

YOM TERUAH SIDDUR

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YOM TERUAH

THE FEAST OF TRUMPETS

Yom Teruah means day of blowing - Feast of Trumpets or *Zikron Teruah* means a memorial of blowing (Wayiqra (Leviticus) 23:24). The word “*Teruah*” means “an alarm, a signal, a sound of tempest, a shout of joy or a blast of war.” Yom Teruah is the only feast that fell on the first of the month because it is not an agricultural feast. It fell during the dark or the first silver of the new moon because it is a special Sabbath. All other feasts fell during the middle of the month during the time of the full moon when it was light to celebrate the feasts.

The major feature of this feast is the blowing of a trumpet (or shofar). Generally, there are three great trumpets (*shofarim*) that mark major events in the feast calendar of YHWH. The first trump is associated with and was blown during the feast of Shavuot when YHWH gave His Commandments to Yisra’el at Mount Sinai (Shemoth (Exodus) 19:19). The last trump is associated with and is blown on this feast of Yom Teruah. This trump (*shofar*) is mentioned by the apostle Paul (Rav Sha’ul) in Qorintyah Alef (First Corinthians) 15:51-53. The other great trumpet (*shofar ha-gadol*) was blown during the feast of Yom Kippur.

The Scriptural command for this feast is found in Wayiqra (Leviticus) 23:23-25.

“And הַקֹּדֶם spoke unto Moshe, saying: Speak unto the children of Yisra’el, saying, In the seventh month; in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns; a Set-Apart convocation. You shall do no manner of servile work, and you shall bring an offering made by fire unto הַקֹּדֶם.”

This feast is also mentioned in Bamidbar (Numbers) 29:1-6.

You will need the following for this ceremony.

- A white table cloth.
- 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.
- Two small to medium-sized candles or lamps.
- Two loaves of *challah*, a specially baked braided bread that is available from a Jewish store, or you can bake your own using a recipe off the internet and if it is not available, then use two medium-size white bread rolls.
- A plate of salt.
- 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. Pour the grape juice into the goblet and place the bread under a small white cloth near the salt in front of the person performing the ceremony. 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. 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 reads:

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

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

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

BIRKAT HA CHODESH

The blessing of the New Moon

HALLELUYAH

The exaltation

The Father or Leader reads:

Tehillim (Psalm) 148:1-5.

*Hal'luyah,
Hal'lu et יהוה min hashamayim,
Hal'luhu bam'romeen,
Hal'luhu khol-mal'akhav,
Hal'luhu khol-tz'va'av,
Hal'luhu shemesh v'yaray-ach,
Hal'luhu kol-kokh vay or,
Hal'luhu sh'may hashamayim,
V'hamayim asher may'al hashamayim,
Y'hal'lu et-shaym יהוה,
Ki hu tzivah v'nivra'u,
Vayameedaym la'ad l'olam,
Chok-nathan v'lo ya'avov.*

Haleluyah,
Hallel (praise) YHWH from the heavens,
Hallel Him in the heights,
Hallel Him, all His hosts,
Hallel Him Sun and Moon,
Hallel Him, all ye stars of light,
Hallel Him, ye heavens of heavens, and waters that are around the heavens,
Let them hallel the name of YHWH, for He commanded, and they were created.

It is a custom to look at the moon to remember YHWH's great creative ability then praise Him by saying:

The Father or Leader continues:

*Barukh Atah יהוה, Eloheinu Melech haOlam, Asher b'ma'amaro bara sh'chakim uv'ruach peev kol Tz'va'am chok uz'man lahem shelo y'shanu et taf'kiram. Shashim us'maychim la'asot r'tzon konam, pol'ay emet shep'ulato emet, v'lal'vana amar shetit'chadash ateret tif'eret, al'amusay vaten shehaym atidim li'hit'chadaysh k'motah ul'fa'ayr l'yotz'ram al shaym k'vod mal'khuto.
Barukh Atah יהוה, M'chadaysh chadashim.*

Praised are You YHWH, our Elohim King of the Universe. By thy word thou didst create the heavens and by thy whisper their entire host. Thou hast subjected them to their periodic laws so that they should be constant in their functioning, rejoicing in gladness to fulfill the will of their Creator. As true as is their Maker, so faithful is His work. He ordained that the moon should each month be renewed, shining as a glorious diadem, to men bearing the burdens of life a symbol of hope that they also may be reborn to new life, to proclaim the esteem of their Creator's dominion. We praise You YHWH Who renews the months.

All present recite this three times:

*Barukh Yotzraykh,
Barukh Osaykh,
Barukh Konaykh,
Barukh Bor'aykh.*

Praised is our Moulder,
Praised is our Maker,
Praised is our Owner,
Praised is our Creator.

All present recite this three times:

Ben Dawid haMelech Yisra'el chai v'khai'am.

The Son of Dawid, the King of Yisra'el, is alive and enduring.

KIDDUSH CHODESH

The sanctification prayer for the new month

The Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher M'chadaysh lanu et-hachodash.

Praised are You YHWH, our Elohim King of the Universe, Who sanctifies the new month for us.

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher natan cha'yim bachodesh hazeh veehee ayt shalom v'ayt sava l'am kah Yisra'el.

Praised are You YHWH, our Elohim King of the Universe, Who given us life in this month, and may it be a time of peace and prosperity to your people Yisra'el.

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 read or sing:**

Barukh Atah יהוה, 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.

Everyone takes a sip of their glass and returns it to its place.

BIRKAT YOM TERUAH

The blessing of the Feast

All present read:

Wayiqra (Leviticus) 23:23-25.

“And יהוה spoke unto Moshe, saying: Speak unto the children of Yisra'el, saying, In the seventh month; in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns; a Set-Apart convocation. You shall do no manner of servile work, and you shall bring an offering made by fire unto יהוה.”

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 vatiten lanu יהוה Eloheinu.

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.

B'ahavah mo'adim l'simchah chagim uz'manim l'sasson et yom haZikron Teruah hazeh.

Lovingly have You given us festivals for joy and holidays for happiness, among them this day of Yom Teruah.

Ki vanu vacharta v'otanu kidashta mikol ha'amim umo'adei kodsh'kha b'simcha uv'sasson hinchaltanu.

Thus You have chosen us, endowing us with set-apartness from among all peoples by granting us Your set-apart festivals in happiness and joy.

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.

VAY'CHULU

The sanctification prayer for the Shabbat day

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 haZikron Teruah 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 Yom Teruah, 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.

HA-MOTZI

The sanctification prayer for bread

All present read or sing:

Barukh Atah יהוה, Eloheinu melech haOlam, haMotzi lechem min ha'aretz. Amein.

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth. Amein.

Take a piece and dip it into the plate of salt and eat.
You may now finish the rest of your grape juice.

Note: The used bread may be eaten by the family or given to the birds/animals as long as it is consumed. It should not be discarded.

HALLEL YHWH

The exaltation

All present read:

Tehillim (Psalm) 81.

“Sing aloud to Elohim our strength: make a joyful noise to the Elohim of Yaakov (Jacob). Take a psalm, and bring here the tambourine, the pleasant harp with the guitar. Blow the shofar in the month, at the full moon for the day of our chag (feast). For this was a statute-chuk for Yisrael, and a Torah mishpat (commandment) of the Elohim of Yaakov. This He ordained in and among Yahoseph for a testimony, when He went out through the land of Mitzrayim (Egypt): where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. You called in trouble, and I delivered you; I answered you in the covering of thunder: I proved you at the mayim (water) of Merivah. Selah (Pause). Listen, O My people, and I will testify to you: O Yisrael, if you will listen to Me; There shall no strange elohim be in you; neither shall you worship any strange el. I am יהוה your Elohim, who brought you out of the land of Mitzrayim: open your mouth wide, and I will fill it. But My people would not listen to My voice; and Yisrael would have none of Me. So I gave them up to their own levim's (hearts) lust: and they walked in their own counsels. Oh that My people had listened to Me, and Yisrael had walked in My halachot (way)! I would have subdued their enemies quickly, and turned My hand against their adversaries. The haters of יהוה should have submitted themselves to Him: and their time of punishment will endure le-olam-va-ed (forever). He would have fed them also with the finest of the wheat: and with honey out of the Rock would I have satisfied you.”

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 lekhah 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.”

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 and the Jewish holiday of Rosh haShannah (the Jewish New Year) that is celebrated at this time.

The Father or Leader or the 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 short to medium bursts several times.

L'SHAHAH TOVAH

The traditional well wishes for the season of repentance

All present say to one another:

K'tivah V'chatima Tovah.

May you be inscribed and sealed for a good year.

It is an abbreviation of *L'shanah tovah tikatev v'taihatem* (May you be inscribed and sealed for a good year).

The meal is served.

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.

THE CLOSING

At sunset

You will need the following things for this ceremony.

- 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. 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!

HAVDALAH

The havdalah ceremony

The Father or Leader reads:

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 יהוה, 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 Mother reads or sings:

Barukh Atah יהוה, 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.

The Father or Leader then says:

I repel and cast away from my house all darkness.

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 Teruah 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.

SHAVUA TOV

The traditional well wishes for the week

All present say to one another:

Shavua Tov!

Have a good week, a week of peace and success.

K'tivah V'chatima Tovah.

May you be inscribed and sealed for a good year

The meal is served.

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.

DAY ONE TO TEN

The intervening sunsets

YAMIM NORA'IM

The Ten Days of Awe

The next ten days following Yom Teruah are known in Judaism as *Yamim Nora'im* (the Days of Awe) or *Yemei Teshuvah* (the Days of Repentance.) In Yisra'el, this is a time for serious introspection, a time to consider the sins of the previous year and repent. This is to be completed before Yom Kippur arrives and the *Neilah* prayers (the final prayer service on Yom Kippur). A fundamental part of the Yamim Nora'im is the daily recitation of the 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).

It is during the next feast of Yom Kippur that atonement is made for man's sins against Elohim, but the main purpose and emphasis of the 10 Days of Awe is for sins against another person. The vast majority of the sins enumerated involve mistreatment of other people, most of them by speech, i.e., offensive speech, scoffing, slander, tale-bearing, lying, and swearing falsely, to name a few. These all come into the category of sin known as "*lashon ha-ra*," literally: the evil tongue, which is considered a grave sin in Judaism. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you have committed against them if possible. It is also appropriate to perform a daily *mikvah* (self-immersion in water) during the entire ten Days of Awe. This must all be done before the day of Yom Kippur.

You will need the following for this time.

- 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 of freshwater.

In the evenings, find a private place in which you can pray. 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!

TALLIT

The prayer shawl

First, recite this prayer:

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.

A Tallit is a scarf-like rectangular prayer shawl. From each of its four corners, a tasseled fringe is attached and suspended; these tassels are called in Hebrew *tzitzit*. See Bamidbar (Numbers) 15:39. A Tallit is traditionally worn at morning or evening prayers.

Now recite these prayers:

THE SHEMA

The declaration of Yisra'el

The Shema is the most important declaration of faith in YHWH in the Scriptures. Most people pray the Shema as part of their weekly morning or evening prayer. We say the Shema standing facing Yerushalem. Some put their hand over their right eye in the form of a Shin.

Face Yerushalem and say:

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.

V'ahavta ayt יהוה Elohekhah, b'khol l'vav'kha uv'khol nafish'kha uv'khol m'dekha. V'ha'yu had'varim ha'aylay asher anokhee m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'vaytekha uvlekht'kha baderekh uv, shokhb'kha uv'kumekha. Uk'shartam l'ot al yadekha v'hayu l'totafot bayn aynekha. Ukh'tavtam al m'zuzot baytekha uvish'arekha. L'ma'an tizk'ru va'asitem et kol mitzvotai Vihyeetem k'doshim layloheikhem.

Ani יהוה Eloheikhem asher hotzaytee et'khem may'erezt Mitzrayim Lihyot lakhem laylohem.
Ani יהוה Eloheikhem.

And you shall love YHWH your Elohim with all your lev, and with all your being, and with all your might.

And these words, which I command you this day, shall be in your lev: And you shall teach them diligently to your children, and shall talk of them when you sit in your bayit (house), and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for an ot (sign) upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your bayit, and on your gates. That you may remember, and do all My mitzvot (commandments), and be kadosh (set-apart) to your Elohim.

I am YHWH your Elohim, Who brought you out of the land of Mitzrayim (Egypt), to be your Elohim: I am YHWH your Elohim. And you shall love your neighbor as yourself: I am YHWH.

Devarim (Deuteronomy) 6:5-9, Bamidbar (Numbers) 15:40-41, Wayiqra (Leviticus) 19:18.

SELICHOT

Prayers for forgiveness

Shemoth (Exodus) 34:5-7.

“And הוה descended in the cloud, and stood with him (Moshe) there, and proclaimed the Name of הוה; הוה: 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.”

Yechezkel (Ezekiel) 11:19.

“Vahasirosi lev ha'even m'besaram v'nosati lohem lev bosor.”

“And I will give them lev echad (a heart of oneness), and I will put a new Ruach (Spirit) inside you; and I will take the stony lev (heart) out of their flesh, and will give them a lev of flesh.”

AVINU MALKEINU

Our Father, our King

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

*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,
Inscribe 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)

KADDISH

The mourner's prayer

The Mourner's *Kaddish* is an ancient prayer of praise written in Aramaic that expresses a longing for the establishment of YHWH's Kingdom on Earth. Originally it was recited by rabbis' when they had finished giving their sermons (*Kaddish D'Rabanan* - the *Rabbi's Kaddish*). In time, the prayer was modified and became associated with mourning (*Kaddish Yatom*) and Yom Kippur (*Kaddish Shalem*). The Mourner's *Kaddish* is, in fact, not a prayer about death but about life.

Yitgadal v'yit'kadash sh'mei rabah.

B'alma div'ra khir'utayn, v'yamleekh mal'khutayn,

V'yatzmach purkanein, vikarayv m'sheechein. Amein.

B'cha-yeikhon uv'yomeikhon uv'cha-yei d'chol beit Yisra'el, ba'agalah uviz'man kariv, v'im'ru. Amein, Amein.

Y'hei sh'mei rabah m'vorakh l'alam ul'al'mei al'ma-ya.

Yit'barakh v'yish'tabakh v'yit'pa'ar v'yit'romam v'yit'nasei v'yit'hadar v'yit'alei v'yit'halal sh'meih d'kudsha, b'rekh Hu, l'ayla min kol bir'khata v'sherata tush'b'chata v'nechemata da'ameran b'alma v'imru. Amein, Amein.

Al Yisra'el v'al rabanan v'al talmedayhon v'al kol-talmeday talmedayhon, d'as'keen b'ora-yi'ta kadish'ta,

de ve'at'ra hadein v'de v'khol-atar va'atar, y'hay lana ul'hon ul'khon china v'chisda v'rachamei, min kodam maray sh'maya v'ar'a v'imru. Amein Amein.

Y'hei sh'lama raba min sh'maya v'chayim v'sava vishu'ah v'nechemah v'shayzava ur'fuah ug'ulah usleechah v'khapsarah v'rayvach v'hatzalah lanu ul'khol-amo Yisra'el v'imru. Amein, Amein.

(Now bow take three steps back and bow to the left)

Oseh shalom bim'romav,

(bow to right) *Hu ya'aseh shalom aleinu,*

(bow forward) *v'al kol Yisra'el v'imru. Amein.*

(Remain in this place for a few moments, then take three steps forward).

Let the esteem of Elohim be extolled, let Elohim's great name be magnified and sanctified in the world whose creation He willed.

May His Kingdom come and may His salvation prosper and may His Anointed One draw near. Amein. May it be during our lives, even in our days and in the lives of all the house of Yisra'el, swiftly and soon and let us say Amein, Amein.

Let Elohim's esteemed name be praised forever and ever. May His great name be blessed, praised, magnified, exalted, extolled, mighty, upraised and lauded. Praised be He and let us say. Amein.

Beyond all praises, songs, adorations, and consolation, that are uttered in the Universe, and let us say Amein, Amein.

Upon Yisra'el and upon the teachers and upon their students and upon their disciples, who study the sacred Scriptures, who are in our land and among other lands. May the favor, goodness, and mercy of the Eternal One of heaven and earth be upon them and us and let us say, Amein, Amein.

May there be peace from above, life, well-being, salvation, consolation, comfort, healing, redemption, forgiveness, atonement, deliverance, and the promise of life to come for us and for all Your people Yisra'el and let us say Amein, Amein.

(Now bow take three steps back and bow to the left)

May the One Who causes shalom to reign in the Universe,

(bow to right) grant us shalom,

(bow forward) and upon all Yisra'el,

(bow to the left) and let us say. Amein.

(Remain in this place for a few moments, then take three steps forward)

TEHILLIM

Tehillim (Psalm) 51

1 Have mercy upon me, O Elohim, according to Your loving chesed (favor): according to the multitude of Your tender rachamim (mercies) blot out my transgressions. 2 Wash me thoroughly from my iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against You, and You alone, have I sinned, and done this evil in Your sight: that You might be justified when You speak, and be clear when You judge. 5 See, I was shaped in iniquity; and in sin did my eema (mother) conceive me. 6 See, You desire emet in the inward parts: and in the inward parts You shall make me to know chochmah (wisdom). 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear, simcha (joy) and gilah (rejoice); let the bones which You have broken gilah. 9 Hide Your face from my sins, and blot out all my iniquities. 10 Create in me a clean lev (heart), O Elohim; and renew a right ruach (spirit) within me. 11 Cast me not away from Your shechinah (presence); and take not Your Ruach Hakodesh from me. 12 Restore to me the simcha (joy) of Your Yahshua (Salvation); and uphold me with Your free Ruach. 13 Then will I teach transgressors Your halachot (ways); and sinners shall be turned to You. 14 Deliver me from bloodguilt, O Elohim, Elohim of my Yahshua: and my tongue shall shir (sing) aloud of Your tzedakah (righteous).

KADOSH

This is an early version of prayer that was used in Orthodox liturgies. It is a custom to rise up on one's toes when we say the *Kadosh Kadosh Kadosh* which harmonises us with the reaction of Malakim (Angels) when they worship in Heaven.

*Kadosh Kadosh Kadosh;
תתת' Tz'va'ot m'lo khol ha'aretz k'vodo.*

Exalted, Exalted, Exalted YHWH of Hosts;
All the Earth is full of His esteem.

HAL'LUYAH

Va'anachnu n'varei'kh ya mei'Atah v'ad olam hal'luyah.

We shall bless You now and forever, Halleluyah!

Tehillim (Psalm) 115:18.

KOL HANESHAMAH

Kol han'shama t'halei Yah, hal'luyah!

Let every soul praise Yah. Halleluyah!

Tehillim (Psalm) 150.

It is appropriate at this time to remain under your tallit and be in communion with YHWH at your heart's response and pace.

L'SHAHAH TOVAH

The traditional well wishes for the season of repentance

All present say to one another:

K'tivah V'chatima Tovah.

May you be inscribed and sealed for a good year.

It is an abbreviation of *L'shanah tovah tikatev v'taihatem* (May you be inscribed and sealed for a good year).

All Scripture reference is from the RSTNE version



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