

## ASHAMNU: YES WE ARE SINFUL

Service of Yom Kippur

Vero Essene Yahad

*“During the following recitation, the Reader and the Congregation are to declare each sin while smiting the heart with a clenched fist). While we are eternally forgiven by YHWH’s Son and His blood, it is also important to keep short accounts with YHWH and ask for forgiveness from the sins in our lives. The blood of the Lamb does indeed cleanse, yet we ask for forgiveness to keep our hearts pure according to Yochanan Alef/ First John 1:1-8-9 and to have fellowship with each other. Moreover, we also must be aware of our ongoing sin nature. Yahshua also taught us that sins between mankind must also be repented for before YHWH and directly before the others involved, whether they are the offended, or the offender. Soberly think of all those you have hurt and injured in this past year as we pray! ” (We attribute the notes in this service to the RAMYK.)*

*Ah-sham-noo, ba-gad-noo, ga-zal-noo, dee-bar-noo roh-fee.*

*He-eh-vee-noo, veh-heer-sha-noo, zad-noo, cha-mas-noo, tahfal-noo she-ker.*

*Yah-ahtz-noo rah, kee-sav-noo, latz-noo, ma-rad-noo,*

*nee-ahtz-noo, sah-rar-noo, ah-vee-noo, pah-sha-noo,*

*tzah-rar-noo, kee-shee-noo oh-ref.*

*Rah-sha-noo, tee-ahv-noo, tah-ee-noo, tee-tah-noo.*

**We've become guilty, we've betrayed, we've robbed, we've spoken slander.**

**We've caused perversion, we've caused wickedness, we've sinned willfully,**

**We've been violent, we've falsely accused. We've counseled evil,**

**We've been unfaithful, we've scorned, we've rebelled, we've provoked,**

**We've turned away, we've been perverse; we acted wantonly.**

**We've persecuted and we've been obstinate. We've been wicked.**

**We've corrupted, we've been abominable, we've strayed and led others astray.**

*Sar-noo mee-mitz-vo-teh-cha, u'mee-mesh-pa-the-cha ha-toh-veem,*

*v'lo sha-vah lah-noo. V'Ata, tzah-deek, al kol ha-bah ah-ley-noo,*

*kee eh-met, ah-see-tah, vah-anach-noo, heer-shah-noo.*

**We've turned away from Your commandments and from Your good laws -**

**but not to avail. But You are righteous in all that has come upon us,**

**for You have acted truthfully while we've caused wickedness.**

*Mah noh-mar l'fa-nech-cha, yo-shev mah-rom, umah n'sah-pehr l'fa-nech-cha, sho-cheyn sh'cha-*

*keem, ha-lo kol ha-nees-tah-rot, v'ha-neeg-lot, ata yo-day-ah.*

**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.**

*Atah yo-day-ah, rah-zey oh-lam, v'tah-ah-loo-mot, seet-ray, kol chai. Atah cho-fesh, kol chad-ray be-*

*ten, ooh-vo-chen, k'lah-yot, vah-lev. Eyn dah-var, neh-lahm, mee-meh-cha, v'eyn, nees-tar, mee-neh-*

*ged, ey-neh-cha.*

**You know the secrets of the universe and the most 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.**

*Oo-v-chane, yeh-hee, rah-tzone, meel-fa-necha, YHWH Eh-lo-hey-noo, v'Eloh-hey ah-voh-tey-noo,*

*seht-cha-per, lah-noo, al cha-tohtey-noo, v'tees-lach, lah-noo, al kol, ah-vo-no-tey-noo, v'teem-chahl*

*lah-noo, al kol p'shah-ey-noo.*

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

**Reader 1:** *Vaikra 16 And יהוה spoke to Mosheh after the death of the two sons of Aharon, as they drew near before יהוה, and died. And יהוה said to Mosheh, “Speak to Aharon your brother not to come in at all times to the Set-apart Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement. With this Aharon should come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as an ascending offering. He should put on the set-apart linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban – they are set-apart garments. And he shall bathe his body in water, and shall put them on. And from the congregation of the children of Yisra’el he takes two male goats as a sin offering, and one ram as an ascending offering. And Aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house. And he shall take the two goats and let them stand before יהוה at the door of the Tent of Appointment. And Aharon shall cast lots for the two goats, one lot for יהוה and the other lot for Azazel. And Aharon shall bring the goat on which the lot for יהוה fell, and shall prepare it as a sin offering. But the goat on which the lot for Azazel fell is caused to stand alive before יהוה, to make atonement upon it, to send it into the wilderness to Azazel.*

**Reader 2:** *And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slay the bull as the sin offering which is for himself, and shall take a fire holder filled with burning coals of fire from the slaughter-place before יהוה, with his hands filled with sweet incense beaten fine, and shall bring it inside the veil. And he shall put the incense on the fire before יהוה, and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die. And he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he sprinkles some of the blood with his finger seven times. And he shall slay the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement. And he shall make atonement for the Set-apart Place, because of the uncleanness of the children of Yisra’el, and because of their transgressions in all their sins. And so he does for the Tent of Appointment which is dwelling with them in the midst of their uncleanness.*

**Reader 3:** *And no man should be in the Tent of Appointment when he goes in to make atonement in the Set-apart Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra’el. And he shall go out to the slaughter-place that is before יהוה, and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the slaughter-place all around. And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra’el. And when he has finished atoning for the Set-apart Place, and the Tent of Appointment, and the slaughter-place, he shall bring the live goat. Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man.*

**Reader 4:** *And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness. Aharon shall then come into the Tent of Appointment, and shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there. And he shall bathe his body in water in the set-apart place, and shall put on his garments, and shall come out and prepare his ascending offering and the ascending offering of the people, and make atonement for himself and for the people, and burn the fat of the sin offering on the slaughter-place. And he who sent away the goat to Azazel washes his garments, and shall bathe his body in water, and*

afterward he comes into the camp. And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Set-apart Place, is brought outside the camp. And they shall burn their skins, and their flesh, and their dung with fire. And he who burns them washes his garments, and shall bathe his body in water, and afterward he comes into the camp. And this shall be for you a law forever: In the seventh new moon, on the tenth day of the new moon, you afflict your beings, and do no work, the native or the stranger who sojourns among you.

**Reader 5:** For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before יהוה. It is a Sabbath of rest for you, and you shall afflict your beings – a law forever. And the priest, who is anointed and ordained to serve as priest in his father's place, shall make atonement, and shall put on the linen garments, the set-apart garments, and he shall make atonement for the Most Set-apart Place, and make atonement for the Tent of Appointment and for the slaughter-place, and make atonement for the priests and for all the people of the assembly. And this shall be for you a law forever, to make atonement for the children of Yisra'el, for all their sins, once a year." And he did as יהוה commanded Mosheh.

**Reader 6:** Bamidbar29:7-11 And on the tenth day of this seventh new month you have a set-apart gathering, and you shall afflict your beings, you do no work. And you shall bring near an ascending offering to יהוה, a sweet fragrance: one young bull, one ram, seven lambs a year old, perfect ones they are for you, and their grain offering: fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram, one-tenth for each of the seven lambs, one male goat as a sin offering, besides the sin offering for atonement, the continual ascending offering with its grain offering, and their drink offerings.

**Reader 7:** Yeshayah 52:13-53 See, My Servant shall work wisely, He shall be exalted and lifted up and very high. As many were astonished at You – so the disfigurement beyond any man's and His form beyond the sons of men – He shall likewise startle many nations. Sovereigns shut their mouths at Him, for what had not been recounted to them they shall see, and what they had not heard they shall understand. Who has believed our report? And to whom was the arm of יהוה revealed? For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him. Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him smitten, stricken by Elohim, and afflicted. But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. We all, like sheep, went astray, each one of us has turned to his own way. And יהוה has laid on Him the crookedness of us all.

**Reader 8:** He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth. He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. And He was appointed a burial-site with the wrong, and with the rich at His death, because He had done no violence, nor was deceit in His mouth. But יהוה was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of יהוה prosper in His hand. He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses. Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore

*the sin of many, and made intercession for the transgressors.*

**Reader 9:** *Ivrim 7-10: For this Malkitsedeq, sovereign of Shalēm, priest of the Most High Elohim, who met Abraham returning from the slaughter of the sovereigns and blessed him, to whom also Abraham gave a tenth part of all, his name being translated, indeed, first, 'sovereign of righteousness,' and then also sovereign of Shalēm, that is, 'sovereign of peace,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of Elohim, remains a priest for all time. Now see how great this one was, to whom even the ancestor Abraham gave a tenth of the choicest booty. And truly, those who are of the sons of Lēwi, who receive the priesthood, have a command to receive tithes from the people according to the Torah, that is, from their brothers, though they have come from the loins of Abraham, however, the one whose genealogy is not derived from them received tithes from Abraham, and blessed the one who held the promises. And it is beyond all dispute that the lesser is blessed by the better. And here it is men who die that receive tithes, but there it is someone of whom it is witnessed that he lives. And one might say that through Abraham even Lēwi, who received tithes, gave tithes, for he was still in the loins of his father when Malkitsedeq met him.*

**Reader 10:** *Truly, then, if perfection were through the Lēwitical priesthood – for under it the people were given the Torah – why was there still need for another priest to arise according to the order of Malkitsedeq, and not be called according to the order of Aharon? For the priesthood being changed, of necessity there takes place a change of law also. For He of whom this is said belongs to another tribe, from which no one had attended at the slaughter-place. For it is perfectly clear that our Master arose from Yehudah, a tribe about which Mosheh never spoke of concerning priesthood, and this is clearer still, if another priest arises in the likeness of Malkitsedeq, who has become, not according to the torah of fleshly command, but according to the power of an endless life, for He does witness, "You are a priest forever according to the order of Malkitsedeq."*

**Reader 11:** *For there is indeed a setting aside of the former command because of its weakness and unprofitableness, for the Torah perfected naught, but the bringing in of a better expectation, through which we draw near to Elohim. And it was not without an oath! For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, "יהוה has sworn and shall not regret, 'You are a priest forever according to the order of Malkitsedeq.'" By as much as this יהוה has become a guarantor of a better covenant. And indeed, those that became priests were many, because they were prevented by death from continuing, but He, because He remains forever, has an unchangeable priesthood.*

**Reader 12:** *Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them. For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself. For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever.*

**Reader 13:** *Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens, and who serves in the set-apart place and of the true Tent, which יהוה set up, and not man. For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer.*

*For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah, who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, "See that you make all according to the pattern shown you on the mountain." But now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second.*

**Reader 14:** *For finding fault with them, He says, "See, the days are coming," says יהוה, "when I shall conclude with the house of Yisra'el and with the house of Yehudah a new covenant, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them," says יהוה. "Because this is the covenant that I shall make with the house of Yisra'el after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people. "And they shall by no means teach each one his neighbour, and each one his brother, saying, 'Know יהוה,' because they all shall know Me, from the least of them to the greatest of them. "Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember." By saying, 'new,' He has made the first old. Now what becomes old and growing aged is near disappearing.*

**Reader 15:** *Now the first covenant indeed had regulations of worship and the earthly set-apart place. For a Tent was prepared: the first part, in which was the lampstand, and the table, and the showbread, which is called the Set-apart Place. And after the second veil, the part of the Tent which is called Most Set-apart, to which belonged the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that held the manna, and the rod of Aharon that budded, and the tablets of the covenant, and above it the kerubim of esteem were overshadowing the place of atonement – about which we do not now speak in detail. 6And these having been prepared like this, the priests always went into the first part of the Tent, accomplishing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for sins of ignorance of the people, the Set-apart Spirit signifying this, that the way into the Most Set-apart Place was not yet made manifest while the first Tent has a standing, which was a parable for the present time in which both gifts and slaughters are offered which are unable to perfect the one serving, as to his conscience, only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting matters straight.*

**Reader 16:** *But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim? And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance. For where a covenant is, it is necessary for the death of the covenanted one to be established. For a covenant over those dead is firm, since it is never valid while the covenanted one is living. Therefore not even the first covenant was instituted without blood. For when, according to Torah, every command had been spoken by Mosheh to all the people, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which Elohim commanded you."*

**Reader 17:** *And in the same way he sprinkled with blood both the Tent and all the vessels of the service. And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness. It was necessary, then, that the copies of the heavenly ones should be cleansed with these, but the heavenly ones themselves with better slaughter offerings than these. For Messiah has not entered into a Set-apart Place made by hand – figures of the true – but into the heaven itself, now to appear in the presence of Elohim on our behalf, not that He should offer Himself often, as the high priest enters into the Set-apart Place year by year with blood not his own. For if so, He would have had to suffer often, since the foundation of the world. But now He has appeared once for all at the end of the ages to put away sin by the offering of Himself. And as it awaits men to die once, and after this the judgment, so also the Messiah, having been offered once to bear the sins of many, shall appear a second time, apart from sin, to those waiting for Him, unto deliverance.*

**Reader 18:** *For the Torah, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year. Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins. But in those offerings is a reminder of sins year by year. For it is impossible for blood of bulls and goats to take away sins. Therefore, coming into the world, He says, “Slaughtering and meal offering You did not desire, but a body You have prepared for Me. “In ascending offerings and offerings for sin You did not delight. “Then I said, ‘See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.’ ” Saying above, “Slaughter and meal offering, and ascending offerings, and offerings for sin You did not desire, nor delighted in,” which are offered according to the Torah, then He said, “See, I come to do Your desire, O Elohim.” He takes away the first to establish the second. By that desire we have been set apart through the offering of the body of יהושע Messiah once for all. And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins.*

**Reader 19:** *But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, waiting from that time onward until His enemies are made a footstool for His feet. For by one offering He has perfected for all time those who are being set apart. And the Set-apart Spirit also witnesses to us, for after having said before, “This is the covenant that I shall make with them after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them,” and, “Their sins and their lawlessnesses I shall remember no more.” Now where there is forgiveness of these, there is no longer a slaughter offering for sin. So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water. Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. And let us be concerned for one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the day coming near.*

**Reader 20:** *For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents. Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour? For we know Him who has said,*

“Vengeance is Mine, I shall repay, says יהוה.” And again, “יהוה shall judge His people.” It is fearsome to fall into the hands of the living Elohim. But remember the former days, when, after you were enlightened, you endured a great struggle with sufferings. On the one hand you were exposed to reproaches and pressures, and on the other hand you became sharers with those who were so treated, for you sympathised with me in my chains, and you accepted with joy the seizure of your possessions, knowing that you have a better and a lasting possession for yourselves in the heavens. Do not, then, lose your boldness, which has great reward. For you have need of endurance, so that when you have done the desire of Elohim, you receive the promise: “For yet a little while – He who is coming shall come and shall not delay.” “But the righteous shall live by belief, but if anyone draws back, my being has no pleasure in him.”

**ALL: But we are not of those who draw back to destruction, but of belief to the preservation of life.**

{Quiet time for silent prayer and praise, as this is a solemn assembly}

## **MESSAGES and TESTIMONIALS OF ATONEMENT**

### **THE SERVICE CONTINUES**

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'oh-nes oov'rah-tzon.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'eeh-mootz ha-lev.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha beev-lee dah-aht.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'vee-tuy s'fata-yeem.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'gee-luy ah-rah-yot.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha bah-ga-luy ooh-vah-sah-ter.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'dah'at uv'meer-mah.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'dee-bur peh.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'ho-nah-at reh-ah.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'har-hor ha-lev.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha beev-eeh-dat z'noot.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'vee-duy peh.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'zeel-zool ho-reem ooh-moh-reem.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'zah-don ooh-veesh-ga-gah.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'cho-zek yad.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'chee-lool ha-shem YHWH/*

*Al chet sheh-cha-ta-noo l'fa-neh-cha beh-too-me-aht shefa-tah-yeem.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha beh-teep-shoot peh.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'yeh-tzer ha-rah.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha beh-yoh-deem, uv'loh yoh-deem.*

**READER AND CONGREGATION: (3 times) V'al kooh-lam, Eh-lo-ha, se-lee-chot, se-lach, lah-noo, m'chal lah-noo, kah-per lah-noo. (3 times)**

READER:

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'cha'chash uv'cha-zahv.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'cha-pat sho-chad.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'lah-tzon.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'lah-shon ha-rah.*

*Al chet sheh-cha-ta-noo l'fa-neh-cha b'mah-sah uv'mah-tan.*

*V'al chet sheh-cha-ta-noo l'fa-neh-cha b'mah-ah-chal uv'meesh-te.*

Yom Ha Kippurim-The Day of Atonements YATI Nazarene Yisraelite Annual Siddur

*Al chet sheh-cha-ta-noo l'fa-neh-cha beh-neh-shech uv'mar-beet.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha been-teeh-yat gah-ron.  
Al chet sheh-cha-ta-noo l'fa-neh-cha b'see-ach seef-toh-tey-noo,  
V'al chet sheh-cha-ta-noo l'fa-neh-cha b'she-koor ah-yeen.  
Al chet sheh-cha-ta-noo l'fa-neh-cha beh-ey-nah-yeem rah-mot.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha b'ah-zoot may-tzach.*

**READER AND CONGREGATION: (3 times V'al koo-lam, Eh-lo-ha she-lee-chot, seh-lach lah-noo, m'chal lah-noo, kah-per lah-noo. (3 times)**

**READER:**

*Al chet sheh-cha-ta-noo l'fa-neh-cha beef-reeh-kat ohl.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha beef-lee-loot.  
Al chet sheh-cha-ta-noo l'fa-neh-cha beetz-deeh-yat reh-ah.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha beh-tzah-root ah-yeen.  
Al chet sheh-cha-ta-noo l'fa-neh-cha b'kah-loot rosh.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha b'kash-yoot oh-ref.  
Al chet sheh-cha-ta-noo l'fa-neh-cha b'ree-tzat rag-lah-yeem l'ha-rah.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha beh-rechee-loot.  
Al chet sheh-cha-ta-noo l'fa-neh-cha beesh-voo-aht shav.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha b'seeh-naht chee-nahm.  
Al chet sheh-cha-ta-noo l'fa-neh-cha beet-soo-meht yad.  
V'al chet sheh-cha-ta-noo l'fa-neh-cha b'teem-hon leh-vav.*

**READER AND CONGREGATION: (3 times)**

**V'al koo-lam, Eh-lo-ha, seh-lee-chot, seh-lach lah-noo, m'chal lah-noo, kah-per lah-noo. (3 times)**

**READER:**

*V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem oh-lah.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem cha-tat.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem kor-ban oh-leh v'yo-rayd.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem ah-sham vah-dae v'tah-looy.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem mah-kat mahr-doot.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem mahl-ekut ar-bah-eem.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem, mee-tah bee-day sha-mah-yeem.  
V'al cha-tah-eem sheh-ah-noo cha-yah-veem ah-leh-hem, kah-reyt vah-ah-ree-ree.  
Al mitz-voth ah-she, v'al mitz-voth, lo tah-ah-seh, beyn seh-yesh, bah koom ah-seh, u'beyn seh-eyn bah, koom ah-seh. Et hag-loo-yeem lah- noo, v'et sheh-ey-nam, g'loo-yeem, lah-noo, et hag-loo-yeem, lah-noo, k'var ah-mar-noom, l'fa-neh-cha, v'ho-dee-noo, l'cha, ah-leh-hem, v'et seh-ey-nahm, g'loo-yeem lah-noo, l'fah-neh-cha, hem g'loo-yeem, vee-doo-eem, kahdah-var, sheh-neh-eh-mar, ha-nees-tah-rot, l'YHWH, Eh-lo-hey-no, v'ha-neeg-lot, lah-noo, ul-bah-ney-noo, ad oh-lam, lahah-sot, et kol, deev-rey, ha-Torah, ha-zot. Kee Ata, sal-chan l'Yisrael, u'mach-ha-lahn l'sheev-tey, Yeh-shu-run, b'chol dor va-dor, u'meeh-bal-ah-de-cha, eyn lah-noo, Me-lech, mo-chel, v'so-leh-ach, eh-lah Ata.*

**Reader 1:** For positive commandments and for negative commandments, whether they can 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've already declared before You; and confessed them to You; and those that are not revealed to us, are revealed and known to You; and we also ask for full pardon for those as well. For You are the Forgiver of Yisrael and the Pardoner of the tribes of Yeshurun in every generation and be-

side You, O King, we've no king who pardons and forgives, only You.

**READER AND CONGREGATION:** (*smite the breast with each act of repentance*)

**For the sin that we've sinned before You under duress and willingly;  
And for the sin that we've sinned before You through hardness of the heart.  
For the sin that we've sinned before You without knowledge;  
And for the sin that we've sinned before You with the utterance of the lips.  
For the sin that we've sinned before You in immorality;  
And for the sin that we've sinned before You in public or in private.  
For the sin that we've sinned before You with knowledge and deceit;  
And for the sin that we've sinned before You through speech.  
For the sin that we've sinned before You through deceiving a friend;  
And for the sin that we've sinned before You through inner thoughts.  
For the sin that we've sinned before You in a session of vice;  
And for the sin that we've sinned before You with insincere confession.  
For the sin that we've sinned before You through abusing parents and teachers;  
And for the sin that we've sinned before You willfully and carelessly.  
For the sin that we've sinned before You by exercising power;  
And for the sin that we've sinned before You through desecration of the Name of YHWH.  
For the sin that we've sinned before You through impure lips;  
And for the sin that we've sinned before You through foolish speech.  
For the sin that we've sinned before You with the evil inclination;  
And for the sin that we've sinned before You knowingly or unknowingly.  
For them all, O Elohim of forgiveness; forgive us, pardon us, atone for us. (3 times)**

**READER AND CONGREGATION:**

READER:

For the sin that we've sinned before You through dishonesty and unfaithfulness;  
And for the sin that we've sinned before You by causing subservience through bribery.  
For the sin that we've sinned before You through scorning;  
And for the sin that we've sinned before You through evil tongue and speech.  
For the sin that we've sinned before You in commercial dealings;  
And for the sin that we've sinned before You with food and drink.  
For the sin that we've sinned before You through interest and extortion;  
And for the sin that we've sinned before You through haughtiness.  
For the sin that we've sinned before You with the idle chatter of our lips;  
And for the sin that we've sinned before You with inquisitive eyes.  
For the sin that we've sinned before You with haughty eyes;  
And for the sin that we've sinned before You with brazenness.  
For the sin we've committed against You for not believing the more challenging parts of your blessed Word.

**READER AND CONGREGATION:**

**For them all, O Elohim of forgiveness, forgive us, pardon us and atone for us. (3 times)**

READER:

For the sin that we've sinned before You in throwing off Your yoke;  
And for the sin that we've sinned before You in judging unfairly.  
For the sin that we've sinned before You through trapping a friend;

And for the sin that we've sinned before You through a begrudging eye.  
For the sin that we've sinned before You through frivolousness;  
And for the sin that we've sinned before You with obstinacy.  
For the sin that we've sinned before You with legs that run to do evil;  
And for the sin that we've sinned before You by gossip mongering.  
For the sin that we've sinned before You through vain oath-taking;  
And for the sin that we've sinned before You through baseless hatred.  
For the sin that we've sinned before You through withholding help for the needy;  
And for the sin that we've sinned before You through confusion of heart.  
And for the sin that we've sinned before You by believing false doctrines.  
And for the sin that we've sinned before You by bearing false witness.  
And for the sin that we've sinned before You by working on your set apart Shabbath.  
And for the sin that we've sinned before You by working on your set apart Feasts.

**READER AND CONGREGATION:**

**For them all, O Elohim of forgiveness, forgive us, pardon us, atone for us. (3 times)**

**READER:**

And for the sins for which we are liable to bring an elevation offering.  
And for the sins for which we are liable to bring a sin-offering.  
And for the sins for which we are liable to bring a variable offering.  
And for the sins for which we are liable to bring a guilt offering for a definite or a possible sin.  
And for the sins for which we are liable to lashes for rebelliousness.  
And for the sins for which we are liable to forty lashes.  
And for the sins for which we are liable to the death penalty at the hands of the Heavenly Court.  
And for the sins for which we are liable to spiritual excision and childlessness.

**READER AND CONGREGATION:**

**For them all, O Elohim of forgiveness; forgive us, pardon us, atone for us. (7 times)**

**BIRCHAT HASHOFAR: BLESSING UPON HEARING THE SHOFAR**

*Baruch Ata YHWH, Eloheynu Melech ha-olam, asher ked'shanu b'mitzvotayv, vetzivanu, lesh'moah kol shofar. B'Shem Yahshua Ha Moshiach. Amein.*

**Blessed are You YHWH our Elohim, King of the Universe, who has sanctified us by Your commandments and commanded us to hear the sound of the shofar. In the Name of gJuvh Ha Mosh-iach, Amein.**

Reader: Announces the shofar note, while the shofar blower responds.

TEKIAH SHEVARIM TERUAH TEKIAH  
TEKIAH SHEVARIM TERUAH TEKIAH  
TEKIAH SHEVARIM TERUAH TEKIAH  
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TEKIAH TERUAH TEKIAH  
TEKIAH TERUAH TEKIAH  
TEKIAH TERUAH TEKIAH-GEDOLAH

## TEFILAT NE-ILAH LE-YOM KIPPUR: CONCLUDING SERVICE FOR YOM KIPPUR

*(The Ne-ilah Service is started shortly before sundown.)*

### **SHEMA**

HEAR O YISRAEL

*Devarim (Deuteronomy) 6:4-9 and Wayiqra (Leviticus) 19:18*

*She-ma Yisrael, YHWH Elo-hay-noo, YHWH Eh-chad.*

*Baruch Shem k'vod mahl-choo-to l'oh-lahm vah-ed.*

***Hear O Yisrael, YHWH is our Elohim, YHWH is One.***

***Blessed is the Name of His glorious kingdom for all eternity***

### **OUR NAZARENE YISRAELITE CONFESSION**

**Yahshua ha Moshiach! To him every knee shall bow, every tongue confess, that Yahshua Ha Moshiach is Master, Amein.**

*V'ah-hav-ta et YHWH Elo-he-cha, b'chol l'vav-cha, oo-v'chol nahf-sh'cha, oo-v'chol m'oh-deh-cha. V'ha-yoo ha-d'varim haeh-leh, ah-sheer ah-no-chee m'tzav-cha ha-yom, ahl-l'va-veh-cha; v'she-nahn-tahm l'ba-neh-cha v'dee-bar-ta bam b'sheevt'cha b'vay-the-cha, oo-v'lech-t'cha ba-deh-rech, oo-b'shach-b'cha oo-v'koo-meh-cha. Oo-k'shar-tahm l'ot al ya-deh-cha, v'ha-yoo l'to-ta-fote bain ay-neh-cha. Oo-ch'tahvtahm al m'zuzot bay-teh-cha oo-vee-sh'ah-reh-cha: V'ah-havta l'ray-ahcha ka-moe-cha.*

And you shall love YHWH your Elohim, with all your heart, with all your soul and with all your might. And have these words, which I command you this day, be upon your heart. And you shall teach them diligently to your children and speak of them when you sit in your house, when you walk by the way, when you retire and when you arise. And you shall bind them for a sign upon your hand and let them be frontlets between your eyes. And you shall write them on the doorposts of your house and upon your gates: And you should love your neighbor as yourself.

REPEAT 7 TIMES:

**YHWH Hu Ha-Elohim! YHWH The Eternal, He is Elohim!**

### **BIRCHAT KOHANIM: AARONIC BENEDICTION**

*Bamidbar (Numbers) 6:24-26 Y've-reh-ch'cha YHWH, v'yeesh-m'reh-cha,*

*Ya-air YHWH, pa-nahv ay-leh-cha, vee-choo-neh-cha,*

*Yee-sa YHWH, pa-nahv ay-leh-cha, v'ya-sem, l'cha Shalom.*

*B'Shem guavh ha-Mah-shee-ach. Sar Shalom. Amein.*

May YHWH bless you and keep you.

May YHWH make His face shine upon you and be gracious to you.

May YHWH lift up His countenance upon you and give you peace.

In the Name of Yahshua Ha Moshiach. Prince of Peace. Amein.

SOUND THE SHOFAR: TEKIAH GEDOLAH

***L'chah-yim!! TO EVERLASTING LIFE!***