeaks wisdom. There is no speech and there are no words; their sound is unheard. Their line goes forth throughout the earth, and their words reach the farthest ends of the land; He has set up a tent for the sun in their midst. And it is like a groom coming forth from his bridal chamber, rejoicing like a warrior to run the course. The end of the heavens is its source, and its circuit is to their other end; nothing is hidden from its heat. The Torah of ADONAI is perfect, restoring the soul; the testimony of Yeshua is trustworthy, making the simple one wise. The orders of ADONAI are upright, gladdening the heart; the command of Yeshua is clear, enlightening the eyes. The fear of ADONAI is pure, enduring forever; the judgments of Yeshua are true, altogether righteous. They are more desirable than gold, than even much fine gold; sweeter than honey and drippings from the combs. Even Your servant is careful of them, for in observing them there is great reward. Yet, who can discern mistakes? From unperceived faults cleanse me. Also from intentional sins restrain Your servant; let them not rule me; then I shall be perfect and cleansed of great transgression. May the expressions of my mouth and the thoughts of my heart find favor before You, Oh ADONAI, my Rock and my Redeemer.

Psalms 33

Sing joyfully, Oh righteous, before ADONAI; for the upright, praise is fitting. Give thanks to ADONAI with the harp, with the ten-stringed lyre make music to Him. Sing Him a new song; play well with sounds of deepest feeling. For upright is the word of ADONAI, and all His deeds are done with faithfulness. He loves charity and justice, the kindness of ADONAI fills the earth. By the word of ADONAI the heavens were made, and by the breath of His mouth all their host. He assembles like a wall the waters of the sea; He places the deep waters in vaults. Fear ADONAI, all the earth; of Him be in dread, all inhabitants of the world. For He spoke and it came to be, He commanded and it stood firm. ADONAI annuls the counsel of nations; He balks the designs of people. The counsel of ADONAI will endure forever, the designs of His heart throughout the generations. Praiseworthy is the nations whose Elohim is ADONAI, the people He chose for His own heritage. From heaven ADONAI looks down, He sees all mankind. From His dwelling place He oversees all inhabitants of earth. He fashions their hearts all together, He comprehends all their deeds. A king is not saved by a great army, nor is a hero rescued by great strength; sham is the horse for salvation; despite its great strength it provides no escape. Behold, the eye of ADONAI is on those who fear Him, upon those who await His kindness, To rescue their soul from death, and to sustain them in famine. Our soul longed for ADONAI — our help and our shield is He. For in Him will our hearts be glad, for in His Holy Name we trusted. May Your kindness, ADONAI, be upon us, just as we awaited You.

Psalms 34

- ⌕ *I shall bless the LORD at all times,
always shall His praise be in my mouth.*
- ⌕ *In the LORD does my soul glory,
may humble ones hear and be glad.*
- ⌕ *Declare the greatness of the LORD with me,
and let us exalt His Name together.*
- ⌕ *I sought out the LORD and He answered me,
and from all my terror He delivered me.*
- ⌕ *They look to Him and become radiant,
and their faces were not shamed.*
- ⌕ *This poor man calls and the LORD hears –
and from all his troubles He saved him.*
- ⌕ *The angel of the LORD encamps around His reverent ones
and releases them.*
- ⌕ *Contemplate and see that the LORD is good –
praiseworthy is the man who takes refuge in Him*
- ⌕ *Fear the LORD, you – His holy ones –
for there is no deprivation for His reverent ones.*
- ⌕ *Young lions may want and hunger,
but those who seek the LORD will not lack any good.*
- ⌕ *Go, O sons, heed me,
the fear of the LORD will I teach you.*
- ⌕ *Which man desires life,
who loves days of seeing good?*
- ⌕ *Guard your tongue from evil,
and your lips from speaking deceit.*
- ⌕ *Turn from evil and do good,
seek peace and pursue it.*
- ⌕ *The eyes of the LORD are toward the righteous,
and His ears to their cry.*
- ⌕ *The face of the LORD is against evildoers,
to cut off their memory from earth.*
- ⌕ *They cried out and the LORD heeds,
and from all their troubles He rescues them.*
- ⌕ *The LORD is close to the broken hearted;
and those crushed in spirit, He saves.*
- ⌕ *Many are the mishaps of the righteous,
but from them all the LORD rescues him.*
- ⌕ *He guards all his bones,
even one of them was not broken.*

**n The death blow of the wicked is evil,
and the haters of the righteous will be condemned.
ADONAI redeems the soul of His servants,
and all those who take refuge in Him will not be condemned.**

Psalms 90

A prayer by Moses, the man of Elohim: My ADONAI, an abode have You been for us in all generations; before the mountains were born and You had not yet fashioned the earth and the inhabited land, and from This World to the World to Come You are Elohim. You reduce man to pulp and You say, 'Repent, Oh sons of man.' For a thousand years in Your eyes are but a bygone yesterday, and like a watch in the night. You flood them away, they become sleeplike, by morning they are like grass that withers. In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle. For we are consumed by Your fury; and we are confounded by Your wrath. You have set our iniquities before Yourself, our immaturity before the light of Your countenance. For all our days passed by because of Your anger, we consumed our years like a fleeting thought. The days of our years among them are seventy years, and if with strength, eighty years; their proudest success is but toil and pain, for it is cut off swiftly and we fly away. Who knows the power of Your fury? As You are feared, so is Your anger. According to the count of our days, so may You teach us; then we shall acquire a heart of wisdom. Return, Yeshua, how long? Relent concerning Your servants. Satisfy us in the morning with Your kindness, then we shall sing out and rejoice throughout our days. Gladden us according to the days You afflicted us, the years when we saw evil. May Your works be visible to Your servants, and Your majesty upon their children. May the pleasantness of my ADONAI, our Elohim, be upon us — our handiwork, may He establish for us; our handiwork, may He establish.

Psalms 91

Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of Yeshua, 'He is my refuge and my fortress, my Elohim, I will trust in Him.' For He will deliver you from the ensnaring trap, from devastating pestilence. With His pinion He will cover you, and beneath His wings you will be protected; shield and armor is His truth. You shall not fear the terror of night; nor of the arrow that flies by day; nor the pestilence that walks in gloom; nor the destroyer who lays waste at noon. Let a thousand encamp at your side and a myriad at your right hand, but to you they shall not approach. You will merely peer with your eyes and you will see the retribution of the wicked. Because [you said] 'You, Yeshua, are my refuge,' you have made the Most High your dwelling place. No evil will befall you, nor will any plague come near your tent. He will charge His angels for you, to protect you in all your ways. On [your] palms they will carry you, lest you strike your foot against a stone. Upon the lion and the viper you will tread; you will trample the young lion and the serpent. For he has yearned for Me and I will deliver him; I will elevate him because he knows My Name. He will call upon Me and I will answer him, I am with him in distress, I will release him and I will honor him. With long life will I satisfy him, and I will show him My salvation. With long life will I satisfy him, and I will show him My salvation.

Psalms 98

Sing to ADONAI a new song for He has done wonders; His own right hand and his holy arm have helped Him. Yeshua has made known His salvation; in the sight of the nations He revealed His righteousness. He recalled His kindness and faithfulness to the House of Israel; all ends of the earth have seen the salvation of our Elohim. Call out to Yeshua, all inhabitant of the earth, open your mouths in joyous songs and play music. Play music to Yeshua on a harp, with harp and sound of chanted praise. With trumpets and shofar sound, call out before the King, Yeshua. The sea and its fullness will roar, the world and those who dwell therein. Rivers will clap hands; mountains will exalt together— Before Yeshua, for He will have arrived to judge the earth. He will judge the world with righteousness and peoples with fairness.

(The Songs of Ascent)

Psalms 121

I raise my eyes to the mountains; whence will come my help? My help is from Yeshua, Maker of heaven and earth. He will not allow your foot to falter; your Guardian will not slumber. Behold, He neither slumbers nor sleeps — the Guardian of Israel. Yeshua is your Guardian; Yeshua is your Shade at your right hand. By day the sun will not harm you, nor the moon by night. Yeshua will protect you from every evil; He will guard your soul. Yeshua will guard your departure and your arrival, from this time and forever.

Psalms 122

I rejoiced when they said to me, 'Let us go to the House of ADONAI.' Immobile stood our feet, within your gates, Oh Jerusalem. The built-up Jerusalem is like a city that is united together. For there the tribes ascended — the tribes of Elohim, who are a testimony for Israel — to give thanks to the Name of ADONAI. For there sat thrones of judgment, thrones for the House of David. Pray for the peace of Jerusalem; those who love you will be serene. May there be peace within your walls, serenity within your palaces. For the sake of my brethren and my comrades, I shall speak of peace in your midst. For the sake of the House of Yeshua, our Elohim, I will request good for you.

Psalms 123

To You I raised my eyes, Oh You Who dwell in the heavens. Behold! Like the eyes of servants unto their masters' hand, like the eyes of a maid unto her mistress' hand, so are our eyes unto Yeshua, our Elohim, until He will favor us. Favor us, Yeshua, favor us, for we are fully sated with contempt. Our soul is fully sated with the mockery of the complacent ones, with the contempt of the arrogant.

Psalms 124

Had not Yeshua been with us — let Israel declare it now! Had not Yeshua been with us when men rose up against us, then they would have swallowed us alive, when their anger was kindled against us. Then the waters would have inundated us; the current would have surged across our soul. Then they would have surged across our soul — the treacherous waters. Blessed is Yeshua, Who did not present us as prey for their teeth. Our soul escaped like a bird from the hunter's snare; the snare broke and we escaped. Our help is through the Name of Yeshua, Maker of heaven and earth.

Psalms 135

Hallelu YAH! Praise the Name of Yeshua! Praise — your servants of Yeshua; you who stand in the House of Yeshua, in the courtyards of the House of our Elohim praise Elohim, for Yeshua is good. Sing to His Name, for it is pleasant. For Elohim selected Jacob for His own, Israel as His treasure. For I know that Yeshua is greater — our Adonai — than all heavenly powers. Whatever Yeshua wished, He did, in heaven and on earth; in the seas and all the depths. He raises clouds from the end of the earth; He made lightning bolts for the rain; He brings forth wind from His treasures. It was He who smote the firstborn of Egypt, from man to beast. He sent signs and wonders into your midst, Oh Egypt, upon Pharaoh and upon all of his servants. it was He who smote many nations, and slew mighty kings — Sichon, King of the Amorites, Og, King of Bashan, and all the kingdoms of Canaan — and presented their land as a heritage, a heritage for Israel, His people. Yeshua is Your Name forever, Yeshua is Your memorial throughout the generations. When Yeshua will judge His people, He will relent concerning His servants. The idols of the nations are silver and gold, human handiwork. They have mouths, but they speak not; they have eyes, but they see not; they have ears, but they heed not; neither is there any breath in their mouths. Like them shall their makers become, everyone who trusts in them. Oh House of Israel, bless Yeshua; Oh House of Aaron, bless Yeshua. Oh House of Levi, bless Yeshua; Oh those who fear Yeshua, bless Yeshua. Blessed is Yeshua from Zion, He Who dwells in Jerusalem. Hallelu Yah!

Psalms 92

It is good to thank Yeshua and to sing praise to Your Name, Oh Exalted One; to relate Your kindness in the dawn and Your faith in the nights. Upon ten-stringed instrument and lyre, with singing accompanied by a harp. For You have gladdened me, Yeshua, with Your deeds; at the works of Your Hands I sing glad song. How great are Your deeds, Yeshua; exceedingly profound are Your thoughts. A boor cannot know, nor can a fool understand this: when the wicked bloom like grass and all the doers of iniquity blossom — it is to destroy them till eternity. But You remain exalted forever, Yeshua. For behold! - Your enemies, Yeshua, for behold! - Your enemies shall perish, dispersed shall be all doers of iniquity. As exalted as a re'eim shall be my pride; I will be saturated with ever-fresh oil. My eyes have seen my vigilant foes; when those who would harm me rise up against me, my ears have heard their doom. A righteous man will flourish like a date palm, like a cedar in the Lebanon he will grow tall. Planted in the house of Yeshua, in the courtyards of our Elohim they will flourish. They will still be fruitful in old age, vigorous and fresh they will be — to declare that Yeshua is just, my Rock in Whom there is no wrong.

Psalms 93

ADONAI will have reigned, He will have donned grandeur; He will have donned might and girded Himself; even firmed the world that it should not falter. Your throne was established from of old; eternal are You. Like rivers they raised, Oh Yeshua, like rivers they raised their voice; like rivers they shall raise their destructiveness. More than the roars of many waters, mightier than the waves of the sea — You are mighty on high, Yeshua. Your testimonies about Your House, the Sacred Dwelling, are exceedingly trustworthy — Oh Yeshua, may it be for lengthy days.

May the glory of ADONAI endure forever; let ADONAI rejoice in His works. Blessed be the Name of Yeshua, from this time and forever. From the rising of the sun to its setting, Yeshua's Name is praised. High above all nations is Yeshua, above the heavens is His glory. 'Yeshua' is Your Name forever; 'Yeshua' is Your memorial throughout the generations. Yeshua has established His throne in the heavens, and His kingdom reigns over all. The heavens will be glad and the earth will rejoice, they will proclaim among the nations, 'Yeshua has reigned!' Yeshua reigns, Yeshua has reigned, Yeshua shall reign for all eternity. Yeshua reigns forever and ever, even when the nations will have perished from His earth. Yeshua annuls the counsel of nations, He balks the designs of peoples. Many designs are in man's heart, but the counsel of Yeshua only it will prevail. The counsel of Yeshua will endure forever, the designs of His heart throughout the generations. For He spoke and it came to be; He commanded and it stood firm. For Yeshua selected Zion, He desired it for His dwelling place. For Elohim selected Jacob as His own, Israel as His treasure. For Yeshua will not cast off His people, nor will He forsake His heritage. He, the Merciful One, is forgiving of iniquity and does not destroy; frequently He withdraws His anger, not arousing His entire rage. Yeshua, save! May the King answer us on the day we call.

Praiseworthy are those who dwell in Your house; may they always praise You, Selah! Praiseworthy is the people for whom this is so, praiseworthy is the people whose Elohim is Yeshua.

Psalms 145

- א I will exalt You, my God the King,
and I will bless Your Name forever and ever.*
- ב Everyday I will bless You,
and I will laud Your Name forever and ever.*
- ג Yeshua is great and exceedingly lauded,
and His greatness is beyond investigation.*
- ד Each generation will praise Your deeds to the next
and of Your mighty deeds they will tell.*

ה The splendorous glory of Your power
 and Your wondrous deeds I shall discuss.
 ו And of Your awesome power they will speak,
 and Your greatness I shall relate.
 ז A recollection of Your abundant goodness they will utter
 and of Your righteousness they will sing exultantly.
 ח Gracious and merciful is Yeshua,
 slow to anger, and great in [bestowing] kindness.
 ט Yeshua is good to all; His mercies are on all His works.
 י All Your works shall thank You, Yeshua,
 and Your devout ones will bless You.
 יא Of the glory of Your kingdom they will speak,
 and of Your power they will tell;
 יב To inform human beings of His mighty deeds,
 and the glorious splendor of His kingdom.
 יג Your kingdom is a kingdom spanning all eternities,
 And Your dominion is throughout every generation.
 יד Yeshua supports all the fallen ones and straightens all the bent.
 טו The eyes of all look to You with hope
 and You give them their food in its proper time;
 טז You open Your hand,
 and satisfy the desire
 of every living thing.
 טז Righteous is Yeshua in all His ways
 and magnanimous in all His deeds.
 טז Yeshua is close to all who call upon Him –
 to all who call upon Him sincerely.
 טז The will of those who fear Him He will do;
 and their cry He will hear, and save them.
 טז Yeshua protects all who love Him;
 but all the wicked He will destroy.
 טז May my mouth declare the praise of Yeshua
 and may all flesh bless His Holy Name forever and ever.
 We will bless God from this time and forever, Hallelu Yah!

Psalms 146

Hallelu Yah! Praise Yeshua, Oh my soul! I will praise Yeshua while I live, I will make music to my Elohim while I exist. Do not rely on nobles, nor on a human being for he holds no salvation. When his spirit departs he returns to his earth, on that day his plans all perish. Praiseworthy is one whose help is Jacob's Elohim, whose hope is in Yeshua, his Elohim. He is the Maker of heaven and earth, the sea and all that is in them, Who safeguards truth forever. He does justice for the exploited; He gives bread to the hungry; Yeshua releases the bound. Yeshua give sight to the blind; Yeshua straightens the bent; Yeshua loves the righteous. Yeshua protects strangers; orphan and widow He encourages; but the way of the wicked He contorts. Yeshua shall reign forever your Elohim, Oh Zion — from generation to generation. Hallelu Yah!

Psalms 147

Hallelu Yah! For it is good to make music to our Elohim, for praise is pleasant and befitting. The Builder of Jerusalem is Yeshua, the outcast of Israel He will gather in. He is the Healer of the broken-hearted, and the One Who binds up their sorrows. He counts the number of the stars; to all of them he assigns names. Great is our Adonai and abundant in strength, His understanding is beyond calculation. Yeshua encourages the humble; He lowers the wicked down to the ground. Call out to Yeshua with thanks, with the harp sing to our Elohim — Who covers the heavens with clouds, Who prepares rain for the earth, Who makes mountains sprout with grass. He gives to an animal its food, to young ravens that cry out. Not in the strength of the horse does He desire, and not in the legs of man does He favor. Yeshua favors those who fear Him, those who hope for His kindness. Praise Yeshua, Oh Jerusalem; laud your Elohim, Oh Zion. For He has strengthened the bars of your gates, and blessed your children in your midst; He Who makes your borders peaceful, and with the cream of wheat He sates you; He Who dispatches His utterance earthward; how swiftly His commandment runs! He Who gives snow like fleece, He scatters frost like ashes. He hurls His ice like crumbs before His cold, who can stand? He issues His command and it melts them, He blows His wind — the waters flow. He relates His Word to Jacob, His statutes and judgments to Israel. He did not do so for any other nation, such judgments — they know them not. Hallelu Yah!

HOLINESS OF ADONAI'S NAME

You are holy and Your Name is holy, and holy ones praise You every day, forever, for You are Elohim, the great and holy King. From generation to generation proclaim Elohim as King, for He alone is exalted and holy.

And so, too, may Your Name be sanctified, Oh ADONAI, our Elohim, upon Israel, Your people; upon Jerusalem, Your city; upon Zion, the resting place of Your glory; upon the kingship of the House of David, Your anointed; and upon Your Dwelling and Your Sanctuary.

And so, too, Oh ADONAI, our Elohim, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, Yeshua, our Elohim, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.

And so, too, Oh ADONAI, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed — speedily, in our days.

And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.

Then You — ADONAI, our Elohim — will reign speedily alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: Yeshua shall reign forever— your Elohim, Oh Zion — from generation to generation, Hallelu Yah!

You are holy and Your Name is awesome, and there is no Elohim other than you, as it is written: Yeshua, Master of Legions, will be lofty in judgment, and the holy Elohim will be sanctified in righteousness. Blessed are You, Yeshua, the holy King.

SANCTIFICATION OF THE DAY

You have chosen us from all the people; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.

And You gave us, Yeshua, our Elohim, with love this Day of Atonement for pardon, forgiveness, and atonement, and to pardon all our iniquities on it, with love, a holy convocation, a memorial of the Exodus from Egypt.

Our Elohim and the Elohim of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this Day of Atonement. Remember us on it, Yeshua, our Elohim, for goodness, consider us on it for blessing, and help us on it for good life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are Elohim, the gracious and compassionate King.

Our Elohim and Elohim of our forefathers, pardon our iniquities on this Day of Atonement. Wipe away and remove our willful sins and errors from before Your eyes, as it is said: 'I, only 1, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.' And it is said: 'I have wiped away your willful sins like a cloud and your errors like a mist — so return to Me, for I have redeemed you.' And it is said: 'For through this day he will atone for you to cleanse you; from all your sins before Yeshua you will be cleansed.' Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden our soul with Your salvation. And grant us, Oh Yeshua, our Elohim, with love and favor, Your holy Sabbath as a heritage and may all of Israel, the sanctifiers of Your Name, rest on it. And purify our heart to serve You sincerely. For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You we have no king who pardons and forgives — only You! Blessed are You, Yeshua, the King Who pardons and forgives our iniquities and the iniquities of His people, the Family of Israel, and removes our sins every single year, King over all the world, Who sanctifies [the Sabbath,] Israel and the Day of Atonement.

TEMPLE SERVICE

Be favorable, Yeshua, our Elohim, toward Your people Israel, turn to their prayer and restore the service to the Holy of Holies of Your Temple. Speedily accept the fire-offerings of Israel and their prayer with love and favor, and may the service of Your people Israel always be favorable to You.

May our eyes behold Your return to Zion in compassion. Blessed are You, Yeshua, Who restores His presence to Zion.

THANKSGIVING (MODIM)

We gratefully thank You, for it is You Who are Yeshua, our Elohim and the Elohim of our forefathers for all eternity; our Rock, the rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended — for we have always put our hope in You.

For all these, may Your Name be blessed, exalted, and extolled, our King, continually forever and ever. And inscribe all the children of Your covenant for a good life.

Everything alive will gratefully acknowledge You, Selah! and praise and bless Your great Name sincerely, forever, for it is good. Oh Elohim of our salvation and help, Selah! the beneficent Elohim. Blessed are You, Yeshua, Your Name is The Beneficent One' and to You it is fitting to give thanks.

PEACE

Establish peace, goodness, blessing, life, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, Yeshua, our Elohim, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless us and to bless all of Your people Israel, in every season and in every hour with Your peace.

*In the book of life, blessing, and peace, and good livelihood, good decrees, salvations and consolations, may we be remembered and inscribed before You
— we and Your entire people the Family of Israel for a good life and for peace.*

*Blessed are You, Yeshua, Who blesses His people Israel with peace.
May the expressions of my mouth and the thoughts of my heart find favor before You,
Yeshua, my Rock and my Redeemer.*

VIDUY / CONFESSION

Our Elohim and the Elohim of our forefathers, may our prayer come before You. Do not ignore our supplication, for we are not so brazen and obstinate as to say before You, Yeshua, our Elohim and the Elohim of our forefathers, that we are righteous and have not sinned — rather, we and our forefathers have sinned.

Strike the left side of chest with right fist while reciting each of the sins of the following confession litany:

[א] We have become guilty, [ב] we have betrayed, [ג] we have robbed, [ד] we have spoken slander. [ה] We have caused perversion, [ו] we have caused wickedness, [ז] we have sinned willfully, [ח] we have extorted, [ט] we have accused falsely. [י] We have counseled evil, [יא] we have been deceitful, [יב] we have scorned, [יג] we have rebelled, [יד] we have provoked, [טו] we have turned away, [טז] we have been perverse, [יז] we have acted wantonly, [יח] we have persecuted, [יט] we have been obstinate. [כ] We have been wicked, [כא] we have corrupted, [כב] we have been abominable, we have strayed, You let us go astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

What can we say before You, Who dwells on high, and what can we relate to You, Who abides in the highest heavens — for indeed, everything that is hidden and revealed You know.

You know the secrets of the universe, and the hidden mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from your eyes. And so may it be Your will, Yeshua, our Elohim and the Elohim of our forefathers, that You atone for us for all our errors, and You forgive us for all our iniquities, and You pardon us for all our willful sins.

Strike the left side of the chest with the right fist each time the phrase we have sinned' is said.

For the sin that we have sinned before You under duress and willingly; and for the sin that we have sinned before You through hardness of the heart.



- ⲁ For the sin that we have sinned before You without knowledge;
and for the sin that we have sinned before You
with the utterance of the lips.
- ⲁ For the sin that we have sinned before You through immorality;
and for the sin that we have sinned before You
in public or in private.
- ⲁ For the sin that we have sinned before You with knowledge and without deceit;
and for the sin that we have sinned before You through harsh speech.
- ⲁ For the sin that we have sinned before You through wronging a neighbor;
and for the sin that we have sinned before You through inner thoughts.
- ⲁ For the sin that we have sinned before You in a session of vice;
and for the sin that we have sinned before You
through insincere confession.
- ⲁ For the sin that we have sinned before You
by showing contempt for parents and teachers;
and for the sin that we have sinned before You
willfully and carelessly.
- ⲁ For the sin that we have sinned before You by exercising power;
and for the sin that we have sinned before You
through desecration of the Name.
- ⲁ For the sin that we have sinned before You through impure lips;
and for the sin that we have sinned before You through foolish speech.
- ⲁ For the sin that we have sinned before You with the Evil Inclination;
and for the sin that we have sinned before You
against those who know and against those who do not know.

**For all these, O God of forgiveness,
Forgive us, pardon us, atone for us.**

- ⲁ For the sin that we have sinned before You
through denial and false promises;
and for the sin that we have sinned before You
by subservience through bribery.
- ⲁ For the sin that we have sinned before You through scorning;
and for the sin that we have sinned before You through evil talk.
- ⲁ For the sin that we have sinned before You in commercial dealings;
and for the sin that we have sinned before You with food and drink.
- ⲁ For the sin that we have sinned before You through interest and extortion;
and for the sin that we have sinned before You through haughtiness.
- ⲁ For the sin that we have sinned before You
with the idle chatter of our lips;
and for the sin that we have sinned before You
with prying eyes.
- ⲁ For the sin that we have sinned before You with haughty eyes;
Forgive us, pardon us, atone for us.

- ⚡ For the sin that we have sinned before You in throwing off [Your] yoke;
and for the sin that we have sinned before You in judgment.
- ⚡ For the sin that we have sinned before You through entrapping a neighbor;
and for the sin that we have sinned before You
through a begrudging eye.
- ⚡ For the sin that we have sinned before You through light-headedness;
and for the sin that we have sinned before You with obstinacy.
- ⚡ For the sin that we have sinned before You with legs that run to do evil;
and for the sin that we have sinned before You by gossip-mongering
- ⚡ For the sin that we have sinned before You through vain oath-taking;
and for the sin that we have sinned before You
through baseless hatred.
- ⚡ For the sin that we have sinned before You in the matter of
extending a hand;
and for the sin that we have sinned before You
through confusion of the heart.

**For all these, Oh Elohim of forgiveness,
Forgive us, pardon us, atone for us.**

And for the sins for which we are obligated to bring an elevation-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a variable-offering.

*And for the sins for which we are obligated to bring a guilt-offering
for a definite or a possible sin.*

And for the sins for which we incur lashes for rebelliousness.

And for the sins for which we incur forty lashes.

*And for the sins for which we incur the death penalty
at the hands of the Heavenly Court.*

And for the sins for which we incur spiritual excision and childlessness.

*And for the sins for which we incur the four death-penalties of
the human court: stoning, burning, beheading, and strangling.*

For a positive commandment and for a negative commandment, whether it can be remedied by a positive act or whether it cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said, The concealed [sins] are for Yeshua, our Elohim, but the revealed [sins] are ours and our children's forever, [that we may] fulfill all the words of this Torah.' For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and beside You we have no king who pardons and forgives — only You.

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 will surely be so in my death. Behold — before You I am like a vessel filled with shame and humiliation. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that I not sin again.

And what I have sinned before You, may You wipe away with Your abundant mercy, but not through suffering or serious illness.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who oppose me and design evil against me, speedily nullify their counsel and disrupt their design. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that human jealousy may not rise up against me, nor my jealousy upon others; may I not become angry today, and may I not anger You. Rescue me from the Evil Inclination, and place in my heart submissiveness and humility. Oh our King and our Elohim, cause Your Name to be unified in Your world; rebuild Your city, lay the foundation of Your House, perfect Your sanctuary; gather in the scattered exiled, redeem Your sheep, and gladden Your congregation. Act for Your Name's sake; act for Your right hand's sake; act for Your Torah's sake; act for Your sanctity's sake. That Your-beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favor before You, Oh ADONAI, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Ahmane.

May it be Your will, Yeshua our Elohim and the Elohim of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to Yeshua, as in days of old and in former years.

All:

Remember for us the covenant of the Patriarchs, as You said: 'And I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and the Land will I remember.' Remember for us the covenant of the ancestors, as You said: 'And I will remember for them the covenant of the ancestors whom I removed from the land of Egypt in the very sight of the nations, to be a Elohim to them; I am Yeshua.' Do with us as You promised us: 'And despite all that, when they will be in the land of their enemies, I will not have despised them nor abhorred to destroy them, to annul My covenant with them, for I am Yeshua, their Elohim.'



Have mercy on us and do not destroy us, as it is written: For a merciful Elohim is ADONAI, your Elohim, He will not surrender you nor destroy you, and He will not forget the covenant with your forefathers, which He swore to them. Expose our hearts to love Your Name, as it is written: Yeshua, your Elohim, will expose your heart and the heart of your offspring, to love Yeshua, your Elohim, with all your heart and with all your soul, that you may live. Bring back our captivity and have mercy on us, as it is written: Elohim will bring back your captivity and have mercy on you, and He will again gather you in from all the peoples where ADONAI, your Elohim, has scattered you. Gather in our dispersed ones, as it is written: If your dispersed were to be at the ends of heaven, from there ADONAI, your Elohim will gather you in and from there He will take you. Be accessible to us in our quest, as it is written: From there you will seek ADONAI, your Elohim, and you will find, when you search Him out with all your heart and with all your soul.

Wipe away our willful sins for Your sake, as You said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.' Wipe away our willful sins like a cloud and like a mist, as it is written: I have wiped away your willful sins like a cloud and your error like a mist — repent to Me, for I have redeemed you! Whiten our errors like snow and like [pure white] wool, as it is written: 'Come now, let us reason together,' says Yeshua, 'though your errors will be like scarlet, they will become white as snow; though they will be red as crimson, they will become like wool.' Pour pure water upon us and purify us, as it is written: I shall pour pure water upon you and purify you, of all your contaminations and of all your abominations I will purify you. Atone our sins on this day and purify us, as it is written: For through this day He will atone for you to cleanse you; of all your sins before Yeshua you will be cleansed.

Bring us to Your holy mountain and gladden us in Your house of prayer, as it is written: And I will bring them to My holy mountain, and I will gladden them in My house of prayer, their elevation-offerings and their feast-offering will find favor on My Altar, for My House will be called a house of prayer, for all nations.

THE ARK IS OPENED

Hear our voice, Yeshua, our Elohim, pity and be compassionate to us, and accept — with compassion and favor — our prayer.

*Bring us back to You, Yeshua, and we shall return,
renew our days as of old.*

To our sayings give ear, Yeshua, perceive our thoughts.

*May the expressions of our mouth and the thoughts of our heart find favor before You,
Yeshua, our Rock and our Redeemer.*

*Do not cast us away from Yourself,
and do not remove Your holy spirit from us.*

*Do not cast us away in old age,
when our strength gives out do not forsake us.*

Do not forsake us, Yeshua, our Elohim, be not distant from us.

Display for us a sign for good, so that our enemies may see it and be ashamed, for You, Yeshua, will have helped and consoled us. Because for You, Yeshua, we waited, You will answer, my ADONAI, our Elohim.

THE ARK IS CLOSED

Our Elohim and the Elohim of our forefathers, do not forsake us, nor cast us off, nor humiliate us, nor annul Your covenant with us. Draw us near Your Torah, teach us Your commandments, instruct us in Your ways, influence our heart to revere Your Name. Expose our hearts to love You, may we repent to You sincerely and wholeheartedly. For the sake of Your great Name, pardon and forgive our sins as it is written in Your holy writings: For the sake of Your Name, Yeshua, may You pardon my guilt, for it is great.

*Our Elohim and the Elohim of our forefathers,
Forgive us, pardon us, atone for us:*

*For we are Your people and You are our Elohim;
we are Your children and You are our Father;
we are Your servants and You are our Master;
we are Your congregation and you are our Portion;
we are Your heritage and You are our Lot;
we are Your sheep and You are our Shepherd;
we are Your vineyard and You are our Watchman;
we are Your handiwork and You are our Shaper;
we are Your friend and You are our Beloved;
we are Your treasure and You are our Elohim;
we are Your people and You are our King;
we are Your designated and You are our Designated.*

We are brazen, but You are compassionate and gracious; we are obstinate, but You are slow to anger; we are filled with iniquity, but You are filled with mercy; we — our days are like a fleeting shadow, but You are eternal and Your years never end.

VIDUY/CONFESSION

Our Elohim and the Elohim of our forefathers, may our prayer come before You. Do not ignore our supplication, for we are not so brazen and obstinate as to say before You, Oh ADONAI, our Elohim and the Elohim of our forefathers, that we are righteous and have not sinned — rather, we and our forefathers have sinned.

*Strike the left side of the chest with the right fist while
reciting each of the sins of the following confession litany:*

[א] We have become guilty, [ב] we have betrayed, [ג] we have robbed, [ד] we have spoken slander. [ה] We have caused perversion, [ו] we have caused wickedness, [ז] we have sinned willfully, [ח] we have extorted, [ט] we have accused falsely. [י] We have counseled evil, [יא] we have been deceitful, [יב] we have scorned, [יג] we have rebelled, [יד] we have provoked, [טו] we have turned away, [טז] we have been perverse, [יז] we have acted wantonly, [יח] we have persecuted, [יט] we have been obstinate. [כ] We have been wicked, [כא] we have corrupted, [כב] we have been abominable, we have strayed, You let us go astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

We have acted wickedly and willfully; therefore we have not been saved. Inspire our heart to abandon the path of evil and hasten salvation for us, as it is written by Your prophet: May the wicked one abandon his way and the vicious man his thoughts; may he return to Yeshua and He will show him mercy, and to our Elohim, for He is abundantly forgiving.

Our Elohim and the Elohim of our forefathers, forgive and pardon our iniquities on this Day of Atonement. Wipe away and remove our willful sins and errors from before Your eyes. Subdue our inclination so that we may become subservient to You; subjugate our stubbornness so that we may return to You. Renew our conscience so that we may observe Your commandments, and expose our hearts to love and revere Your Name. As it is written in Your Torah: Yeshua, your Elohim, will expose your heart and the heart of your offspring, to love Yeshua, your Elohim, with all your heart and with all your soul, that you may live.

The intentional and unintentional sins You recognize; the willful and the unavoidable, the revealed and the hidden — before You they are revealed and known. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, Yeshua, our Elohim, and the Elohim of our forefathers — are not all the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom, and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The pre-eminence of man over beast is non-existent for all is vain. What can we say before You Who dwells on high, and what can we relate before You Who dwells in the highest heavens? Surely everything hidden and revealed, You know!

Leader:

You have always been known as The One Who overlooks willful sin. May You hearken to our outcry as we stand before You in prayer. Overlook the willful sin of the people that repents of willful sin. Wipe away our willful sins from before Your eyes.

You know the secrets of the universe, and the hidden mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from your eyes. And so may it be Your will, Yeshua, our Elohim and the Elohim of our forefathers, that You atone for us for all our errors, and You forgive us for all our iniquities, and You pardon us for all our willful sins.

Strike the left side of the chest with the right fist each time the phrase we have sinned' is said.

- א For the sin that we have sinned before You
under duress and willingly;
and for the sin that we have sinned before You
through hardness of the heart.
- ב For the sin that we have sinned before You without knowledge;
and for the sin that we have sinned before You
with the utterance of the lips.
- ג For the sin that we have sinned before You through immorality;
and for the sin that we have sinned before You
in public or in private.
- ד For the sin that we have sinned before You with knowledge and without deceit;
and for the sin that we have sinned before You through harsh speech.
- ה For the sin that we have sinned before You through wronging a neighbor;
and for the sin that we have sinned before You through inner thoughts.
- ו For the sin that we have sinned before You in a session of vice;
and for the sin that we have sinned before You
through insincere confession.
- ז For the sin that we have sinned before You
by showing contempt for parents and teachers;
and for the sin that we have sinned before You
willfully and carelessly.
- ח For the sin that we have sinned before You by exercising power;
and for the sin that we have sinned before You
through desecration of the Name.
- ט For the sin that we have sinned before You through impure lips;
and for the sin that we have sinned before You through foolish speech.
- י For the sin that we have sinned before You with the Evil Inclination;
and for the sin that we have sinned before You
against those who know and against those who do not know.

**For all these, Oh Elohim of forgiveness,
Forgive us, pardon us, atone for us.**

*For the sin that we have sinned before You
through denial and false promises;
and for the sin that we have sinned before You
by subservience through bribery.*

For the sin that we have sinned before You through scorning;

- and for the sin that we have sinned before You through evil talk.*
- א For the sin that we have sinned before You in commercial dealings;
and for the sin that we have sinned before You with food and drink.*
 - ב For the sin that we have sinned before You through interest and extortion;
and for the sin that we have sinned before You through haughtiness.*
 - ג For the sin that we have sinned before You
with the idle chatter of our lips;
and for the sin that we have sinned before You
with prying eyes.*
 - ד For the sin that we have sinned before You with haughty eyes;
and for the sin that we have sinned before You with brazenness.*

**For all these, O God of forgiveness,
Forgive us, pardon us, atone for us.**

- ה For the sin that we have sinned before You in throwing off [Your] yoke;
and for the sin that we have sinned before You in judgment.*
- ו For the sin that we have sinned before You through entrapping a neighbor;
and for the sin that we have sinned before You
through a begrudging eye.*
- ז For the sin that we have sinned before You through light-headedness;
and for the sin that we have sinned before You with obstinacy.*
- ח For the sin that we have sinned before You with legs that run to do evil;
and for the sin that we have sinned before You by gossip-mongering*
- ט For the sin that we have sinned before You through vain oath-taking;
and for the sin that we have sinned before You
through baseless hatred.*
- י For the sin that we have sinned before You in the matter of
extending a hand;
and for the sin that we have sinned before You
through confusion of the heart.*

**For all these, O God of forgiveness,
Forgive us, pardon us, atone for us.**

*And for the sins for which we are obligated to bring an elevation-offering.
And for the sins for which we are obligated to bring a sin-offering.
And for the sins for which we are obligated to bring a variable-offering.
And for the sins for which we are obligated to bring a guilt-offering
for a definite or a possible sin.
And for the sins for which we incur lashes for rebelliousness.
And for the sins for which we incur forty lashes.
And for the sins for which we incur the death penalty
at the hands of the Heavenly Court.
And for the sins for which we incur spiritual excision and childlessness. And
for the sins for which we incur the four death-penalties of the human court:
stoning, burning, beheading, and strangling.*

For a positive commandment and for a negative commandment, whether it can be remedied by a positive act or whether it cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said, The concealed [sins] are for Yeshua, our Elohim, but the revealed [sins] are ours and our children's forever, [that we may] fulfill all the words of this Torah.'

David, Your servant, said before You: 'Who can discern mistakes? From unperceived faults cleanse me.' Cleanse us, Yeshua, our Elohim, of all our willful sins and purify us of all our contaminations. Sprinkle upon us pure water and purify us, as it is written through Your prophet: 'I shall sprinkle pure water upon you that you be cleansed; from all your contamination and from all your filth I will purify you.'

Do not fear, Oh Jacob, repent Oh wayward children; repent Oh Israel. Behold, He neither slumbers nor sleeps — the Guardian of Israel. As it is written by Your prophet: Repent, Oh Israel, up to Yeshua, your Elohim, for you have stumbled in your iniquity. And it is said: "Take with you words [of confession] and return to Yeshua; say to him 'Forgive every iniquity and let our lips substitute for bulls.' You are the Merciful One, Who accepts penitents; You promised us regarding repentance from earliest times — and because of repentance our eyes look hopefully to You."

*It was voted and decided in the counsel of Torah sages:
'Fortunate is he who was never created!'*

Because of Your love, Yeshua, our Elohim, with which You loved Israel, Your people, and because of Your compassion, our King, that you showered upon the members of Your covenant, You, Yeshua, our Elohim, gave us this Day of Atonement for pardon for error, forgiveness for iniquity, and atonement for willful sin.

And it is said: "For through me will your days be increased and years of life will be added for you. May You inscribe us for a good life, Oh living Elohim. Inscribe us in the book of life, as it is written: You who cling to Yeshua, your Elohim — you are all alive today."

THE ARK IS OPENED.

Today, may You Strengthen us.

Ahmane.

Today, may You bless us.

Ahmane.

Today, may You exalt us.

Ahmane.

Today, may You seek us out for good.

Ahmane.

Today, may You hear our outcry.

Ahmane.

*Today, may You accept our prayers
with compassion and favor.*

Ahmane.

Today, may You support us

With the right hand of Your righteousness.

Ahmane.

THE ARK IS CLOSED.

As of this day, bring us exultant and rejoicing to the Temple of Jerusalem, as it is written by Your prophet: And I will bring them to My holy mountain, and I will gladden them in the House of My prayer; their elevation-offerings and their feast-offerings will find favor on My Altar, for My House shall be proclaimed a House of Prayer for all the peoples. And it is said: "And Yeshua commanded us to perform all these decrees, to revere Yeshua, our Elohim, for our good throughout the years, to maintain us in life, like this day. And it is said: And it will be considered an act of righteousness for us if we are careful to perform this entire commandment before Yeshua, our Elohim, as He has commanded us."

May righteousness, blessing, mercy, life and peace be ours and all Israel's until eternity. Blessed are You, Yeshua, Who blesses His people Israel with peace. Ahmane. May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua, my Rock and my Redeemer.

FULL KADDISH

Leader:

*May His great Name grow exalted and sanctified (congregation says: **Ahmane**) in the world that He created as He willed. May He give reign to His kingship and cause His salvation to sprout, and bring near His Messiah (cons, -Ahmane.), in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Ahmane.*

Congregation: Ahmane. May His great Name be blessed forever and ever.

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (cong.- Blessed is He.) — exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Ahmane.

Congregation: Ahmane. Accept our prayers with mercy and favor.

May the prayers and supplications of the entire Family of Israel be accepted before their Father Who is in Heaven. Now respond: Ahmane.

Congregation: Ahmane. Blessed be the Name of Yeshua, from this time and forever.

May there be abundant peace from Heaven, and good life, upon us and upon all Israel.

Now respond: Ahmane.

Congregation: Ahmane. My help is from Yeshua, Maker of heaven and earth.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel.

Now respond: Ahmane.

Congregation: Ahmane.

----- THE MUSSAF SERVICE ENDS HERE -----

SANCTIFICATION OF THE DAY

You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.

And You gave us, Oh ADONAI, our Elohim, with love, this Day of Atonement for pardon, forgiveness, and atonement, and to pardon all our iniquities on it, with love, a holy convocation, a memorial of the Exodus from Egypt.

Our Elohim and the Elohim of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for (good) life, and for peace on this Day of Atonement. Remember us on it, Yeshua, our Elohim, for goodness; consider us on it for blessing, and help us on it for good life. In the matter of salvation and compassion; pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are Elohim, the gracious and compassionate King.

Our Elohim and Elohim of our forefathers, pardon our iniquities on this Day of Atonement. Wipe away and remove our willful sins and errors from before Your eyes, as it is said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.' And it is said: 'I have wiped away your willful sins like a cloud and your errors like a mist — so return to Me, for I have redeemed you.' And it is said: 'For through this day he will atone for you to cleanse you; from all your sins before Yeshua you will be cleansed.' [Our Elohim and the Elohim of our forefathers, may You be pleased now with our rest.]

Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden our soul with Your salvation. [And grant us, Oh Yeshua, our Elohim, with love and favor, Your holy Sabbath as a heritage and may all of Israel, the sanctifiers of Your Name, rest on it.] And purify our heart to serve You sincerely. For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You we have no king who pardons and forgives — only You!

Blessed are You, Yeshua, the King Who pardons and forgives our iniquities and the iniquities of His people, the Family of Israel, and removes our sins every single year, King over all the world, Who sanctifies Israel and the Day of Atonement.

TEMPLE SERVICE

Be favorable, Yeshua, our Elohim, toward Your people Israel, turn to their prayer and restore the service to the Holy of Holies of Your Temple. Speedily accept the fire-offerings of Israel and their prayer with love and favor, and may the service of Your people Israel always be favorable to You.

May our eyes behold Your return to Zion in compassion. Blessed are You, Yeshua, Who restores His presence to Zion.

THANKSGIVING [MODIM]

We gratefully thank You, for it is You Who are Yeshua, our Elohim and the Elohim of our forefathers for all eternity; our Rock, the rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise - for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season - evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended - for we have always put our hope in You.

For all these, may Your Name be blessed, exalted, and extolled, our King, continually forever and ever. And inscribe all the children of Your covenant for a good life.

Everything alive will gratefully acknowledge You, Selah! and praise and bless Your great Name sincerely, forever, for it is good. Oh Elohim of our salvation and help, Selah! the Beneficent Elohim. Blessed are You, Yeshua, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

Establish peace, goodness, blessing, life, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, Yeshua, our Elohim, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless us and to bless all of Your people Israel, in every season and in every hour with Your peace (with abundant strength and peace).

In the book of life, blessing, and peace, and good livelihood, good decrees, salvations and consolations, may we be remembered and inscribed before You - we and Your entire people the Family of Israel for a good life and for peace.

*Blessed are You, Yeshua. Who blesses His people Israel with peace.
May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua,
my Rock and my Redeemer.*

VIDUY / CONFESSION

Our Elohim and the Elohim of our forefathers, may our prayer come before You. Do not ignore our supplication, for we are not so brazen and obstinate as to say before You, Yeshua, our Elohim and the Elohim of our forefathers, that we are righteous and have not sinned — rather, we and our forefathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins of the following confession litany:

[א] We have become guilty, [ב] we have betrayed, [ג] we have robbed, [ד] we have spoken slander. [ה] We have caused perversion, [ו] we have caused wickedness, [ז] we have sinned willfully, [ח] we have extorted, [ט] we have accused falsely. [י] We have counseled evil, [יא] we have been deceitful, [יב] we have scorned, [יג] we have rebelled, [יד] we have provoked, [טו] we have turned away, [טז] we have been perverse, [יז] we have acted wantonly, [יח] we have persecuted, [יט] we have been obstinate. [כ] We have been wicked, [כא] we have corrupted, [כב] we have been abominable, we have strayed, You let us go astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

What can we say before You, Who dwells on high, and what can we relate to You, Who abides in the highest heavens — for indeed, everything that is hidden and revealed You know.

You know the secrets of the universe, and the hiddenmost mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from your eyes. And so may it be Your will, Yeshua, our Elohim and the Elohim of our forefathers, that You atone for us for all our errors, and You forgive us for all our iniquities, and You pardon us for all our willful sins.

Strike the left side of the chest with the right fist each time the phrase we have sinned' is said.

- א For the sin that we have sinned before You
under duress and willingly;
and for the sin that we have sinned before You
through hardness of the heart.
- ב For the sin that we have sinned before You without knowledge;
and for the sin that we have sinned before You
with the utterance of the lips.
- ג For the sin that we have sinned before You through immorality;
and for the sin that we have sinned before You
in public or in private.
- ד For the sin that we have sinned before You with knowledge and without deceit;
and for the sin that we have sinned before You through harsh speech.

- ⌌ For the sin that we have sinned before You through wronging a neighbor;
and for the sin that we have sinned before You through inner thoughts.
- ⌌ For the sin that we have sinned before You in a session of vice;
and for the sin that we have sinned before You
through insincere confession.
- ⌌ For the sin that we have sinned before You
by showing contempt for parents and teachers;
and for the sin that we have sinned before You
willfully and carelessly.
- ⌌ For the sin that we have sinned before You by exercising power;
and for the sin that we have sinned before You
through desecration of the Name.
- ⌌ For the sin that we have sinned before You through impure lips;
and for the sin that we have sinned before You through foolish speech.
- ⌌ For the sin that we have sinned before You with the Evil Inclination;
and for the sin that we have sinned before You
against those who know and against those who do not know.

**For all these, O God of forgiveness,
Forgive us, pardon us, atone for us.**

- ⌌ For the sin that we have sinned before You
through denial and false promises;
and for the sin that we have sinned before You
by subservience through bribery.
- ⌌ For the sin that we have sinned before You through scorning;
and for the sin that we have sinned before You through evil talk.
- ⌌ For the sin that we have sinned before You in commercial dealings;
and for the sin that we have sinned before You with food and drink.
- ⌌ For the sin that we have sinned before You through interest and extortion;
and for the sin that we have sinned before You through haughtiness.
- ⌌ For the sin that we have sinned before You
with the idle chatter of our lips;
and for the sin that we have sinned before You
with prying eyes.
- ⌌ For the sin that we have sinned before You with haughty eyes;
and for the sin that we have sinned before You with brazenness.

**For all these, O God of forgiveness,
Forgive us, pardon us, atone for us.**

- ⌌ For the sin that we have sinned before You in throwing off [Your] yoke;
and for the sin that we have sinned before You in judgment.
- ⌌ For the sin that we have sinned before You through entrapping a neighbor;
and for the sin that we have sinned before You

through a begrudging eye.

- ק For the sin that we have sinned before You through light-headedness;
and for the sin that we have sinned before You with obstinacy.
ר For the sin that we have sinned before You with legs that run to do evil;
and for the sin that we have sinned before You by gossip-mongering
ש For the sin that we have sinned before You through vain oath-taking;
and for the sin that we have sinned before You
through baseless hatred.
ת For the sin that we have sinned before You in the matter of
extending a hand;
and for the sin that we have sinned before You
through confusion of the heart.

**For all these, Oh Elohim of forgiveness,
Forgive us, pardon us, atone for us.**

And for the sins for which we are obligated to bring an elevation-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a variable-offering.

*And for the sins for which we are obligated to bring a guilt-offering
for a definite or a possible sin.*

And for the sins for which we incur lashes for rebelliousness.

And for the sins for which we incur forty lashes.

*And for the sins for which we incur the death penalty
at the hands of the Heavenly Court.*

And for the sins for which we incur spiritual excision and childlessness.

*And for the sins for which we incur the four death-penalties of
the human court: stoning, burning, beheading, and strangling.*

For a positive commandment and for a negative commandment, whether it can be remedied by a positive act or whether it cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said, The concealed [sins] are for Yeshua, our Elohim, but the revealed [sins] are ours and our children's forever, [that we may] fulfill all the words of this Torah.' For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and beside You we have no king who pardons and forgives - only You.

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 will surely be so in my death. Behold - before You I am like a vessel filled with shame and humiliation. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You wipe away with Your abundant mercy, but not through suffering or serious illness.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who oppose me and design evil against me, speedily nullify their counsel and disrupt their design. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that human jealousy may not rise up against me, nor my jealousy upon others; may I not become angry today, and may I not anger You. Rescue me from the Evil Inclination, and place in my heart submissiveness and humility. Oh our King and our Elohim, cause Your Name to be unified in Your world; rebuild Your city, lay the foundation of Your House, perfect Your sanctuary; gather in the scattered exiled, redeem Your sheep, and gladden Your congregation. Act for Your Name's sake; act for Your right hand's sake; act for Your Torah's sake; act for Your sanctity's sake. That Your-beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Ahmane.

May it be Your will, Oh ADONAI our Elohim and the Elohim of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to Yeshua, as in days of old and in former years.

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREI ENDS HERE

You have always been known as the One Who overlooks willful sin. May You hearken to our outcry as we stand before You in prayer. Overlook the willful sin of the people that repent of willful sin. Wipe away our willful sins from before Your eyes.

You know the secrets of the universe, and the hidden mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from your eyes. And so may it be Your will, Yeshua, our Elohim and the Elohim of our forefathers, that You atone for us for all our errors, and You forgive us for all our iniquities, and You pardon us for all our willful sins.

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in public or in private.
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and for the sin that we have sinned before You
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and for the sin that we have sinned before You through foolish speech.
- ח For the sin that we have sinned before You with the Evil Inclination;
and for the sin that we have sinned before You
against those who know and against those who do not know.

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Forgive us, pardon us, atone for us.**

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through denial and false promises;
and for the sin that we have sinned before You
by subservience through bribery.
- י For the sin that we have sinned before You through scorning;
and for the sin that we have sinned before You through evil talk.
- יא For the sin that we have sinned before You in commercial dealings;
and for the sin that we have sinned before You with food and drink.
- יב For the sin that we have sinned before You through interest and extortion;
and for the sin that we have sinned before You through haughtiness.
- יג For the sin that we have sinned before You
with the idle chatter of our lips;
and for the sin that we have sinned before You
with prying eyes.
- יד For the sin that we have sinned before You with haughty eyes;
and for the sin that we have sinned before You with brazenness.

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Forgive us, pardon us, atone for us.**

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and for the sin that we have sinned before You in judgment.
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and for the sin that we have sinned before You
through a begrudging eye.
- Ⓚ For the sin that we have sinned before You through light-headedness;
and for the sin that we have sinned before You with obstinacy.
- Ⓛ For the sin that we have sinned before You with legs that run to do evil;
and for the sin that we have sinned before You by gossip-mongering
- Ⓜ For the sin that we have sinned before You through vain oath-taking;
and for the sin that we have sinned before You
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And for the sins for which we incur lashes for rebelliousness.
And for the sins for which we incur forty lashes.
And for the sins for which we incur the death penalty
at the hands of the Heavenly Court.
And for the sins for which we incur spiritual excision and childlessness.
And for the sins for which we incur the four death-penalties of
the human court: stoning, burning, beheading, and strangling.*

For a positive commandment and for a negative commandment, whether it can be remedied by a positive act or whether it cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said, The concealed [sins] are for Yeshua, our Elohim, but the revealed [sins] are ours and our children's forever, [that we may] fulfill all the words of this Torah.'

David, Your servant, said before You: 'Who can discern mistakes? From unperceived faults cleanse me.' Cleanse us, Yeshua, our Elohim, of all our willful sins and purify us of all our contaminations. Sprinkle upon us pure water and purify us, as it is written through Your prophet: 'I shall sprinkle pure water upon you that you be cleansed; from all your contamination and from all your filth I will purify you.'

Do not fear, O Jacob, repent O wayward children; repent O Israel. Behold He neither slumbers nor sleeps – the Guardian of Israel. As it is written by Your prophet: Repent, O Israel, up to Yeshua, your God, for you have stumbled in your iniquity. And it is said: Take with you words [of confession] and return to Yeshua; say to him 'Forgive every iniquity and let our lips substitute for bulls.' You are the Merciful One, Who accepts penitents; You promised us regarding repentance from earliest times – and because of repentance our eyes look hopefully to You.

Because of Your love, Yeshua, our God, with which You loved Israel, Your people, and because of Your compassion, our King, that you showered upon the members of Your covenant, You, Yeshua, our God, gave us this Day of Atonement for pardon for error, forgiveness for iniquity, and atonement for willful sin.

A day [א] that was dedicated to our atonement.

Today [א] may You give us the good news, our Rock, and purify us.

As it is written in Your Torah: This [day] will be an eternal decree for You to atone for the Children of Israel for all their errors, once a year.

A day [ב] when [Moses] the conveyor of the heritage of the Torah cried out on behalf of the generation.

This day [ב] he gained forgiveness by declaring 'Please forgive.'

As it is written in Your Torah: Please forgive the iniquity of this people according to the greatness of Your kindness, and as You have forgiven this people from Egypt until now. And there it was said: And Yeshua said, 'I have forgiven according to your words.'

**For the sake of Your Name's honor, be available to us,
O Forgiver and Pardoner, please forgive for Your Name's sake.**

A day [ג] when those who call out with Your Name will be saved.

Today [ג] have mercy on us as when [Moses] called with Your Name.

As it is written in Your Torah: And Yeshua descended in a cloud and stood with him there, and He called out with the Name Yeshua. And Yeshua passed before [Moses] and proclaimed: Yeshua, Yeshua, God, 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.

**For the sake of Your Name's honor be available to us,
O Merciful and Gracious One, please be merciful for Your Name's sake.**

A day [ד] on which You gaze upon the desolation of Your Temple.

Today [ד] act for Your Name's sake according to the words of [Daniel] the greatly beloved man.

As it is written in Your holy Writings: Incline, my God, Your ear and listen, open your eyes and see the desolation of ourselves and 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 great compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay; for Your sake, my God, for Your Name is proclaimed upon Your city and Your people.

**For the sake of Your Name's honor be available to us,
O hearer of prayer, hear our prayers, for Your Name's sake.**

All: Who, O God, is like You!

א Mighty Lord, ב powerful in His deeds.

Cong. – **Who, O God, is like You!**

ג Revealer of profundities, ד speaker of righteousness.

Cong. – **Who, O God, is like You!**

ה The Rock, Who is perfect, ו and filled with mercy.

Cong. – **Who, O God, is like You!**

ז Who suppresses anger, ח to vindicate those borne by Him

Cong. – **Who, O God, is like You!**

As it is written through Your prophets: Who, O God, is like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? Who has not retained His wrath eternally for He desires kindness. He will again be merciful to us; He will suppress our iniquities and cast into the depths of the sea all their sins. And all the sins of Your nation, the House of Israel, cast away to a place where they will neither be remembered, considered, nor brought to mind – ever. Grant truth to Jacob, kindness to Abraham, as You swore to our forefathers from ancient times.

NEILAH

Praiseworthy are those who dwell in Your house; may they always praise You, Selah!
Praiseworthy are the people for who this is so, praiseworthy are the people whose God is the LORD and whose Messiah is Yeshua.

Psalms 145

א I will exalt You, my God the King,
and I will bless Your Name forever and ever.
ב Everyday I will bless You,
and I will laud Your Name forever and ever.
ג Yeshua is great and exceedingly lauded,
and His greatness is beyond investigation.
ד Each generation will praise Your deeds to the next
and of Your mighty deeds they will tell.
ה The splendorous glory of Your power
and Your wondrous deeds I shall discuss.
ו And of Your awesome power they will speak,
and Your greatness I shall relate.

† A recollection of Your abundant goodness they will utter
 and of Your righteousness they will sing exultantly.
 נ Gracious and merciful is Yeshua,
 slow to anger, and great in [bestowing] kindness.
 ח Yeshua is good to all; His mercies are on all His works.
 ט All Your works shall thank You, Yeshua,
 and Your devout ones will bless You.
 ע Of the glory of Your kingdom they will speak,
 and of Your power they will tell;
 פ To inform human beings of His mighty deeds,
 and the glorious splendor of His kingdom.
 צ Your kingdom is a kingdom spanning all eternities,
 and Your dominion is throughout every generation.
 ק Yeshua supports all the fallen ones and straightens all the bent.
 ר They eyes of all look to You with hope
 and You give them their food in its proper time;
 ש You open Your hand,
 and satisfy the desire
 of every living thing.
 ז Righteous is Yeshua in all His ways
 and magnanimous in all His deeds.
 ח Yeshua is close to all who call upon Him –
 to all who call upon Him sincerely.
 ט The will of those who fear Him He will do;
 and their cry He will hear, and save them.
 ע Yeshua protects all who love Him;
 but all the wicked He will destroy.
 פ May my mouth declare the praise of Yeshua
 and may all flesh bless His Holy Name forever and ever.
 We will bless God from this time and forever, Hallelu Yah!

Our Elohim and the Elohim of our forefathers, may our prayer come before You. Do not
 ignore our supplication, for we are not so brazen and obstinate as to say before You,
 Yeshua, our Elohim and the Elohim of our forefathers, that we are righteous and have not
 sinned — rather, we and our forefathers have sinned.

Strike the left side of the chest with the right fist while reciting each of the sins of the following confession litany:

[א] We have become guilty, [ב] we have betrayed, [ג] we have robbed, [ד] we have
 spoken slander. [ה] We have caused perversion, [ו] we have caused wickedness, [ז] we
 have sinned willfully, [ח] we have extorted, [ט] we have accused falsely. [י] We have
 counseled evil, [יא] we have been deceitful, [יב] we have scorned, [יג] we have rebelled, [יד]
 we have provoked, [טו] we have turned away, [טז] we have been perverse, [יז] we have
 acted wantonly, [יח] we have persecuted, [יט] we have been obstinate. [כ] We have been
 wicked, [כא] we have corrupted, [כב] we have been abominable, we have strayed, You let us
 go astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

What can we say before You, Who dwells on high, and what can we relate to You, Who abides in the highest heavens — for indeed, everything that is hidden and revealed You know.

You reach out a hand to willful sinners and Your right hand is extended to accept penitents. You taught us, Yeshua, our Elohim, to confess before You regarding all our sins so that we can withdraw our hands from oppression, and so that You will accept us with a perfect repentance before You, as if we were fiery offerings and satisfying aromas, for the sake of Your word that You uttered. There is no limit to the fiery offerings required for our sins, and no number to the satisfying aroma of our required guilt-offerings. You know that our ultimate end is maggot and worm — therefore You have given us abundant opportunity for pardon.

What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, Yeshua, our Elohim, and the Elohim of our forefathers — are not all the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The preeminence of man over beast is non-existent for all is vain.

You set man apart from the beginning and You considered him worthy to stand before You, for who can tell You what to do, and if he is righteous what can he give You? Now You gave us, Yeshua, our Elohim, with love this Day of Atonement, a deadline, pardon and forgiveness from all our iniquities, so that we can withdraw our hands from oppression and return to You, to carry out the decrees of Your will, wholeheartedly. And may You, with Your abundant mercy, have mercy on us, because You do not desire the world's destruction, As it is said: Seek out Yeshua when He is accessible, call upon Him when He is near. And it is said: May the wicked one forsake his path and the deceitful man his thoughts, and let him return to Elohim Who will show him mercy, and to our Elohim for He is abundantly forgiving.

You, Oh Elohim of forgiveness, are gracious and merciful, slow to anger, abundant in kindness and truth, and abundantly beneficent. You favor the repentance of the wicked and You do not desire their death. As it is said: Say to them, 'As I live — the words of my Adonai Yeshua — I do not desire the death of the wicked ones, but only the wicked ones' return from their way that they may live; repent, repent, from your evil ways — why should you die, Oh Family of Israel?' And it is said: Do I desire at all the death of the wicked man — the words of my ADONAI, Yeshua — is it not rather his return from his ways, that he may live? And it is said: For I desire not the death of him that dies — the words of my Adonai Yeshua - Repent and live! For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You, we have no king who pardons and forgives - only You!

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 will surely be so in my death. Behold - before You I am like a vessel filled with shame and humiliation. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You wipe away with Your abundant mercy, but not through suffering or serious illness.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who oppose me and design evil against me, speedily nullify their counsel and disrupt their design. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that human jealousy may not rise up against me, nor my jealousy upon others; may I not become angry today, and may I not anger You. Rescue me from the Evil Inclination, and place in my heart submissiveness and humility. Oh our King and our Elohim, cause Your Name to be unified in Your world; rebuild Your city, lay the foundation of Your House, perfect Your sanctuary; gather in the scattered exiled, redeem Your sheep, and gladden Your congregation. Act for Your Name's sake; act for Your right hand's sake; act for Your Torah's sake; act for Your sanctity's sake. That Your-beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Ahmane.

May it be Your will, Yeshua our Elohim and the Elohim of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to Yeshua, as in days of old and in former years.

MAARIV AT THE CONCLUSION OF YOM KIPPUR

He, the Merciful One, is forgiving of iniquity and does not destroy. Frequently He withdraws His anger, not arousing His entire rage. Yeshua, Save! May the King answer us on the day we call.

Leader:

Bless Yeshua, the blessed One

Congregation:

Blessed is Yeshua, the blessed One, for all eternity

Leader:

Blessed, praised, glorified, exalted and upraised is the Name of the King Who rules over kings — the Holy One, Blessed is He. For He is the First and He is the Last and aside from Him there is no Elohim. Extol Him — Who rides the highest heavens — with His Name, YAH, and exult before Him. His Name is exalted beyond every blessing. Blessed is the Name of His glorious kingdom for all eternity. Blessed be the Name of Yeshua from this time and forever.

Congregation: Ahmane.

BLESSING OF THE SHEMA

Leader:

Blessed are You, Oh ADONAI, our Elohim, King of the universe, Who by His word brings on evenings, with wisdom opens gates, with understanding alters periods, changes the seasons, and orders the stars in their heavenly constellations as He wills. He creates day and night, removing light before darkness and darkness before light. He causes day to pass and brings night, and separates between day and night — Yeshua, Master of Legions, is His Name. May the living and enduring Elohim continuously reign over us, for all eternity. Blessed are You, Oh ADONAI, Who brings on evenings.

Congregation: Ahmane.

Leader:

With an eternal love have You loved the House of Israel, Your nation. Torah and commandments, decrees and ordinances have You taught us. Therefore Yeshua, our Elohim, upon our retiring and arising, we will discuss Your decrees and we will rejoice with the words of the study of Your Torah and with Your commandments for all eternity. For they are our life and the length of our days and about them we will meditate day and night. May You not remove Your love from us forever. Blessed are You, Oh ADONAI, Who loves His nation Israel.

Congregation: Ahmane.

THE SHEMA

Deuteronomy 6:4

Hear, Oh Israel! ADONAI our Elohim, ADONAI is One.

Blessed be the Name of His glorious kingdom for all eternity

Deuteronomy 6: 5-9

And you shall love ADONAI your Elohim with all your heart, with all your soul and all your might. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you lie down, and when you rise up. Bind them as a sign upon your arm and let them be a sign between your eyes; and write them on the doorposts of your house and upon your gates.

Deuteronomy 11: 13-21

And it will come to pass that if you continually hearken to My commandments that I command you today, to love ADONAI your Elohim, and to serve Him, with all your heart and with all your soul—then I will provide rain for your land in its proper time, the early rains and the late rains, that you may gather in your grain, your wine and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware lest your heart be hardened and you turn astray and serve Elohim of others and bow to them; then the wrath of ADONAI will blaze against you. He will restrain the heaven so there will be no rain and the ground will not yield its produce. And you will swiftly be banished from the good land which ADONAI gives you. Place these words of mine upon your heart and upon your soul; bind them for a sign upon your arm and let them be a sign between your eyes. Teach them to your children, to discuss them, while you sit in your home, while you walk on the way, when you retire and when you arise. And write them on the doorposts of your house and upon your gates; in order to prolong your days and the days of your children upon the ground that ADONAI has sworn to your ancestors to give them, like the days of the heaven on the earth.

Numbers 15: 37-41

And ADONAI spoke to Moshe saying: Speak to the children of Israel and say to them that they are to make themselves tzitzit on the corners of the garments, throughout their generations; and they are to place upon the tzitzit of each corner a thread of blue. And it shall be a reminder for you, that you may see it and remember all the commandments of ADONAI and perform them; and not explore after your heart and after your eyes after which you stray.

So that you may remember and perform all My commandments and be holy to your Elohim. I am ADONAI your Elohim, who has removed you from the land of Egypt to be a Elohim to you. I am ADONAI your Elohim – it is true.

And faithful is all this, and it is firmly established for us that He is Yeshua, our Elohim, and there is none but Him, and we are Israel, His nation. He redeems us from the power of kings, our King Who delivers us from the hand of all the cruel tyrants. He is the Elohim Who exacts vengeance for us from our foes and Who brings just retribution upon all enemies of our soul; Who performs great deeds that are beyond comprehension, miracles and wonders beyond number. Who set our soul in life and did not allow our foot to falter. Who led us upon the heights of our enemies and raised our pride above all who hate us; Who wrought for us miracles and vengeance upon Pharaoh; signs and wonders on the land of the offspring of Ham; Who struck with His anger all the firstborn of Egypt and removed His nation Israel from their midst to eternal freedom; Who brought His children through the split of the Sea of Reeds while those who pursued them and hated them He caused to sing into the depths. When His children perceived His power, they lauded and gave grateful praise to His Name. And His Kingship they accepted upon themselves willingly. Moses and the Children of Israel raised their voices to You in song with abundant gladness - and said unanimously:

Who is like you among the heavenly powers, Yeshua! Who is like You, mighty in holiness, too awesome for praise, doing wonders! Your children beheld Your majesty, as You split the sea before Moses: 'This is my Elohim!' they exclaimed, then they said:

'ADONAI shall reign for all eternity! And it is further said: 'For ADONAI has redeemed Jacob and delivered him from a power mightier than he.' Blessed are You Oh ADONAI, Who redeemed Israel.

Congregation: Ahmane.

Lay us down to sleep, Yeshua our Elohim, in peace, raise us erect, our King, to good life and peace. Set us aright with good counsel from before Your Presence, and save us speedily for Your Name's sake. Shield us, remove from us foe, plague, sword, famine, and woe; and remove spiritual impediment from before us and behind us, and in the shadow of Your wings shelter us - for Elohim Who protects and rescues us are You; for Elohim, the Gracious and Compassionate King, are You. Safeguard our going and coming, for life and for peace from now to eternity. Blessed are You, Yeshua, Who protects His people Israel forever.

Congregation: Ahmane.

Blessed is ADONAI forever, Ahmane and Ahmane. Blessed is ADONAI from Zion, Who dwells in Jerusalem, Hallelu Yah! Blessed is ADONAI, Elohim, the Elohim of Israel, Who alone does wondrous things. Blessed is His glorious Name forever, and may all the earth be filled with His glory, Ahmane and Ahmane. Blessed be the Name of Yeshua from this time and forever. For Yeshua will not cast off His nation for the sake of His Great Name, for Yeshua has vowed to make you His own people. Then the entire nation saw and fell on their faces and said, 'Yeshua - only He is Elohim! Yeshua - only He is Elohim!' Then Yeshua will be King over all the world, on that day ADONAI will be One and His Name will be One. May Your kindness, Yeshua, be upon us, just as we awaited You. Save us, Yeshua our Elohim, gather us from the nations, to thank Your Holy Name and to glory in Your praise! All the nations that You made will come and bow before You, My ADONAI, and shall glorify Your Name. For You are great and work wonders; You alone, Oh Elohim. Then we, Your nation and the sheep of Your pasture, shall thank You forever; for generation after generation we will relate Your praise. Blessed is ADONAI by day; Blessed is ADONAI by night; Blessed is ADONAI when we retire; Blessed is ADONAI when we arise. For in Your hand are the souls of the living and the dead. He in Whose hand I shall entrust my spirit, You redeemed me, Yeshua, Elohim of truth. Our Elohim, Who is in heaven, bring unity to Your Name; establish Your kingdom forever and reign over us for all eternity.

May our eyes see, our heart rejoice and our soul exult in Your salvation in truth, when Zion is told, 'Your Elohim has reigned!' ADONAI reigns, ADONAI has reigned, ADONAI will reign for all eternity. For the kingdom of Yours and You will reign for all eternity in glory, for we have no King but You. Blessed are You, Yeshua, the King in His glory — He shall constantly reign over us forever and ever, and over all His creatures.

Congregation: Ahmane.

You graciously endow man with wisdom and teach insight to a frail mortal. You have graced us with intelligence to study Your Torah and You have taught us to perform the decrees You have willed. Yeshua, our Elohim, You have distinguished between the sacred and the secular, between light and darkness, between Israel and the peoples, between the seventh day and the six days of labor. Our Father, our King, begin for us the days approaching us for peace, free from all sin, cleansed from all iniquity and attached to fear of You. And endow us graciously from Yourself with wisdom, insight, and knowledge. Blessed are You, Oh ADONAI, gracious Giver of wisdom.

Bring us back, our Father, to Your Torah, and bring us near, our King, to Your service, and influence us to return in perfect repentance before You. Blessed are You, Yeshua, Who desires repentance.

Strike the left side of the chest with the right fist while reciting the words 'erred' and sinned.'

Forgive us, our Father, for we have erred; pardon us, our King, for we have willfully sinned; for You are the good and forgiving Elohim. Blessed are You, Yeshua, the gracious One Who pardons abundantly.

Behold, please, our affliction, take up our grievance, and redeem us with a complete redemption speedily for You Name's sake, for You are Elohim, the powerful Redeemer. Blessed are You, Yeshua, Redeemer of Israel.

Heal us, Yeshua — then we will be healed; save us — then we will be saved, for You are our praise. Bring complete recovery for all of our ailments, and bring cure and healing for all our illnesses, all our sufferings, and all our ailments, for You are Elohim, King, the faithful and compassionate Healer. Blessed are You, Yeshua, Who heals the sick of His people Israel.

Bless on our behalf — Oh Yeshua, our Elohim — this year and all its kinds of crops for the best, and give a blessing on the face of the earth, and satisfy us from its bounty, and bless our year like the best years for blessing. For You are the good and beneficent Elohim Who blesses the years. Blessed are You, Yeshua, Who blesses the years.

Bless us Yeshua, our Elohim, in all our handiwork; bless our year with dews of favor, blessing and generosity. May its end be one of life, satiety, and peace, like the best years for blessing. For You are the good and beneficent Elohim Who blesses the years. Blessed are You, Yeshua, Who blesses the years.

Sound the great shofar for our freedom, raise the banner to gather our exiles and speedily gather us together from the four corners of the earth to our Land. Blessed are You, Oh ADONAI, Who gathers in the dispersed of His people Israel.

Restore our judges as in earliest times and our counselors as at first; remove from us sorrow and groan; and speedily reign over us — You, Yeshua, alone — with kindness and compassion, and justify us through righteousness and judgment. Blessed are You, Yeshua, King Who loves righteousness and judgment.

And for the Wicked let there be no hope, and may all the evil and wickedness in an instant be destroyed; let all of Adonai's enemies be cut down swiftly; and the evil and wicked ones may Adonai speedily uproot, break, cast down, destroy and humble, soon and in our days. Blessed are You, ADONAI, Yeshua, Who breaks down and destroys your enemies, and humbles the wicked and willful sinners.

On the righteous, the tzadikim, on the devout, on the elders of the remainder of Your people, the Family of Israel, on the remnant of the academy of their scholars, on the righteous converts and on ourselves — may Your compassion be aroused, please, Yeshua, our Elohim, and give goodly reward to all who sincerely believe in Your Name. Put our lot with them, and may we never feel ashamed, for we trust in You, and upon Your truly great compassion do we rely. Blessed are You, Yeshua, Mainstay and Assurance of the righteous.

And to Jerusalem, Your city, may You return in compassion, and may You rest within it, as You have spoken. May You rebuild it soon in our days as an eternal structure, and may You speedily establish the throne of Your servant David within it Blessed are You, Yeshua, the Builder of Jerusalem.

The offspring of Your servant David may You speedily cause to flourish, and enhance his pride through Your salvation, for we hope for Your salvation all the day. Blessed are You, Yeshua, Who causes the pride of salvation to flourish.

Merciful Father, hear our voice, Yeshua our Elohim, pity and be compassionate to us, and accept — with compassion and favor— our prayer, For Elohim Who hears prayers and supplications are You. From before Yourself, our King, turn us not away empty handed. Be gracious with us, answer us, and hear our prayers, for You hear the prayer of each mouth of Your people Israel with compassion. Blessed are You, Yeshua, Who hears prayer.

Be favorable, Oh ADONAI, our Elohim, toward Your people Israel, turn to their prayer and restore the service to the Holy of Holies of Your Temple. Speedily accept the fire-offerings of Israel and their prayer with love and favor, and may the service of Your people Israel always be favorable to You.

May our eyes behold Your return to Zion in compassion. Blessed are You, Oh ADONAI, Who restores His Presence to Zion.

We gratefully thank You, for it is You ADONAI, our Elohim and the Elohim of our forefathers for all eternity; our Rock, the Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that am with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended — for we have always put our hope in You.

For all these, may Your Name be blessed, exalted and extolled, our King, continually forever and ever.

Everything alive will gratefully acknowledge You, Selah! and praise and bless Your great Name sincerely, forever, for it is good. Oh Elohim of our salvation and help, Selah! the beneficent Elohim. Blessed are You, Yeshua, Your Name is The Beneficent One' and to You it is fitting to give thanks.

Establish peace, goodness, blessing, life, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of our countenance You gave us, Yeshua, our Elohim, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless us and to bless all of Your people Israel, in every season and in every hour with Your peace (with abundant strength and peace).

Establish abundant peace upon Your people Israel forever, for You are King, Master of all peace. May it be good in Your eyes to bless us and to bless all of Your people Israel, in every season and in every hour with Your peace.

Blessed are You, Yeshua, Who blesses His people Israel with Peace.

May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua, My Rock and my Redeemer.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who oppose and design evil against me, speedily nullify their counsel and disrupt their design. May it be Your will, Yeshua, my Elohim and the Elohim of my forefathers, that human jealousy may not rise up against me, nor my jealousy upon others; may I not become angry today, and may I not anger You. Rescue me from the Evil Inclination, and place in my heart submissiveness and humility. Oh our King and our Elohim, cause Your Name to be unified in Your world; rebuild Your city, lay the foundation of Your House, perfect Your Sanctuary; gather in the scattered exiles, redeem Your sheep, and gladden Your congregation. Act for Your Name's sake; act for Your right hand's sake; act for Your Torah's sake; act for Your sanctity's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me. May the expressions of my mouth and the thoughts of my heart find favor before You, Yeshua, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel.

Now respond: Ahmane.

May it be Your will, Oh ADONAI, our Elohim and the Elohim of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to You, as in days of old and in former years.

FULL KADDISH

Leader:

May His great Name grow exalted and sanctified (cong. -Ahmane.) in the world that He created as He willed. May He give reign to His kingship and cause His salvation to sprout, and bring near His Messiah (cong. - Ahmane.), in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Ahmane.

Congregation: Ahmane. May His great Name be blessed forever and ever.

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (cong. - Blessed is He.) — exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Ahmane.

Congregation: Ahmane. Accept our prayers with mercy and favor.

May the prayers and supplications of the entire Family of Israel be accepted before their Father Who is in Heaven. Now respond: Ahmane.

Congregation: Ahmane. Blessed be the Name of Yeshua, from this time and forever.

May there be abundant peace from Heaven, and good life, upon us and upon all Israel. Now respond: Ahmane.

Congregation: Ahmane. My help is from Yeshua, Maker of heaven and earth.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Ahmane.

Congregation: Ahmane

It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands, and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot like all their multitudes. (For they bow to vanity and emptiness and pray to a Elohim which helps not.) But we bend our knees, bow, and acknowledge our thanks before the King Who reigns over kings, the Holy One, Blessed is He. He stretches out heaven and establishes earth's foundation, the seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our Elohim and there is none other. True is our King, there is nothing beside Him, as it is written in His Torah:

'You are to know this day and take to your heart that Yeshua is the only Elohim — in heavens above and on the earth below — there is none other.'

And therefore we put our hope in You, Yeshua our Elohim, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false Elohim will be utterly cut off, to perfect the universe through the Almighty's sovereignty. Then all humanity will call upon Your Name, to turn all the earth's wicked toward You. All the world's inhabitants will recognize and know that to You every knee should bend, every tongue should swear. Before You, Yeshua, our Elohim, they will bend every knee and cast themselves down and to the glory of Your Name they will render homage, and they will all accept upon themselves the yoke of Your kingship that You may reign over them soon and eternally. For the kingdom is Yours and You will reign for all eternity in glory as it is written in Your Torah: Yeshua shall reign for all eternity. And it is said: Yeshua will be King over all the world — on that day Yeshua will be One and His Name will be One.

Do not fear sudden terror, or the holocaust of the wicked when it comes. Plan a conspiracy and it will be annulled; speak your piece and it shall not stand, for Elohim is with us. Even till your seniority, I remain unchanged; and even till your ripe old age, I shall endure. I created you and I shall bear you; I shall endure and rescue.

MOURNER'S KADDISH

Leader:

*May His great Name grow exalted and sanctified (cong. - **Ahmane.**) in the world that He created as He willed. May He give reign to His kingship and cause His salvation to sprout, and bring near His Messiah (cong. - **Ahmane.**), in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Ahmane.*

Congregation: ***Ahmane, May His great Name be blessed forever and ever.***

Leader: *May His great Name be blessed forever and ever.*

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He.

Congregation: ***Blessed is He.***

Leader: *exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Ahmane.*

Congregation: ***Ahmane***

Leader: *May there be abundant peace from Heaven, and good life, upon us and upon all Israel. Now respond: Ahmane.*

Congregation: ***Ahmane.***

Leader: *He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Ahmane.*

Congregation: ***Ahmane***



NEILAH

NEILAH

Praiseworthy are those who dwell in Your house; may they always praise You, **Selah!**
Praiseworthy are the people for who this is so, praiseworthy are the people whose Elohim is ADONAI and whose Messiah is Yeshua.

Psalms 145 - *read responsively*

I exalt Thee, my Elohim, Oh King, and bless Thy Name to the age and forever.
Every day do I- bless thee, and praise Thy Name to the age and forever.

Great is ADONAI, and greatly to be praised, and of His greatness there is no searching.
Generation to generation praises Thy works, and Thy mighty acts they declare.

The honor — the glory of Thy Majesty, and the matters of Thy wonders I declare.
And the strength of Thy fearful acts they tell, and Thy greatness I recount.

The memorial of the abundance of Thy goodness they send forth, and Thy righteousness they sing.
Gracious and merciful is ADONAI, slow to anger, and great in kindness.

ADONAI is good to all, and His mercies are over all His works.
All Thy works confess Thee Oh ADONAI, and Thy saints do bless Thee.

The honor of Thy Kingdom they tell, and of Thy might they speak,
To make known to sons of men His mighty acts, the honor of the majesty of His Kingdom.

Thy Kingdom is a Kingdom of all ages, and Thy dominion is in all generations.
ADONAI supports all who are fallen, and raises up all who are bowed down,

The eyes of all unto Thee do look, and Thou art giving to them their food in its season,
Thou openest Thy hand, and satisfy the desire of every living thing.

Righteous is ADONAI in all His ways, and kind in all His works.
ADONAI is close to all who call on Him, to all who call Him in truth.

The desire of those who fear Him He will do, and their cry He hears, and saves them.
ADONAI protects all who love Him, and all the wicked He will destroy.

May my mouth declare the praise of ADONAI and may all flesh bless His Holy Name to the age and forever, **Hallelu Yah!**

"A Redeemer shall come to Zion and to those of Jacob who repent from willful sins" said ADONAI. "And as for Me, this is My Covenant with them," said ADONAI, "My spirit that is upon you and My Words that I have placed in your mouth shall not be withdrawn from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," said ADONAI, "from this moment and forever."

You are the Holy One, enthroned upon the praises of Israel.

And one angel will call another and say:

"Holy, holy, holy is ADONAI, Master of Legions, the whole world is filled with His Glory."

And they receive permission from one another and say, "Holy in the most exalted heaven, the abode of His Presence; holy on earth, product of His Strength, holy forever and ever is ADONAI, Master of Legions — the entire world is filled with the radiance of His Glory." And a wind lifted me, and I heard behind me the sound of a great noise:

"Blessed be ADONAI from His place."

And a wind lifted me and I heard behind me the sound of the powerful movement of those who praised saying, "Blessed is the honor of ADONAI from the place of the abode of His Presence."

ADONAI shall reign for all eternity.

ADONAI — His Kingdom is established forever and ever.

Oh ADONAI, Elohim of Abraham, Isaac, and Israel, our forefathers, may You preserve this forever as the realization of the thoughts in Your people's heart, and may You direct their heart to You.

He, the Merciful One, is forgiving of iniquity and does not destroy; frequently He withdraws His anger, not arousing His entire rage. For you, My ADONAI, are good and forgiving, and abundantly kind to all who call upon You. Your righteousness remains righteous forever, and Your Torah is truth. Grant truth to Jacob, kindness to Abraham, as You swore to our forefathers from ancient times. Blessed is my Adonai for every single day, He burdens us with blessings, the Elohim of our Salvation/Yeshua, Selah. ADONAI, Master of Legions, is with us, a stronghold for us is the Elohim of Jacob, Selah. ADONAI, Master of Legions, praiseworthy is the man who trusts in You. Oh ADONAI, save! May the King answer us on the day we call.

Blessed is He, our Elohim, Who created us for His glory, separated us from those who stray, gave us the Torah of Truth and planted everlasting life in our midst. May He open our heart through His Torah and imbue our hearts with love and awe of Him and that we may do His Will and serve Him wholeheartedly, so that we do not struggle in vain nor produce futility.

May it be Your Will, Oh ADONAI, our Elohim and the Elohim of our forefathers, that we observe Your decrees in this world, and merit that we live and see and inherit goodness and blessing in the years of Messianic times and for the life of the world to come. So that my soul might sing to You and not be stilled, Oh ADONAI, My Elohim, forever will I thank You.. Blessed is the man who trusts in ADONAI, then ADONAI, will be his sect) Trust in ADONAI forever, for in Elohim, ADONAI, is the strength of the worlds. Those knowing Your Name will trust in You, and You forsake not those who seek You, Oh ADONAI. ADONAI desired, for the sake of His righteousness, that the Torah be made great and glorious.

HALF-KADDISH

Glorified and sanctified be Adonai's great Name throughout the world, which He has created according to His Will. May He establish His Kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, **Ahmane. May His great Name be blessed forever and to all eternity.** Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the Name of the Holy One, **Blessed is He**, beyond all blessing and hymns, praises and consolations that are ever spoken in the world; and say, **Ahmane.**

SHEMONEH ESREI — AMIDAH

When I call out the Name of ADONAI, ascribe greatness to our Elohim. My ADONAI, open my lips, that my mouth may declare Your praise.

PATRIARCHS

Blessed are Thou, Adonai our Elohim and Elohim of our forefathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob; the great, mighty, and awesome Elohim, the supreme Elohim, Who bestows beneficial kindness and creates everything, Who recalls the good deeds of the Patriarchs and with love brings back our Redeemer to their children's children, for His Name's sake. Oh King, Helper, Savior, and Shield, blessed art Thou, Oh ADONAI, Shield of Abraham.

Remember us for life, Oh King Who desires life, and seal us in the Book of Life for Your sake, Oh Living Elohim.

ADONAI'S MIGHT

Thou are might forever, Oh ADONAI, You bring to life the dead, You are mighty to save. You sustain the living with steadfast love, You bring the dead to life with great mercy; You support all who fall and heal the sick; You free the captives and are faithful to those who sleep in the dust. Who is like unto You, Adonai of might? Who can be compared to You, Oh King? You cause death and cause life, and make Your salvation I Yeshua to sprout! Yea, You are faithful to bring the dead to life.

Blessed are Thou, Oh ADONAI, Who raises the dead.

HOLINESS OF ADONAI'S NAME

You are holy and Your Name is holy, and holy ones praise You every day forever.

And so, too, Oh ADONAI, our Elohim, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your Will wholeheartedly. For as we know, Oh ADONAI, our Elohim, that the dominion is Yours, might is in Your Hand and strength in Your Right Hand, and Your name inspires awe over all that You have created.

And so, too, Oh ADONAI, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who have hope in You; gladness in Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a Lamp for the Son of Jesse, your Messiah — speedily, in our days.

Grant us, Adonai our Elohim, the knowledge of Your ways; direct our hearts to Your worship; forgive us so that we are redeemed; keep us from suffering, satisfy us with the produce of the earth; and our dispersed gather from the four corners of the earth unto Your Land; and may the righteous rejoice at the building of Your House, the flourishing of the Throne of David, Your servant, and lengthening of the Light of Your Messiah, the Son of Jesse. Before we call, answer us. Blessed art Thou, Oh ADONAI, who hears prayer.

And so, too, the righteous will see and be glad, the upright will exalt, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You remove evil's domination from the earth.

Then You, Oh ADONAI, will reign alone over all Your Works, on Mount Zion, resting place of Your Glory; and in Jerusalem, Your holy city; as it is written in Your holy writings; "ADONAI shall reign forever — Your Elohim, Oh Zion — from generation to generation, Hallelu Yah!"

You are holy and Your Name is awesome, and there is no Elohim other than You, as it is written, "ADONAI, Master of Legions, will be lofty in judgment, and the holy Elohim will be sanctified in righteousness." Blessed are you Oh ADONAI, the holy King.

HOLINESS OF THE DAY

You have chosen us from all peoples; You loved us and found favor in us; You will exalt us above those who reject You and You sanctified us with Your commandments. You drew us close, our King, to Your Messiah and proclaimed Your great and holy Name upon us.

And you gave unto us, Oh ADONAI our Elohim, with love, this Day of Atonement; for pardon, forgiveness, and atonement, and to pardon all our iniquities, a holy convocation, a memorial of the Exodus from Egypt, and of the Blood of Messiah offered in the Heavenly Holy of Holies.

Our Elohim and the Elohim of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this blessing and help us on it for life. In the matter of Salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are Elohim, the gracious and compassionate King.

Our Elohim and the Elohim of our forefathers, pardon our iniquities on the Day of Atonement. Wipe away and remove our willful sins and errors from before Your eyes, as it is said, "I, only I, Am the One Who wipes away your willful sins for My sake, and I shall not recall your errors." And it is said, "I have wiped away your willful sins like a cloud and your errors like a mist — so return to Me, for I have redeemed you." And it is said, "For through this day He will atone for you to cleanse you from all your sins, before ADONAI you will be cleansed." Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your Salvation (Yeshua-tekha). And purify our heart to serve you sincerely. For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You we have no king who pardons and forgives — only You! Blessed are You, ADONAI, the King Who pardons and forgives our iniquities and the iniquities of His people, the Family of Israel, and removes our sins every single year, King over all the world, Who sanctifies Israel and the Day of Atonement.

TEMPLE SERVICE

Be favorable, ADONAI, our Elohim, toward your people Israel and their prayer, and restore the service to the Holy of Holies of Your Temple. The fire offerings of Israel and their prayer, accept with love and favor, and may the service of Your people Israel always be favorable to You.

May our eyes behold Your return to Zion in compassion. Blessed are you, Oh ADONAI, Who restores His Presence to Zion.

THANKSGIVING [MODIM]

We gratefully thank You, for it is You Who are ADONAI, our Elohim and Elohim of our forefathers for all eternity; Rock of our lives, Shield of our Salvation are You from generation to generation. We shall thank you and relate Your praise — for our lives, which are committed to Your Power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season evening, morning, and afternoon. The Beneficent One, for your compassions were never exhausted, and the Compassionate One, for Your kindness never ended always have we put our hope in You.

For all these, may Your Name be blessed and exalted, our King, continually forever and ever. And seal all the children of Your covenant for a Good life.

Everything alive will gratefully acknowledge You, Selah! And praise Your Name sincerely, Oh Elohim of our Salvation and help, Selah! Blessed are You, ADONAI, Your Name is "The Beneficent One" and to You it is fitting to give thanks.

PEACE

Establish peace, goodness, blessings, graciousness, kindness, and compassion upon us and upon all of Your people. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, Oh ADONAI, our Elohim, Your Messiah — the Word made flesh, the Torah of life, and a love of kindness, righteousness, blessing, compassion, life and peace. And may it be good in your eyes to bless Your people, in every season and in every hour with Your peace.

In the Book of Life, blessings, and peace, and good livelihood, may we be remembered and sealed before You — we and Your entire people, the Family of Israel, for a good life and for peace. Blessed are You, Oh ADONAI, Who blessed His people with peace.

May the words of my mouth and the meditations of my heart be acceptable to You, Oh Adonai my Rock and my Redeemer.

VIDUY / CONFESSION

Our Elohim and the Elohim of our fathers! Let our prayers come before You, and do not hide yourself from our supplication. What shall we say to You who dwells on high? You know all things, both hidden and revealed. You search our hearts and thoughts. Nothing is hidden from your sight. We are not so arrogant nor hardened to say, "We are righteous and have not sinned." For truly we have sinned and our forefathers before us. We have turned away from the good commandments You have given us. You are righteous and true in all Your ways, but we have done evil in Your sight.

Thank You our Elohim and Elohim of our fathers, that You forgive all our sins, pardon all our iniquities, and grant atonement for all our transgressions through Yeshua the Messiah. For it is written, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Return Oh Israel to ADONAI your Elohim, for you have stumbled because of your iniquity. Take words with you and return to ADONAI. Say to Him, "Take away all iniquity, and receive us, graciously, that we may present the fruit of our lips."

[By tradition we strike the left side of our chest with our right fist when each sin is mentioned. The Hebrew prayer is written so that the entire Aleph-Bet reading is the beginning letter of each line downwards]

א	We have become guilty,
ב	we have betrayed,
ג	we have robbed,
ד	we have spoken slander.
ה	We have caused perversion,
ו	we have caused wickedness,
ז	we have sinned willfully,
ח	we have extorted,
ט	we have accused falsely.
י	We have given evil counsel,
כ	we have been deceitful,
ל	we have scorned,
מ	we have rebelled,
נ	we have provoked,
ס	we have turned away,
ע	we have been perverse,
פ	we have acted wantonly,
צ	we have persecuted,
ק	we have been obstinate,
ר	we have been wicked,
ש	we have been corrupted,
ת	we have been abominable, we have strayed, You have let us go astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.

What can we say before You Who dwells on high, and what can we relate to You Who abides in the highest heavens? For indeed, everything that is hidden and revealed You know.

You reach out a Hand to willful sinners and Your Right Hand is extended to accept penitents. You taught us, ADONAI, our Elohim, to confess before You regarding all our sins so that we can withdraw our hands from oppression, and so that You will accept us with a perfect repentance before You, as if we were fiery offerings and satisfying aromas, for the sake of Your Word which You gave. There is no limit to the fiery offerings required for our sins, and no number to the satisfying aroma of our required guilt offerings. You know that our ultimate end is maggot and worm — therefore you have given us abundant opportunity for pardon.

What are we that You are mindful of us? What is our life, that You take notice of it? What is our kindness? What is our righteousness? What is our Salvation? What is our strength? What is our might?

What can we say before You, ADONAI, our Elohim and the Elohim of our forefathers — are

not all the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom, and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The pre-eminence of man over beast is non-existent, for all is vain.

Nevertheless, You set man apart from the beginning and You considered him worthy to stand before You, for who can tell You what to do, and if he is righteous, what can he give You? Now You gave us, ADONAI, our Elohim with love, this Day of Atonement, a deadline, pardon and forgiveness for all our iniquities, so that we can withdraw our hands from oppression and return to You to carry out the decrees of Your Will wholeheartedly. And may You, with Your abundant mercy, have mercy on us, because You do not desire the world's destructions. As it is said, "Seek out ADONAI when He is accessible, call upon Him when He is near." And it is said, "May the wicked one forsake his path and the deceitful man his thoughts, and let him return to Elohim Who will show him mercy, and to our Elohim for He is abundantly forgiving." You have provided Your own Son, who knew no sin, to be the sin offering for us, that we might have His righteousness with us.

You, Oh Elohim of forgiveness, are gracious and merciful, slow to anger, abundant in kindness and truth and abundantly beneficent. You favor the repentance of the wicked and You do not desire their death. As it is said:

Say to them, "As I live — the words of my Adonai — I do not desire the death of the wicked, but only the wicked one's return from his way that he may live; repent, repent, from your evil ways — why should you die, Oh Family of Israel?"

As it is said, "Do I desire at all the death of the wicked man — the words of my Adonai — is it not rather his return from his ways, that he may live?" And it is said, "For I desire not the death of him that dies — the words of my Adonai — repent and live!" For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You we have no king who pardons and forgives — only You!

My Elohim, before I was fashioned I was unworthy, and now that I have been fashioned it is as if I had not been fashioned. I am dust in my life and will surely be so in my death. Before You I am like a vessel filled with shame and humiliation. May it be Your Will, Oh ADONAI, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You wipe away in Your abundant mercy, but not through suffering or serious illness.

My Elohim, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent, like a lamb before his shearer is silent. Let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your Right Hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved ones may be given rest; let Your Right Hand save and respond to me.

May the words of my mouth and the meditations of my heart be acceptable unto You, Oh Adonai my Rock and my Redeemer. He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say Ahmane.

May it be Your Will, Oh Adonai our Elohim, and Elohim of our forefathers, that the Holy Temple be rebuilt for the reign of Messiah, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to ADONAI, as in days of old and in former years.

When I call out the Name of ADONAI, ascribe greatness to our Elohim. My ADONAI, open my lips, that my mouth may declare Your praise.

The Patriarch Abraham knew You from his youth, You tested him ten times but he did not waver as much as a razor's edge. He approached to beseech You like a beloved son — not like a boor that his tribal offspring be permitted to enter this gate of righteousness.

The faithful approach to chant Your praise, Oh Awesome One, with chanted praises all day long. Since this day is fading away, shield us for the sake of Abraham who sat in the heat of the day.

Remember us for life, Oh King Who desire life, and seal us in the Book of Life — for your sake, Oh Living Elohim.

Oh King, Redeemer, Savior, and Shield, Blessed art Thou Oh ADONAI, Shield of Abraham.

ADONAI'S MIGHT

Thou are might forever, Oh ADONAI, You bring to life the dead, You are mighty to save. You sustain the living with steadfast love, You bring the dead to life with great mercy; You support all who fall and heal the sick; You free the captives and are faithful to those who sleep in the dust. Who is like unto You, Adonai of might? Who can be compared to You, Oh King? You cause death and cause life, and make Your salvation/Yeshua to sprout! Yea, You are faithful to bring the dead to life.

Isaac who was considered Abraham's only offspring and turned aside to avoid the snares of evil. He cried out and supplicated; he spared no prayer, and was enriched with a blessing of the crop he sowed.

Oh Elohim, may You deem it sweet that Your Name is among us, and may You bring Your Salvation near us. Draw us near to Yeshua. Bring our redemption near to us; resuscitate us with life-giving dew, as You did to Isaac who prayed as evening approached.

Who is like You, Merciful Father, Who recalls His creatures mercifully for life!

And You are faithful to resuscitate the dead. Blessed are You, Oh ADONAI, Who resuscitates the dead. Ahmane.

When Jacob saw the Throne of Elohim, he saw the place so awesome, at the time he awakened, he gazed and was frightened.

ADONAI shall reign forever — your Elohim, Oh Zion — from generation to generation, Hallelu Yah! You, Oh Holy One, are enthroned upon Israel's praises — please, Oh Elohim. Please hear, please forgive today; because the day is fading away — then we will laud You, Oh Awesome and fearsome One, Oh Holy One.

So now the Kedushah prayer shall ascend to You; for You, our Elohim, are the One who pardons and forgives.

The gates of the Temple may You speedily open for those who explain the beloved Torah.

The hidden Temple gates may You speedily open for those who hold on to Your Torah. The desirable Temple gates may You speedily open for those gathered in prayer.

The gates of the heavenly Temple with its camps of angels, may You speedily open for those red-eyed from Torah's wine.

The gates of purity may You speedily open for Israel that is beautiful and pure.

The gates of the faithful prayer that crowns You may You speedily open for the nation that is not abandoned.

And through Israel may You be revered and sanctified, according to the counsel of the holy Seraphim, who sanctify Your Name in the heavenly Sanctuary.

KEDUSHAH

We will revere You and sanctify You according to the counsel of the holy Seraphim, who sanctify your Name in the heavenly Sanctuary. As it is written by Your prophet, "And one angel will call another and say,

'Holy, holy, holy is ADONAI, Master of Legions, the whole world is filled with His Glory.'

His glory fills the world. His ministering angels ask one another, **"Where is the place of His Glory?"** Those facing them say, **"Blessed, Blessed is the glory of ADONAI from His place."** From His place, may He turn with compassion and be gracious to the people who declare the Oneness of His Name; evening and morning, every day constantly, twice, with love, they proclaim:

SHEMA Yisrael Adonai Eloheinu, Adonai Echad. "Hear Oh Israeli ADONAI our Elohim, ADONAI is One." He is our Elohim; He is our Father; He is our King; He is our Savior; and He will let us hear in His compassion, for a second time in the presence of all the living, "... to be a Elohim to you, I am ADONAI, your Elohim." Mighty is our Mighty One, ADONAI, our Master — how mighty is Your Name throughout the world! And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that Elohim may be all in all. ADONAI will be King over all the earth — on that day ADONAI will be One and His Name One.

And in Your Holy Writings the following is written:

"ADONAI shall reign forever — you Elohim, Oh Zion — from generation to generation, Hallelu Yah!"

From generation to generation we shall relate Your greatness and for infinite eternities we shall proclaim Your holiness, Your praise, our Elohim, shall not leave our mouth forever and ever, for You, Oh Elohim, are a great and holy King.

Have compassion on Your handiwork and be glad with Your handiwork. May those who take refuge in you say — when You vindicate those borne by You — "Oh Master, may You be sanctified upon all Your handiwork." For with Your Own holiness You have sanctified those who sanctify You. It is fitting that the Holy One be glorified by holy people.

When we sin, we have an advocate with You — Yeshua the Messiah, the Righteous One — it is He who is an advocate against the one who reports our transgressions. May You testify for the sake of Jacob's offspring regarding their observance of Your decrees and ordinances, thereby may You vindicate us in the judgment, Oh King of judgment.

May He — our Master — yet remember on our behalf the love of the mighty Abraham, and for the sake of the son Isaac, who was bound, may He nullify our adversary, and in the merit of the wholesome one, Jacob, may the Awesome One bring forth today our judgment in righteousness — for this day is holy to our Master.

And now may Your Name be sanctified, Oh ADONAI, our Elohim, upon Israel, your people; upon Jerusalem, Your city; upon Zion, the resting place of Your glory; upon the kingship of the house of David, Your Messiah; and upon Your Dwelling and Your Sanctuary.

And so, too, Oh ADONAI, our Elohim, instill Your awe upon all your works, and Your dread upon all that You have created. Let all works revere- You and all creatures prostrate themselves before you. Let them all become a single people, to do Your will wholeheartedly, for as Yeshua prayed, "Sanctify them through Thy Truth; Thy Word is Truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be truly sanctified through the Truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; That they also may be one; as thou, Father art in Me, and i in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gayest me I have given them; that they may be one, even as We are One; I in them, and Thou in me, that they may be made perfect in One; and that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." For as we know, Oh Adonai our Elohim, that the dominion is Yours, might is in Your Hand and strength is in Your Right Hand, and Your Name inspires awe over all that You have created.

And so, too, Oh ADONAI, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope in You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the Son of Jesse — Your Messiah — speedily, on our days.

And so, too, the righteous will see and be glad, the upright will exalt, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.

Then You, Oh ADONAI, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your Holy city; as it is written in Your holy writings; ADONAI shall reign forever— your Elohim, Oh Zion — from generation to generation, Hallelu Yah!

You are holy and Your Name is awesome, and there is no Elohim other than You, as it is written; ADONAI, Master of Legions, will be lofty in judgment, and the holy Elohim will be sanctified in righteousness. Blessed are You, Oh ADONAI, the holy King. Ahmane.

HOLINESS OF THE DAY

You have chosen us from all people saying; You have not chosen Me, but I have chosen you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever you shall ask of the Father in My Name, He may give it you. You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.

And you gave unto us, Oh ADONAI our Elohim, with love, this Day of Atonement; for pardon, forgiveness, and atonement, and to pardon all our iniquities, a holy convocation, a memorial of the Exodus from Egypt, and of the Blood of Messiah offered in the Heavenly Holy of Holies.

Our Elohim and the Elohim of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah Yeshua, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people, the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this Day of Atonement. Remember us on it, Oh Adonai our Elohim, for goodness **Ahmane**, consider us on it for blessing **Ahmane**, and help us on it for life **Ahmane**. In the matter of Salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are Elohim, the gracious and compassionate King.

SELICHOT

Leader: Open the Heavenly gate for us at this time when the gate closes, for the day is fading away.

Congregation:

Open the Heavenly gate for us at this time when the gate closes, for the day is fading away.

Leader: This day will fade away, the sun will set and be gone — let us come to Your gates.

Congregation:

This day will fade away, the sun will set and be gone — let us come to Your gates.

Leader: We implore You — please Oh Elohim, forbear, forgive, pardon, be compassionate, be merciful, atone, suppress error and iniquity.

Congregation:

We implore You — please Oh Elohim, forbear, forgive, pardon, be compassionate, be merciful, atone, suppress error and iniquity.

THE THIRTEEN ATTRIBUTES OF DIVINE MERCY

Oh Elohim, King Who sits on the Throne of Mercy; Who acts with kindness, pardons the sins of His people, removes sins one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accordance with their evil. Oh Elohim, you taught us to recite the Thirteen Attributes of Mercy, so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written; And ADONAI descended in a cloud and stood with him there, and He called out with the Name YHVH.

And ADONAI passed before Moses and proclaimed:

ADONAI, ADONAI Elohim, Merciful and Gracious, Longsuffering, and Abundant in Goodness and Truth, Keeping mercy for thousands of generations, Forgiving iniquity, willful sin, and error; He Who cleanses the repentant; but that will by no means cleanse the children's children, unto the third and to the fourth generation.

May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; 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.

As a father has mercy on his children, so ADONAI, may You have mercy on us. Salvation is ADONAI's, upon Your people is Your blessing, Selah. ADONAI, Master of Legions, is with us, a stronghold for us is the Elohim of Jacob, Selah. Adonai! Save! May the King answer us on the day we call! For with You is forgiveness, that You may be feared. If You preserve iniquities, Oh Elohim, my ADONAI, who could survive?

Please forgive the iniquity of this people according to the greatness of Your kindness and as You have forgiven this people from Egypt until now and there it was said;

And ADONAI said, "I have forgiven according to your words!"

Incline Your Ear, my Elohim, and listen; open 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. Oh my ADONAI, heed; Oh my ADONAI, forgive; Oh my ADONAI, be attentive and act, do not delay; for Your sake, my Elohim, because Your Name is proclaimed upon Your city and upon Your people.

Who could survive were You to preserve iniquities?
Who could endure if You were to render judgment?
Forgiveness is with You, to say, "I have forgiven,"
And this attribute is Yours as well; to be aroused to mercy.
Look at our grinding poverty — do not humiliate us;
Fulfill our desire to know the path of Your Way.

Strengthen young and old with the Spirit of Wisdom.
Strengthen and invigorate those who try hard to do Your Will.
Accept generously the penitents who wish to dwell in Your Shelter.
May they blossom in Your Temple and suffer no more.
Let the lost and cast off be free of oppressor and persecutor -
Then they will ascend and appear with a generous spirit.

Oh Elohim, King Who sits on the throne of mercy; Who acts with kindness, pardons the sins of His people, removes sins one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accordance with their evil. Oh Elohim, you taught us to recite the Thirteen Attributes of Mercy, so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written; And ADONAI descended in a cloud and stood with him there, and He called out with the Name YHVH.

And ADONAI passed before Moses and proclaimed:

ADONAI, ADONAI Elohim, Merciful and Gracious, Longsuffering, and Abundant in Goodness and Truth, Keeping mercy for thousands of generations, Forgiving iniquity, willful sin, and error; He Who cleanses the repentant; but that will by no means cleanse the children's children, unto the third and to the fourth generation.

May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; 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.

May our prayers be reckoned as sincere; regard with friendship our sincere and upright adherence to You; accept our Advocate and cut down our accuser — Oh You Who desires life and not the death of one who deserves to die. Stand us in the Light of Your Countenance and let the account of our sins be crushed, let atonement be found to preserve us lest we descend to the Pit, before we even call out, let Adonai's declaration go forth — please accept with favor the offerings of our mouth, Oh Adonai.

Oh Elohim, King Who sits on the throne of mercy; Who acts with kindness, pardons the sins of His people, removes sins one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accordance with their evil. Oh Elohim, you taught us to recite the Thirteen Attributes of Mercy, so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written; And ADONAI descended in a cloud and stood with him there, and He called out with the Name YHVH.

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May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; 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.

The needs of Your people are many but their wisdom is inadequate, they cannot express their needs and desires. Please — understand our thoughts before we call out, Oh great, mighty, and awesome Elohim_ Gone and vanished are those who know entreaty, who can eloquently express the order of prayers. We have been left naked, and evil has multiplied — therefore we have not attained Salvation/Yeshua through our own works. We are not so brazen as to implore before You — we have willfully sinned, rebelled, and perverted the paths. From You alone can we beg for charity through the order of prayers, we who stand in the House of Elohim in the night. Oh Holy One, see that I accept Your proper Advocate, Your Messiah Yeshua, and so accept my utterance as if it were a generous gift. Let my prayerful song today be bound to Your crown, Oh Elohim, Who is girded with strength. Turn to my outcry; let my prayer be pleasant, listen to my entreaty as if it were a perfect entreaty. Inscribe us for life and seal us for good, Oh You, Who suspends the earth on nothingness.

Oh Elohim, King Who sits on the throne of mercy; Who acts with kindness, pardons the sins of His people, removes sins one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accordance with their evil.

Oh Elohim, you taught us to recite the Thirteen Attributes of Mercy, so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written; And ADONAI descended in a cloud and stood with him there, and He called out with the Name YHVH.

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May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; 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.

Extend Your Hand and accept my repentance as I stand here, forgive and pardon my evil activity. Turn and involve Yourself in the good of those hope to You, Oh my Beloved Who gives me encouragement, for You Oh ADONAI, are a Shield for me.

Oh Elohim, King Who sits on the throne of mercy; Who acts with kindness, pardons the sins of His people, removes sins one by one, increasingly grants pardon to careless sinners and forgiveness to rebels, Who deals righteously with every living being — You do not repay them in accordance with their evil. Oh Elohim, you taught us to recite the Thirteen Attributes of Mercy, so remember for us today the covenant of these Thirteen, as You made known to the humble one in ancient times, as it is written; And ADONAI descended in a cloud and stood with him there, and He called out with the Name YHVH.

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ADONAI, ADONAI Elohim, Merciful and Gracious, Longsuffering, and Abundant in Goodness and Truth, Keeping mercy for thousands of generations, Forgiving iniquity, willful sin, and error; He Who cleanses the repentant; but that will by no means cleanse the children's children, unto the third and to the fourth generation.

May You forgive our iniquities and our errors and make us Your heritage. Forgive us, our Father, for we have erred; 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..

Remember the covenant of Abraham and binding of Isaac; restore the captivity of Jacob's tents and save us for Your Name's sake.

Oh mighty Redeemer, deliver us for Your Own sake. See — our strength is gone. Look — our devout ones are lost. We have no one to pray for us — so return with mercy to the remnant of Israel and save us for Your Name's sake.

The Holy City and the suburbs have become a disgrace and have been looted, all her treasures have been buried and hidden — and there is nothing left but this Torah. Restore the captivity of Jacob's tents and save us for Your Name's sake.

May the outcry of those who praise You ascend to Your Throne of Glory; fulfill the requests of the people that declares Your oneness — Oh You Who hears the prayers of those who approach You.

Israel is saved by ADONAI with an Eternal Salvation; today, too, may they be saved by Your Word, You who dwells in the heights — for You are abundantly forgiving and the Master of mercies.

May He conceal us in the shelter of His Hand, beneath the wings of the Divine presence; when He tests the deceitful heart, may He graciously re-establish it. Rise up, our Elohim, please grant strength — ADONAI, give ear to our outcry.

May He Who sits in celestial concealment let us hear; 'I have forgiven! so that the poor and destitute people can be saved by His Right Hand's Salvation. When we cry out to You may You respond to us in Your righteousness by performing awesome deeds — Oh ADONAI, be our Helper!

And ADONAI passed before Moses and proclaimed:

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----- *The End = A New Beginning* -----