

YOM KIPPUR SIDDUR

NOMANSZONE.ORG

YOM KIPPUR

THE DAY OF ATONEMENT

Yom haKippurim means Day of Atonement. The word *Kippur* means to cover, expiate, cancel, cleanse, forgive, pardon, to make reconciliation. This feast is about Yisra'el having her sins pardoned or atoned through the offering of the sacrificial blood. Wayiqra (Leviticus) 16 is entirely dedicated to the details of this feast. This feast was celebrated on *Tishri 10*, which corresponds to late September or early October in the Gregorian calendar.

The Feast of Yom haKippurim is regarded as the most awesome day of the year. It also falls on the Shabbat, and no work is permitted to be done on this day, but it is considered to be more than a Sabbath (in Hebrew a *Shabbat-Shabbaton*, a solemn day of rest) in that it is a time to humble the soul (Wayiqra (Leviticus) 16:29-31). The word humble in this Scripture is translated from the word “*anah*,” which means to abase, afflict or chasten. We achieve this through fasting; hence why in Maaseh Shlichim (Acts) 27:9, this feast is called “the fast.”

All participants are required to fast from eating and drinking (even water) for 25 hours, from sunset to sunset; a celebratory meal is often eaten the day before Yom haKippurim begins. Children under the age of nine and women in childbirth are not permitted to fast. Older children are permitted to fast but are permitted to break the fast if they feel the need to do so. As always, this restriction can be lifted where a threat to life or health is involved. The Scriptural command for this feast is found in Wayiqra (Leviticus) 23:26-32.

“And יהוה spoke unto Moshe, saying: Howbeit on the tenth day of this seventh month, is the Yom Kippur; there shall be a Set-Apart convocation unto you. And you shall afflict your souls, and you shall bring an offering made by fire unto יהוה. And you shall do no manner of work in that same day, for it is a Yom Kippur, to make atonement for you, before יהוה your Elohim. For whatsoever soul it be, that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be, that does any manner of work in that same day, that soul will I destroy from among his people. You shall do no manner of work; it is a statute forever, throughout your generations, in all your dwellings. It shall be unto you a Sabbath of solemn rest, and you shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you keep your Sabbath.”

You will need the following for this ceremony.

- A white table cloth.
- Two small to medium-sized candles or lamps.
- A Tallit or Prayer Shawl and, if unavailable white material that is enough to cover your head.
- Anointing oil and, if unavailable, olive oil or some other oil pressed from a nut.
- A bowl.
- A small white towel.
- A jug of clean water.
- A shofar or a trumpet.

Set these items out over the table on a white table cloth or the best that you have. Place the bowl, jug of water, and towel in front of the person performing the ceremony. Place the two candles on the table or on another table near your table. Place the shofar on the table.

Note: No bread and grape juice is required for the opening because it is the start of the fast.

Before putting on the Tallit, anoint yourself with anointing oil and then the place in which you are praying. This is symbolic of creating an Alter, the custom of Avraham, Yitzchak, and Yaakov (Beresheeth (Genesis) 12:8, 26:25). It will also increase your Alter's sanctity if you sprinkle some freshwater to cleanse the atmosphere of the place. As you anoint and sprinkle the water, do it in the Name of YHWH. You are now ready!

THE OPENING

At sunset

HADLEKAT NEIROT

The sanctification prayer for lighting the candles

Mother or Daughter or Leader lights the candles and says:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel (Shabbat veh shel) Yom haKippurim.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle (the lights of Shabbat and) the lights of Yom Kippur.

Note: Add the parts in brackets if Yom Kippur falls on the Shabbat.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

BIRKHOT AHARONI

The Aharonic priestly blessing

The Father or Leader gives the Priestly blessing:

*Yevarekh 'kha יהוה v'yishme'rekha,
Yah-er יהוה panav elekha v'yechunekha,
Yisaah יהוה panav elechah v'yasem lekchah shalom.*

“YHWH bless you, and keep you,
YHWH make His face shine upon you, and be gracious to you,
YHWH lift up His countenance upon you, and give you shalom.”

VAY'CHULU

The sanctification prayer for the Shabbat day

The Father or Leader reads portion of Beresheeth (Genesis) 2:1-3:

Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.

“So the shamayim and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”

BIRKAT YOM KIPPUR

The blessing of the feast

All present read:

Wayiqra (Leviticus) 23:26-32.

“And יהוה spoke unto Moshe, saying: Howbeit on the tenth day of this seventh month, is the Yom Kippur; there shall be a Set-Apart convocation unto you. And you shall afflict your souls, and you shall bring an offering made by fire unto יהוה. And you shall do no manner of work in that same day, for it is a Yom Kippur, to make atonement for you, before יהוה your Elohim. For whatsoever soul it be, that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be, that does any manner of work in that same day, that soul will I destroy from among his people. You shall do no manner of work; it is a statute forever, throughout your generations, in all your dwellings. It shall be unto you a Sabbath of solemn rest, and you shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you keep your Sabbath.”

The Father or Leader reads:

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher bachar banu mikol am v'rom 'manu mikol lashon v'kid'shanu b'mitzvotav.

Praised are You, YHWH our Elohim, King of the Universe Who has chosen and distinguished us from all others by adding set-apartness to our lives with mitzvot.

Barukh Atah יהוה, m'kadesh Yisra'el v'haz'manim.

Praised are You, YHWH, Who sets apart the people Yisra'el and the festivals.

Barukh Atah יהוה Eloheinu Melekh haOlam shehecheya v'kiymanu v'higi'anu laz'man hazeh.

Praised are You, YHWH our Elohim, King of the Universe, Who has given us life, sustained us, and helped us reach this moment.

The Father or Leader continues:

If the Feast day falls on a Shabbat day, then add the bits in brackets.

Barukh Atah יהוה Eloheinu Melekh haOlam, Asher bahar banu mikol am v'rom 'manu mikol lashon v'kid'shanu b'mitzvotav. Va-titen lanu Eloheinu b'ahavah (Shabbatot lim'nuhahu) mo'adim l'simhah, chagim u-z'manim l'sason, et (yom haShabbat hazeh v'et), yom haKippurim hazeh, z'man heiruteinu (b'ahavah) mikra Kodesh. Ki vanu vaharta, v'otanu kidashta mikol ha-amim (v'Shabbat) u-mo'adei kodsh'kha (b'ahavah u-v'ratzon) b'simhah u-v'sason hin'haltanu.

Barukh Atah יהוה m'kadesh (haShabbat hazeh v'et) Yisrael v'ha-Z'manim. Amein.

Praised are You, YHWH our Elohim King of the Universe, Who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Yom

Kippur, the season of our liberation, (lovingly) a day of sacred assembly. You have chosen us, sanctifying us among all people by (Shabbat and) Your set-apart festivals (lovingly and gladly) in joy and happiness. Praised are You, YHWH Who sanctifies (Shabbat and) the people Yisra'el and the festival seasons. Amein.

YADAYIM

The sanctification by water

Place the utensils on the table. **Each person recites the blessing on their own:**

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us and commands us to wash our hands.

It is a tradition not to say "Amein" at the end of this blessing because you don't say Amein to your own blessing.

Note: The remaining un-used water in the jug can be used to sprinkle your home, ground, and vehicle at the end of the Erev Shabbat, which is symbolic of spiritual purity and cleansing. The used water in the bowl should be discarded.

If you have a tallit, then hold it in your hands.

TALLIT

The prayer shawl

While holding the Tallit in your hand say:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit' atayf batzitzit.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to wrap ourselves in tzitzit.

Now cover your head with the tallit.

KADDISH

The exaltation

Adonai, s'fatai tifach, ufee yageed, t'hilatekah.

Sovereign Elohim open my lips, that my mouth may declare Your praise.

*Yitgadal v'yitkadash sh'meih rab, Amein.
B'alma di-v'ra khir'utayh, v'yamleekh mal'khutayh
b'cha-yaykhon uv'yomaykhon uv'cha-yay d'khol bayit
Yisra'el, ba'agala uviz' man kareev, v'im'ru Amein.
Y'hay sh'meih raba m'vorach l'olam ul'al'may al'ma-ya.
Yitbarakh v'yishtabach v'yitpa'ar v'yitronmam v'yitnasay
v'yithadar v'yit'aleh v'yithalal sh'meih d'kud'sha, b'reekh hu,
L'ayla min kol bir'khata v'sheerata tush'b'chata v'nechemata
da'ameern b'alma v'imru. Amein.*

Let the esteem of Elohim be extolled, Amein.

Let Elohim's great name be hallowed in the world Whose creation Elohim willed. May Elohim rule in our own day, in our own lives, and in the life of all Yisra'el, and let us say Amein.

Let Elohim's great Name be praised forever and ever. Beyond all praises, songs and adorations that we can utter is the Set-Apart One, the Blessed One, Whom we upraise, honor and exalt. And let us say Amein.

SELICHOT

Prayers for forgiveness

A fundamental part of Kippur is Selichot prayers - prayer for forgiveness. This is based on Shemoth (Exodus) 34:6-7, a list of Elohim's thirteen attributes of mercy that were revealed to Moses after the sin of the golden calf YHWH (1), YHWH (2), Elohim (3), merciful (4), and favor (5), long-suffering (6), abundant in goodness (7) and truth (8), keeping mercy unto the thousandth generation (9), forgiving iniquity (10) and transgression (11) and sin (12), Who cleanses (13). We read it here to remind us of Who YHWH is.

All present read:

Shemoth (Exodus) 34:5-7.

“And יהוה descended in the cloud, and stood with him (Moshe) there, and proclaimed the Name of יהוה, יהוה: An El, full of rachamim (mercy) and favor, longsuffering, and abundant in, chesed (kindness), and emet (truth), Keeping chesed for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; visiting the iniquity of the avot (fathers) upon the children, and upon the children's children, to the third and to the fourth generation.”

AMIDAH

The 18 benedictions

The Amidah is the central prayer of Hebrew liturgy and is also the oldest, dating back to the time Ezra and the Great Assembly. The Word Amidah literally means standing because it is recited while standing. It is also known as Shemoneh Esrei, meaning eighteen because it originally consisted of eighteen blessings. An extra prayer was added after 100 AD against heretics, which is omitted here. At the start of the Prayer, it is customary to take three steps forward, and at the end, three steps back, as were the custom of the Patriarchs.

The Father or Leader continues. Sections or parts of this prayer can be allocated by Father or Leader to those present:

1. AVOT V'IMHOT

The Elohim of our fathers

It is customary to bend the knees and bow while standing at both the start and end of the first blessing when saying “*Barukh Atah יהוה*” literally, “Praise be YHWH.”

Barukh Atah יהוה, Eloheinu vaylohay avoteinu V'imoteinu.

Elohay Avraham, Elohay Yitzchak, Vayloay Ya'akov. Elohay Sarah, Elohay Rivkah, Elohay Lay'ah Vaylohay Rachel.

Ha'El haGodol, haGibor v'haNora El Elyon.

Gomayl chasadim tovim, v'konay hakol, v'zochayr chas'day avot v'imahot, umayvee g'ulah liv'nay v'nayhem, l'ma'an sh'mo b'ahavah. Melech ozayr umosheea umagayn. Barukh Atah יהוה, magayn Avraham v'ezrat Sarah.

Praised be our YHWH, the Sovereign of our fathers and our mothers: The Elohim of Avraham, Elohim of Yitzchak, and Elohim of Ya'akov; Elohim of Sarah, Elohim of Rivkah, Elohim of Lay'ah and Elohim of Rachel; Great, mighty, and awesome Elohim, Elohim supreme. Rulers of all the living, Your ways are ways of love.

You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are Sovereign and our Help, our Redeemer, and Shield.

Praised are You YHWH, Shield of Avraham, Protector of Sarah.

2. G'VUROT

The Elohim Who remembers

Atah gobor l'olam יהוה, m'cha-yay maytim Atah, rav l'hosheea.

M'khakayl cha-yim b'chesaid, m'cha-yay maytim B'rachamim, rabeen.

Somaykh nof'lim, v'rofay cholim, umateer asurim, um'ka-yaym emunato lishanay afar.

Mee khamokha, ba'al g'vurot, umi domay lakh, Melech maymeet um'chayeh u'matzmeeach yeshuah: V'ne'eman Atah l'hacha-yot maytim.

Barukh Atah יהוה, M'cha-yay hamaytim.

Eternal is your might, O YHWH, Who resurrects the dead. Great is Your power to save! With love You sustain the living, with great compassion, You resurrect the dead.

You send help to the falling and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You Mighty One? Who is like You, source of mercy: In compassion, You sustain the life of your children. And You are faithful to restore the dead to life. We praise You YHWH, Who resurrects the dead.

3. KADUSAH

The Set-Apart Elohim

It is customary to bend the knees and bow when saying “Kadosh, Kadosh, Kadosh” literally “Set-Apart, Set-Apart, Set-Apart.”

N'kadaysh et shim'kha ba'olam, k'shaym shemakdeeshim.

Oto bish'may marom, kakativ al yad n'vee'ekha V'kara zay el-zay v'amar:

Kadosh, Kadosh, Kadosh יהוה Tz'va'ot, m'lo khol ha'aretz k'vodo!

Adeer Adeereinu, יהוה adoneinu, Mah adeer shim'kha b'khol ha'aretz!

Barukh k'vod יהוה mim'komo. Echad hu Eloheinu, hu Aveinu, hu Malkeinu, hu Moshee'aynu; V'hu yashmee'aynu b'rachamav l'aynay kol chai: “Ani יהוה Eloheikhem!” Yimlokh יהוה l'olam, Eloha-yikh Tziyon, l'dor vador. Halleluyah!

L'dor vador nageed godlekha, ul'naytzach n'tzachim k'dushat'kha nakdeesh. V'shivchakha, Eloheinu, mipeenu lo yamush l'olam va'ed.

Barukh Atah יהוה, ha'El haKadosh.

We sanctify Your name on Earth, even as all things, to the ends of time and space, proclaim Your Set-Apartness; and in the words of the prophet we say;

Kadosh, Kadosh, Kadosh is YHWH of Hosts; the fullness of the whole Earth is Elohim's esteem! (Yeshayahu (Isaiah) 6:3).

How majestic is YHWH's presence in all the earth! Praised is the esteem of YHWH in Heaven and Earth. (Yechezkel (Ezekiel) 3:12).

YHWH alone is our Elohim and our Creator, YHWH is our Ruler and Helper, and in Elohim's great mercy, YHWH reveals Elohim in the sight of all the living: "I am YHWH your Elohim!"
YHWH shall reign forever; your Elohim, O Zion from generation to generation. Halleluyah! (Tehillim (Psalms) 146:10.

To all generations, we will make known Your greatness, and to all eternity proclaim Your Set-Apartness. Your praise O Elohim shall never depart from our lips.
Praised is YHWH, the Set-Apart Elohim.

4. BINAH

Source of wisdom

*Atah chonayn l'adam da'at um'lamayd le'enosh binah.
Chonaynu meit'cha day'ah uvinah v'haskayl.
Barukh Atah 777, chonayn hada'at.*

By Your grace, we have the power to gain knowledge and to learn wisdom.
Favor us with the knowledge, wisdom, and insight that comes from You.
We praise You O YHWH, gracious giver of knowledge.

5. TESHUVAH

Source of repentance

*Hashivaynu avinu l'toratekha v'karbaynu malkaynu l'avodatekha, v'hachziraynu bit'shuva shlayma l'fenekha.
Barukh Atah 777, Harotzeh bitshuvah.*

Help us, our Abba, to return to Your instruction; draw us, our King to Your service; and cause us to return to You in perfect repentance.
We praise You O YHWH, Who delights in repentance.

6. SHILICHAH

Source of forgiveness

*S'lach lanu avinu ki chatanu, m'chol lanu Mal'keinu ki fasha'nu, ki El tov v'salach Atah.
Barukh Atah 777, Chanun hamarbeh lisloach.*

Forgive us, our Abba, for we have sinned; pardon us, our King, for we have transgressed; for you are eager to pardon and forgive.
We praise You O YHWH, Who is merciful and always ready to forgive.

7. G'ULAH

Source of redemption

*R'ayh na von'aynu, v'reevah reevaynu, umaheir lag'aoleinu gu'lah shlaymah l'ma'an shmekha. Ki El golayl chazak Atah.
Barukh Atah 777, Goayl Yisra'el.*

Look upon our affliction and help us in our need; O mighty Redeemer and redeem us speedily for Your name's sake.
Praised are you O YHWH, Redeemer of Yisra'el.

8. R'FUAH

Source of health

*Rfa'aynu רפאנו v'nayrafay, hosheaynu v'nivashay'ah, ki thilateinu Atah v'ha'alayh arukhah umarpay l'khol makoteinu ki El rofay rachaman vne'eman Atah.
Barukh Atah רפאנו, Rofayh cholay amo Yisra'el.*

Heal us, YHWH, and we will be healed; Save us, and we will be saved. Grant us a perfect healing to all our infirmities, for You, almighty King, are a faithful and merciful healer. Praised are you YHWH, the Healer of the sick of His people Yisra'el.

9. BIRKAT HASHANIM

Source of wealth

*Baraykh aleinu, רפאנו Eloheinu, et-hashanah Hazot v'et-kol-minay t'vuatah l'tovah.
V'ten b'rakha al p'nay ha'adamah vsab'aynu mituvekha, uvaraykh shanateinu kashanim hatovot.
Barukh Atah רפאנו, M'varaykh hashanim.*

Bless this year for us, O YHWH our Elohim, together with all the varieties of its produce, for our welfare. Bestow Your blessing on the Earth that all Your children may share its abundance in peace. O satisfy us with Your goodness, and bless our year like the best of years. Praised are You YHWH, for You bless Earth's seasons from year to year.

10. CHEIRUT

Source of restoration

*T'kah b'shofar gadol l'chayruteinu, v'sa nays l'kabaytz galuyoteinu v'kabtaynu m'hayrah yachad may'arba kan'fot ha'aretz lar'tzaynu.
Barukh Atah רפאנו, M'kabaytz nid'chay amo Yisra'el.*

Sound the great shofar to proclaim our freedom, raise high the banner of liberation to gather our exiles and gather us from the four corners of the Earth. Praised are You YHWH, Who gathers the dispersed of Your people Yisra'el.

11. MISHPAT

Source of justice

*Al shof'tay eretz sh'fukh ruchekeha, v'hadreekhaym b'mish'p'tay tzidikekha, um'lokh aleinu Atah l'vadekha, b'chesaid uv'rachamim.
Barukh Atah רפאנו, Melech ohayv tz'dakah umisphat.*

Bestow your Spirit upon the rulers of all lands; guide them that they may govern justly. Then shall love and compassion be enthroned among us. Praised are You, YHWH, our King Who loves righteousness and justice.

12. AI HATZADIKIM

Source of righteousness

*Al ha'tzadikim v'al ha'chasedim v'al gayray hatzedek v'aleinu ye'hemu rach'maykha, יהוה Eloheinu, v'tayn sakhar tov l'khol habot'chim b'shimkha be'emet, v'sim chel'keinu imahem l'olam.
Barukh Atah יהוה, Mish'an umiv'tach la'tzadikim.*

For the righteous and faithful of all humankind, for all who join themselves to our people, for all who put their trust in YHWH our Elohim, and for all honest men and women, we ask Your favor. Grant that we may always be numbered among them.

Praised are You YHWH, Staff and Support of the righteous.

13. YERUSALEM

Restorer of Yerushalem

*Sh'khon יהוה Eloheinu b'tokh Yerushalem irekha v'yhi shalombish'arayha, v'shal'va b'layv yosh'vayha, v'torat'kah mitzi'on tetzeh udvarkha mirushalem.
Barukh Atah יהוה, Boneh Yerushalem.*

Let YHWH our Elohim presence be manifest in Yerushalem Your city. Establish peace in her gates and quietness in the hearts of all who dwell there. Let Your Torah go forth from Zion, Your Word from Yerushalem.

Praised are you YHWH, builder of Yerushalem.

14. YESHUA

Saviour of the World

*Et tzemach tzedakah m'hayrah ta'tzmecha v'keren yeshua tarum kin'umeecha ki lishu'atekha kiveinu kol hayom.
Barukh Atah יהוה, Matzmeeach keren yeshua.*

Speedily let the branch of righteousness blossom and flourish and let the light of deliverance shine forth according to Your Word, for we await all day Your salvation.

Praised are You YHWH, Who causes the light of salvation to dawn for all the world.

15. SHEMA KOLAYNU

Who answers prayer

*Shema koleinu יהוה Eloheinu chus v'rachaym aleinu, ut'kabayl b'rachamayn uvratzon et t'filateinu, ki El shomay'a t'filot v'ta'chanunim Atah.
Barukh Atah יהוה, Shomayh tifilah.*

Hear our voice, YHWH our Elohim; have compassion upon us and accept our prayer in mercy and with favor, for You are an Elohim Who hears prayer and supplication.

Praised are You YHWH, Who hearkens to prayer.

16. AVODAH

Who favors His people

R'tzay, יהוה Eloheinu, b'am'kha Yisra'el ut'filatam b'ahavah t'kabayl, ut'hi l'ratzon tamed avodat Yisra'el amekha.

Barukh Atah יהוה, She'ot'kha l'vad'kha b'yir'ah na'avod.

Be favorable YHWH our Elohim, toward Your people Yisra'el and receive their prayers with love. May the worship of Your people Yisra'el always be acceptable to You. Praised are You YHWH, Whom alone we serve.

17. HODA'AH

Thanksgiving for His unfailing mercies

Modim anachnu lakh, sha'atah hu יהוה Eloheinu vaylohay avoteinu v'imateinu l'olam va'ed. Tzur chayaynu, magayn yish'aynu, Atah hu l'dor vador. Nodeh l'kha un'sapayr t'hilatekha, al-cha-yaynu ham'surim v'yadekha, v'al-nishmoteinu hap'kudot lakh, v'al nisekha sheb'khol-yom imanu, v'al-nifl'otekha v'tovotekha sheb'khol-ayt, erev vavoker v'tzohora-yim. Hatov ki lo-khalu rachamekha v'ham'rachaym ki-lo tamu chasadekha, may'olam kiveenu lakh.

V'al kulam yitbarach v'yitromam shim'kha, Malkeinu, tamed l'olam va'ed. V'khol hacha-yim yodukha (selah), veehal'luet shim'kha be'emet, ha'El yeshu ateinu v'ezrateinu (selah):

Barukh Atah יהוה, Hatov shim'kha ul'kha na'ay l'hodot.

We give thanks to You that You are YHWH our Elohim and the Elohim of our fathers forever and ever. Through every generation, you have been the rock of our lives, the shield of our salvation. We are thankful to You and give You praise for our lives that are committed into Your hands, for our souls that are under your direction and for Your miracles that are with us daily, and for Your wonders and Your act of goodness that are with us at all times, evening, morning and noon. O Beneficent One, your mercies never fail; We have hoped for You eternally.

For all these acts, may Your name be praised and exalted O King, always and forever. Let every living thing give thanks to You (a short pause) and praise Your name in truth, O Elohim, our salvation and our help (a short pause).

Praised are You YHWH, Whose Name is the Beneficent One, and to Whom it is fitting to give thanks.

18. SIM SHALOM

For peace

Sim shalom, tovah uv'rakhah, chen, vachesaid, v'rachameen, aleinu v'al kol Yisra'el amekah. Amein.

Peace, happiness, and blessing, favor and love and mercy, may these descend on us, on all Yisra'el and all the world. Amein.

AVINU MALKEINU

Our Father, our King

This is the traditional version of this prayer which is recited or sung on this day. The origin of this prayer is not certain, although the Talmud (T.B. Ta'anith 25b) records Rabbi Akiba (died 135 CE) reciting two verses, each beginning "Our Father, Our King" in a prayer to end a drought apparently successfully.

*Avinu Malkeinu sh'ma kolenu,
Avinu Malkeinu chatanu l'faneycha,
Avinu Malkeinu chamol aleinu,
Ve'al olaleinu vetapeinu,*

*Avinu Malkeinu,
Kaleh dever,
vecherev vera'av mealeinu,
Avinu Malkeinu,
kaleh chol tsar,
Umastin mealeinu,*

*Avinu Malkeinu,
Avinu Malkeinu,
Kat'veinu besefer chayim tovim,
Avinu Malkeinu chadesh aleinu,
Chadesh aleinu shanah tovah,*

*Sh'ma kolenu,
Sh'ma kolenu,
Sh'ma kolenu,*

*Avinu Malkeinu,
Avinu Malkeinu,
Chadesh aleinu shanah tovah,
Avinu Malkeinu,
Sh'ma kolenu. (x4)*

Our Father our King, hear our voice,
Our Father our King, we have sinned before you,
Our Father our King, Have compassion upon us,
and upon our children,

Our Father our King,
Bring an end to pestilence,
war, and famine around us,
Our Father our King,
Bring an end to all trouble,
and oppression around us,

Our Father our King,
Our Father our King,
Seal us in the book of (good) life,
Our Father our King, renew upon us,
Renew upon us a good year,

Hear our voice,
Hear our voice,
Hear our voice,

Our Father our King,
Our Father our King,
Renew upon us a good year,

Our Father our King,
Hear our voice. (x4)

THE SHEMA

The declaration of Yisra'el

All present face Yerushalem and read or sing:

Shema Yisra'el יהוה Eloheinu, יהוה Echad!
(Softly) *Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! Praised is YHWH's glorious majesty forever and ever!

Devarim (Deuteronomy) 6:4.

BIRKAT SHEM GADOL

The blessing of the Great Name

This part is of the prayer, according to Rabbinical sources, was first recited by Eliyahu at Mount Carmel.

All present declare this aloud:

Barukh shem k'vod Malkhuto l'olam va'ed!

Praised is the name of His mighty Kingdom forever and ever!

All present declare this seven times:

Echad Eloheinu gadol יהוה kadosh sh'mo.

Our Elohim is One, great is our Sovereign YHWH Awesome is His Name.

And the last verse once:

Barukh יהוה ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now and forever!

Barukh haba b'shaym יהוה, hal'luyah!

Praised is He Who comes in the name of YHWH, halleluyah!

BIRKAT SHOFAR

The sanctification prayer for blowing of the shofar

The shofar is an instrument most often made from a ram's horn, though it can also be made from a sheep or goat's horn. It makes a trumpet-like sound and is traditionally blown on this feast with long bursts.

The Father or Leader or person blowing the shofar recites:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat shofar.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us concerning the commandment of the shofar.

Now blow the Shofar with long bursts several times.

GMAR CHATIMAH TOVAH

The traditional well wishes for the year

All present say to one another:

Gmar Chatimah Tovah.

A good final sealing.

Idiomatically it means: May you be inscribed in the Book of Life for Good.

DURING THE DAY

AL CHET PRAYER

The 44 mistakes

A pinnacle feature of the Yom Kippur literature is the recitation of “the 44 mistakes” known as “*Al Chet*.” These prayers are repeated ten times during the day of Yom Kippur, but it is not necessary to do this here if one already desires to turn back. This prayer can be said in the morning or the afternoon as required. The purpose of the list of the 44 statements is not an admission of transgression but to reveal the roots of mistakes. When one begins to look at the task of Teshuvah (repentance), it can be an overwhelming exercise. The list is given to help or guide one through the final process of Teshuvah, which began from Yom Teruah and ends on this day. You are free to skip any part which you believe does not apply to your condition or situation.

This part of Yom Kippur is personal between you and your maker YHWH. Therefore, find a place where you can be by yourself and anoint the area before starting.

You will need the following things for this part.

- A Tallit or Prayer Shawl and, if unavailable white material that is enough to cover your head.
- Anointing oil and, if unavailable, olive oil or some other oil pressed from a nut.

TALLIT

The prayer shawl

While holding the Tallit in your hand, say:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b' mitzvotav v' tzivanu lit' atayf batzitzit.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to wrap ourselves in tzitzit.

Now cover your head with the tallit and says:

In the Name of YHWH I anoint my head.

Now anoint the place where you are praying before you begin.

TESHUVAH

Micha (Mikah) 7:18-20.

“Who is an El like You; that pardons iniquity, and passes over the transgression of the remnant of His heritage? He retains not His anger le-olam-va-ed (forever), because He delights in rachamim (mercy). He will return again, He will have rachamim on us; He will trample our iniquities; and You will cast all their sins into the depths of the sea. You will perform the emet (truth) to Yaakov (Jacob), and the rachamim (mercy) to Avraham (Abraham), which You have sworn to our ahvot (fathers) from the days of old.”

Source of repentance

Hahivaynu avinu l'toratekha v'karbaynu malkaynu l'avodatekha, v'hachziraynu bit'shuva shlayma l'fenekha.

Barukh Atah יהיה, Harotzeh bitshuvah.

Help us, our Abba, to return to Your instruction; draw us, our King to Your service; and cause us to return to You in perfect repentance.

We praise You O YHWH, Who delights in repentance.

AVINU MALKEINU

Our Father, Our King

This is a short version of the Avinu Malkeinu prayer.

Avinu Malkeinu,

Chaneinu V'aneinu,

ki ein banu ma'asim.

Ase imanu tzedakah vachesaid,

vehoshiyeinu.

Our Father, our King,

Be compassionate to us and accept us,
for we have no deeds.

Grant us compassion and favor,
and redeem us.

AL CHET

The 44 mistakes

Where the plural “we” appears, you can personalize it with “I.”

1. For the sin which we (I) have committed before You under duress or willingly.
2. And for the sin which we (I) have committed before You by hard-heartedness.
3. For the sin which we (I) have committed before You inadvertently.
4. And for the sin which we (I) have committed before You with an utterance of the lips.
5. For the sin which we (I) have committed before You with immorality.
6. And for the sin which we (I) have committed before You openly or secretly.
7. For the sin which we (I) have committed before You with knowledge and with deceit.
8. And for the sin which we (I) have committed before You through speech.
9. For the sin which we (I) have committed before You by deceiving a fellowman.
10. And for the sin which we (I) have committed before You by improper thoughts.
11. For the sin which we (I) have committed before You by a gathering of lewdness.
12. And for the sin which we (I) have committed before You by verbal (insincere) confession.
13. For the sin which we (I) have committed before You by disrespect for parents and teachers.
14. And for the sin which we (I) have committed before You intentionally or unintentionally.
15. For the sin which we (I) have committed before You by using coercion.
16. And for the sin which we (I) have committed before You by desecrating the Divine Name.

17. For the sin which we (I) have committed before You by impurity of speech.
18. And for the sin which we (I) have committed before You by foolish talk.
19. For the sin which we (I) have committed before You with the evil inclination.
20. And for the sin which we (I) have committed before You knowingly or unknowingly.
21. For the sin which we (I) have committed before You by false denial and lying.
22. And for the sin which we (I) have committed before You by a bribe-taking or a bribe-giving hand.
23. For the sin which we (I) have committed before You by scoffing.
24. And for the sin which we (I) have committed before You by evil talk (about another).
25. For the sin which we (I) have committed before You in business dealings.
26. And for the sin which we (I) have committed before You by eating and drinking.
27. For the sin which we (I) have committed before You by (taking or giving) interest and by usury.
28. And for the sin which we (I) have committed before You by a haughty demeanor.
29. For the sin which we (I) have committed before You by the prattle of our lips.
30. And for the sin which we (I) have committed before You by a glance of the eye.
31. For the sin which we (I) have committed before You with proud looks.
32. And for the sin which we (I) have committed before You with impudence.

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

33. For the sin which we (I) have committed before You by casting off the yoke (of Heaven).
34. And for the sin which we (I) have committed before You in passing judgment.
35. For the sin which we (I) have committed before You by scheming against a fellowman.
36. And for the sin which we (I) have committed before You by a begrudging eye.
37. For the sin which we (I) have committed before You by frivolity.
38. And for the sin which we (I) have committed before You by obduracy.
39. For the sin which we (I) have committed before You by running to do evil.
40. And for the sin which we (I) have committed before You by tale-bearing.
41. For the sin which we (I) have committed before You by swearing in vain.
42. And for the sin which we (I) have committed before You by causeless hatred.
43. For the sin which we (I) have committed before You by embezzlement.
44. And for the sin which we (I) have committed before You by a confused heart.

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

And for the sins for which we are (I am) obligated to bring a burnt-offering.

And for the sins for which we are (I am) obligated to bring a sin-offering.

And for the sins for which we are (I am) obligated to bring a varying offering (according to one's means).

And for the sins for which we are (I am) obligated to bring a guilt-offering for a certain or doubtful trespass.

And for the sins for which we (I) incur the penalty of lashing for rebelliousness.

And for the sins for which we (I) incur the penalty of forty lashes.

And for the sins for which we (I) incur the penalty of death by the hand of Heaven.

And for the sins for which we (I) incur the penalty of excision and childlessness.

And for the sins for which we (I) incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation, and strangulation.

For (transgressing) positive and prohibitory mitzvot, whether (the prohibitions) can be rectified by a specifically prescribed act or not, those of which we are (I am) aware and those of which we are (I am) not aware; those of which we are (I am) aware, we (I) have already declared them before You and confessed them to You, and those of which we are (I am) not aware - before You they are revealed and known, as it is stated: The hidden things belong to the YHWH our Elohim, but the revealed things are for us (me) and for our (my) children forever, that we (I) may carry out all the words of this Torah. For You are the Pardoner of Yisra'el and the Forgiver of the tribes of Yeshurun in every generation, and aside from You, we (I) have no Melech Who forgives and pardons.

It is a tradition to read the Book of Jonah during Yom Kippur, and one should meditate on its theme being *Teshuvah* or Repentance.

GMAR CHATIMAH TOVAH

The traditional well wishes for the year

All present say to one another:

Gmar Chatimah Tovah.

A good final sealing.

Idiomatically it means: May you be inscribed in the Book of Life for good.

THE CLOSING

At sunset

NE'ILAH

The locking of the gates

The concluding service of Yom Kippur, known as *Ne'ilah*, is one unique to the day. *Ne'ilah* literally means “the locking of the gates.” It represents the last chance for one to repair his relationship with YHWH before Yom Kippur ends. There is a tone of desperation in the prayers of this final service, and reverence for YHWH is shown in Synagogues while the ark (the Torah Scrolls cabinet) is kept open, and participants are required to stand for the duration of the service. The services end at nightfall, with the blowing of the *tekiah gedolah*, a long blast on the shofar.

You will need the following things for this ceremony.

- A copy of the Scriptures.
- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white table cloth or the best that you have. Place the Scriptures in the middle of the table and open it to the book of Yonah (Jonah). Pour the grape juice into the goblet and place it in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

SELICHOT

Prayers for forgiveness

A fundamental part of Kippur is Selichot prayers – prayer for forgiveness. This is based on Shemoth (Exodus) 34:6-7, a list of Elohim's thirteen attributes of mercy that were revealed to Moses after the sin of the golden calf YHWH (1), YHWH (2), Elohim (3), merciful (4), and favor (5), long-suffering (6), abundant in goodness (7) and truth (8), keeping mercy unto the thousandth generation (9), forgiving iniquity (10) and transgression (11) and sin (12), Who cleanses (13). We read it here to remind us of Who YHWH is.

All stand and all present read:

Shemoth (Exodus) 34:5-7.

“And יהוה descended in the cloud, and stood with him (Moshe) there, and proclaimed the Name of יהוה, יהוה. An El, full of rachamim (mercy) and favor, longsuffering, and abundant in, chesed (kindness), and emet (truth), Keeping chesed for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; visiting the iniquity of the ahvot (fathers) upon the children, and upon the children's children, to the third and to the fourth generation.”

AMIDAH

The 18 benedictions

There are 18 parts to the Amidah prayer. At this point of the selichot prayers, we need only pray the sections pertaining to our final repentance.

All present pray:

TESHUVAH

Source of repentance

Hahivaynu avinu l'toratekha v'karbaynu malkeinu l'avodatekha, v'hachziraynu bit'shuva shlayma l'fenekha.

Barukh Atah יהיה, Harotzeh bitshuvah.

Help us, our Abba, to return to Your instruction; draw us, our King, to Your service; and cause us to return to You in perfect repentance.

We praise You O YHWH, Who delights in repentance.

SHILICHAH

Source of forgiveness

S'lach lanu avinu ki chatanu, m'chol lanu Mal'keinu ki fasha'nu, ki El tov v'salach Atah.

Barukh Atah יהיה, Chanun hamarbeh lisloach.

Forgive us, our Abba, for we have sinned; pardon us, our King, for we have transgressed; For you are eager to pardon and forgive.

We praise You O YHWH, Who is merciful and always ready to forgive.

G'ULAH

Source of redemption

R'ayh na von'aynu, v'reevah reeveinu, umaheir lag'aoleinu gu'lah shlaymah l'ma'an shmekha. Ki El golayl chazak Atah.

Barukh Atah יהיה, Goayl Yisra'el.

Look upon our affliction and help us in our need; O mighty redeemer and redeem us speedily for Your name's sake.

Praised are you O YHWH, redeemer of Yisra'el.

AVINU MALKEINU

Our Father, our King

This is the traditional version of this prayer and song, which is recited or sung on this day. The origin of this prayer is not certain, although the Talmud (T.B. Ta'anith 25b) records Rabbi Akiba (died 135 CE) reciting two verses, each beginning "Our Father, Our King" in a prayer to end a drought apparently successfully. Throughout the Ten Days of Repentance, five lines of Avinu Malkeinu that refer to the book of life include the word "kotveinu" - Inscribe us. During Ne'ila - the final prayers of Yom Kippur, this is replaced with "chotmeinu" - seal us. This reflects the Jewish belief that on Rosh Hashanah, all

is written and revealed, and on Yom Kippur, all decrees for the coming year are sealed. When recited on a fast day, the phrase "*barech aleinu*" - bless us is recited instead of the usual "*chadesh aleinu.*"

*Avinu Malkeinu sh'ma kolenu,
Avinu Malkeinu chatanu l'faneicha,
Avinu Malkeinu chamol aleinu,
Ve'al olaleinu vetapeinu,*

*Avinu Malkeinu,
Kaleh dever,
vecherev vera'av mealeinu,
Avinu Malkeinu,
kaleh chol tsar,
Umastin mealeinu,*

*Avinu Malkeinu,
Avinu Malkeinu,
Kat'veinu besefer chayim tovim,
Avinu Malkeinu chadesh aleinu,
Chadesh aleinu shanah tovah,*

*Sh'ma kolenu,
Sh'ma kolenu,
Sh'ma kolenu,
Avinu Malkeinu
Avinu Malkeinu,
Chadesh aleinu shanah tovah,*

*Avinu Malkeinu,
Sh'ma kolenu. (x4)*

Our Father our King, hear our voice,
Our Father our King, we have sinned before you,
Our Father our King, Have compassion upon us,
and upon our children,

Our Father our King,
Bring an end to pestilence,
war, and famine around us,
Our Father our King,
Bring an end to all trouble,
and oppression around us,

Our Father our King,
Our Father our King,
Seal us in the Book of (good) Life,
Our Father our King, renew upon us,
Bless upon us a good year,

Hear our voice,
Hear our voice,
Hear our voice,

Our Father our King,
Our Father our King,

Renew upon us a good year,

Our Father our King,
Hear our voice. (x4)

THE SHEMA

The declaration of Yisra'el

All present face Yerushalem and read or sing:

Shema Yisra'el יהוה Eloheinu, יהוה Echad!
(Softly) *Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).
Praised is YHWH's glorious majesty forever and ever!

BIRKAT SHEM GADOL

The blessing of the Great Name

This part is of the prayer, according to Rabbinical sources, was first recited by Eliyahu at Mount Carmel.

All present declare this aloud:

Barukh shem k'vod Malkhuto l'olam va'ed!

Praised is the name of His mighty Kingdom forever and ever!

All present declare this seven times:

Echad Eloheinu gadol יהוה kadosh sh'mo.

Our Elohim is One, great is our Sovereign YHWH Awesome is His Name.

And the last verse once:

Barukh יהוה ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now and forever!

Barukh haba b'shaym יהוה, hal'luyah!

Praised is He Who comes in the name of YHWH, halleluyah!

BIRKAT SHOFAR

The sanctification prayer for blowing of the shofar

The Father or Leader or person blowing the shofar recites:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat shofar.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us concerning the commandment of the shofar.

Blow the Shofar with one final long burst.

HAVDALAH

The havdalah ceremony

All present stand and must remain standing throughout the duration of this ceremony which should begin an hour before sunset.

Father or Leader reads:

Shemoth (Exodus) 34:5-7.

“And ה' descended in the cloud, and stood with him (Moshe) there, and proclaimed the Name of ה'; ה'. An El, full of rachamim (mercy) and favor, longsuffering, and abundant in, chesed (kindness), and emet (truth), Keeping chesed for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; visiting the iniquity of the ahvot (fathers) upon the children, and upon the children's children, to the third and to the fourth generation.”

Barukh hamavdil bayn kodesh l'chol.

Praised is He Who separates between the set-apart and the ordinary.

KIDDUSH

The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah ה', Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Don't drink the grape juice as yet but return the cup to its place.

BIRKAT HAVDALAH

The sanctification prayer for the havdalah candle

Light the Havdalah candle. This can be done by the Father or Mother. Then look at the candle while reciting the following blessing.

Father or Leader reads or sings:

Barukh Atah ה', Eloheinu Melech haOlam, Boray Me'oray ha'aysh. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fire's lights. Amein.

BIRKHOT HAVDALAH

The sanctification prayer for time, the believer and Yisra'el

The Father or Leader picks up the grape juice and recites the following blessings.

The Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil,

Praised are You YHWH, our Elohim King of the Universe, Who separates,

bayn kodesh lechol,

between the set-apart and the ordinary,

bayn or lechoshech,

between the light and dark,

bayn Yisra'el la'amim,

between Yisra'el and the other nations,

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil bayn kodesh lechol.

Praised are You YHWH, our Elohim King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

Hamavdil bayn kodesh lechol, chatoteinu hu yimchol, zareinu v'chaspeinu yarbeh kachol v'chakochavim balaila.

You teach us to distinguish between the commonplace and the set apart: teach us also to transform our sins to merits. Let those who love You be numerous as the sands, and the stars of heaven.

If Yom Kippur falls on a Shabbat day, then add the following:

The prophet Eliyahu (Elijah) return is a pinnacle belief in Hebrew tradition and is well supported by Scripture. The acknowledgment of Eliyahu's return during Havdalah is a reminder of the Messiah's return that all Yisra'el shares.

Then all present read or sing:

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi. Bim'hayra v'yamaynu, yavo Eilaynu, im Mashiach ben Dawid, im Mashiach ben Dawid.

Eliyahu (Elijah) the prophet, Eliyahu the Tishbite. Eliyahu of Gilead. Soon in our days, Eliyahu will come with the Messiah, the son of Dawid.

Now drink the cup of grape juice, leaving enough to use to extinguish the flame.

GMAR CHATIMAH TOVAH

The traditional well wishes for the year

All present say to one another:

Gmar Chatimah Tovah!

A good final sealing!

Idiomatically it means: May you be inscribed in the Book of Life for Good.

L'shanah haba'ah Birushalayim!

Next Year in Yerushalem!

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

All Scripture reference is from the RSTNE version



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