Machzor for Yom Kippur
メハゾール リウム キププル
Temple Rodef Shalom
Kavanot: Personal Meditations to Prepare Oneself for Prayer

What an extraordinary gift it is — what a blessing, what a miracle to have been raised by imperfect parents who did their very best; to share our life with a partner no more flawed than we are; to count as a friend one who understands and accepts us most of the time. How brave, how hard it is to be “good enough” in our ties to one another: to give, even when we’re exhausted; to love faithfully; to receive with grace the love imperfectly offered to us.

Can this night set us free from the tyranny of expectations? Can this night release us from fantasies impossible to fulfill?

We resolve this night to embrace the practice of forgiveness: to forgive others who fail to be all we hoped they would be; to forgive ourselves when we fall short of what others hoped we would be. We declare this night that we will cherish goodness wherever it is found, and open ourselves to the gifts that are before us.

— adapted from Rabbi Lewis Kamrass

The most beautiful thing that one can do is forgive a wrong.
— Rokei-ach, an ethical-mystical book by Eleazer ben Judah of Worms

Many people were raised to believe that one should only say good things to, and about, God. Many were taught a kind of piety that forced them into a denial of their own feelings and dishonesty toward God. Our experiences of God sometimes lead us to confused and even negative feelings. Suffering, the pain of losing a loved one, disappointment, and the existential experience of mortality all weigh heavily upon us and sometimes we’re not pleased with God. But if we are limited to pious expressions of praise and gratitude when we are feeling quite the opposite, in what sense is our prayer — indeed, our relationship with God — honest?

The Babylonian Talmud [Yoma 69b] offers us a text that addresses this issue. The Rabbis point out that Moses said: The great, mighty, and awesome
God (Deuteronomy 10:17). Then came Jeremiah who thought: Strangers are destroying God’s Temple. Where then are God’s awesome deeds? Thus Jeremiah prayed, *O great and mighty God . . .* (Jeremiah 32:18), omitting the attribute “awesome.” Then Daniel came and thought: Strangers are enslaving God’s children. Where then are God’s mighty deeds? Thus Daniel prayed, *O great and awesome God* (Daniel 9:4), omitting the attribute “mighty.” But how could Jeremiah and Daniel omit something established by Moses? Rabbi Eleazar said: Since they knew that the Holy One, blessed be God, insists on truth, they were unable to say any false things about God.

Rabbi Eleazar is teaching us that sincere prayer demands complete honesty. God can see through false piety, even if some people cannot.

— Rabbi A. Scheinerman

For Those Who Wear A Tallit:

My soul, bless *Adonai*.

*Adonai*, my God, You are very great.

You are clothed in beauty and splendor, wrapped in a robe of light.

You unfurl the heavens like the curtains of a tent.

— *from Psalm 104*

Baruch atah, Adonai Eloheinu, Melech ha-olam, asher kid’shanu b’mitzvotav, v’tzivanu l’hitateif batzitzit.

Blessed are You, *Adonai*, and great is Your power. God, whose *mitzvot* are paths of holiness, You teach us to wrap ourselves in the fringed *tallit*. 
Clergy Prayer: Opening the Ark, Opening Ourselves

Yom Kippur: the Jewish people’s Festival of the Soul and Kol Nidrei its sacred portal — a night of deep emotions, a night, as the psalmist wrote, to “rejoice with trembling.”

We rejoice at the sound of Kol Nidrei — rhythmic words of release from vows, oaths, and promises to God we fail to keep.

We tremble at the melody. Music of spiritual amazement, it fills us with awe as we stand before God and Torah.

We rejoice that we stand together, strengthened by community in this hour of shared weakness and humility.

We tremble — for tonight we confess our flaws, admit our imperfection, and acknowledge a Power far beyond our understanding.

We rejoice that we commit ourselves to great endeavors because we feel so deeply and think so nobly.

We tremble — for we find that our ideals are far greater than our ability; our promises surpass our might.

We rejoice in the freedom that is Kol Nidrei’s true gift: the freedom to begin a new year without fear of failure, to aspire to be God’s image in the world.

We tremble because we are mortal; we rejoice in our gratitude for life.

We rejoice with trembling, and enter Kol Nidrei to face our humanity.

—Rabbi Sheldon Marder

All Are Seated
Invocation

Once more Yom Kippur has come.
All pretense gone,
naked heart revealed to the hiding self,
we stand on holy ground,
between the day that was
and the one that must be.

We tremble.
At what did we aim?
How did we stumble?
What did we take? What did we give?
To what were we blind?
Last year’s confession came easily to the lips.
Will this year’s come from deeper than the skin?
Say then:
Why are our paths strewn with promises like fallen leaves?
Say then:
When shall our lust be for wisdom?
Say now:
Love and truth shall meet;
justice and peace shall embrace.

O Hope of Israel:
In our weakness, give us strength.
In our blindness, be our guide.
When we falter, hold our hand.

Make consistent our impulse for good;
let us know the joy of walking in Your ways.

—From Gates of Repentance, CCAR, 1978
Or zarua latzadik, ulyishrei leiv simchah.

Light is sown for the righteous, and gladness for the upright in heart.

—Psalm 97:11

Bishivah shel ma’lah uvishivah shel matah, al da’at hamakom v’al da’at hakhal, anu matirin l’hit’paleil im ha’avaryanim.

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentence.

—Gates of Repentance

Kol Nidrei: a chant that begins in a whisper and rises to a cry. On this night of promises remembered, each soul in solitude communes with the Soul of the universe.

God, from this Day of Atonement to the next — may we reach it in peace — all Israel makes these vows:
to turn from wrong, dishonesty, and greed,
to walk in the path of justice and right.

Yet we know our weakness — how prone we are to fail:
help us to keep our word;
help us to act with humility and integrity.
We seek pardon and forgiveness.
We seek Your radiance and light.

—Rabbi Sheldon Marder
Kol Nidrei: All Vows


All vows — resolves and commitments, and terms of obligation, sworn promises and oaths of dedication — which we promise and swear to God, and take upon ourselves from this Day of Atonement until next Day of Atonement (may it find us well): we regret them and for all of them we repent. Let all of them be discarded and forgiven, abolished and undone; they are not valid and they are not binding. Our vows shall not be vows; our resolves shall not be resolves; and our oaths — they shall not be oaths.

V’nislach l’chol adat b’nei Yisraeil. V’lageir hagar b’tocham, ki l’chol ha’am bish’gagah.

All shall be forgiven — the entire community of Israel, and the stranger who lives in their midst — for all have gone astray in error.

S’lach na la’von ha’am hazeh k’godel chasdecha, v’cha’asher nasatah la’am hazeh Mimitzrayim v’ad heinah, v’sham ne’emar:
Moses prayed to God:
As You have been faithful to this people ever since Egypt,
please forgive their failings now,
in keeping with Your boundless love. As it is said:

Vayomer Adonai salach’ti
kid’varecha.

And God responded: “I forgive, as you have asked.”

Baruch atah, Adonai Eloheinu,
Melech haolam,
shehecheyanu v’kiy’manu v’higianu
laz’man hazeh.

Blessed are You in our lives — Your great name fills the universe with majestic might,
giving us life, upholding the life within us, and bringing us to this time.
Ma’ariv Aravim: Creation

Baruch atah, Adonai Eloheinu, Melech ha’olam, asher bidvaro ma’ariv aravim, b’choch’mah potei’ach sh’arim, uvitvunah m’shaneh itim, umachalif et haz’manim, um’sadeir et hakochavim b’mishm’roteihem baraki’a kirtzono.

Baruch atah, Adonai Eloheinu, Melech ha’olam, asher bidvaro ma’ariv aravim, b’choch’mah potei’ach sh’arim, uvitvunah m’shaneh itim, umachalif et haz’manim, um’sadeir et hakochavim b’mishm’roteihem baraki’a kirtzono.

Day and night are Yours, Creative Spirit of the universe — the muted colors of twilight, the radiance of dawn. Yours are the spreading wings of light, the deepening shadows of darkness, an ever-changing drama.

In the human heart, too, the struggle between darkness and light unfolds. From sunlit heights of generosity, the human heart sinks to the gloomy depths of selfishness. Although we fall, You give us the strength to rise again. You call on those who hurt through word or deed to break free from wrongdoing and return to You. All who hear Your call to goodness are embraced; all who reject emptiness and evil find acceptance from You.

We come into Your presence, this night of Kol Nidrei, aware that our shortcomings and weaknesses are many. Yet, encouraged by Your promise of forgiveness, we choose freely the path of repentance, restoring wholeness to our lives and holiness to the world.

—Adapted by Rabbi Sheldon Marder from Olat Tamid

Baruch atah, Adonai, hama’ariv aravim.

Blessed are You, Adonai, Creator of twilight and dusk.
Ahavat Olam: Revelation

Ahavat olam Beit Yisraeil am'cha ahav'ta, Torah umitzvot, chukim umishpatim otanu limadta.

Among our many appetites there is a craving after God. Among our many attributes there is a talent for worshiping God. Jews who wandered in deserts beneath the stars knew their hearts were hungry for God. Jews who studied in candle-lit ghetto rooms thirsted longingly after God. In tent or hut or tenement our ancestors prayed to God. But we who are smothered with comfort sometimes forget to listen.

Help us, O God, to recognize our need to hear the yearning whisper of our hearts. Help us to seek the silence of the desert and the wisdom of the house of study. Bless us, like our parents in ancient days, with that most precious gift: a sense of Your presence. Brush us with the wings of Your being. Fill us with the awe of Your holiness.

— Ruth Brin, Machzor L’Kol Nidrei, Temple Isaiah, Lafayette, CA

Baruch atah, Adonai, oheiv amo Yisraeil.

Blessed are You, Adonai, who loves Your people, Israel.
**Sh’ma Yisrael: One God**

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad. Baruch sheim k'vod mal'chuto l'olam va'ed.

Hear O Israel, Adonai is our God, Adonai is One. Blessed is God’s glorious majesty forever and ever.

**V’ahavta: Remembering the Mitzvot**


Love Adonai your God with every heartbeat, with every breath, with every conscious act. Keep in mind the words I command you today. Teach them to your children, talk about them at work; whether you are tired or you are rested. Let them guide the work of your hands; keep them in the forefront of your vision. Do not leave them at the doorway of your
house, or outside your gate. They are reminders to do all of My mitzvot, so that you can be holy for God. I am Adonai your God. I led you out of Egypt to become your God. I am Adonai your God!


**G’ulah: Redemption**

Who is like You among the silent? Mute and inscrutable You witness our pain.

Once upon a time, the sea was split, and Israel marveled at Your outstretched arm. How many have cried out since then? How many have sunk beneath the waves?

Centuries of innocent blood — lives lost to hunger, war, to cruelty or indifference; and those who died with Your name on their lips. And still they perish in distant lands, and still they languish on our chilly streets.

Your creatures are drowning even now, so why should we sing?

Ever-silent, hiding out in history, You have Your reasons — or so they say. You left us on our own, so let us give You leave: Withdraw into Yourself Withhold Your saving power.

And we will live on memories of joy; and stubborn and stiff-necked, we’ll cling to hope; and gather strength to fight the Pharaohs when we must. And hold fast to freedom, and celebrate in song — and vow that we will never be among the silent.

— Translation based on Rueven Hammer, The Classic Midrash: Tannaitic Commentaries on the Bible
Mi Chamochah: Who is Like You?

Who is like You, O God, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, working wonders?
When Your children saw Your Sovereign might — the splitting of the sea before Moses and Miriam — they responded, “This is my God!” And they said: “The Eternal will reign till the end of time.” As it is written: “Adonai will save Jacob, and redeem him from one stronger than himself.” Blessed are You in our lives, Eternal One who redeemed Israel.

Hashkiveinu: Protecting Us At Night

When fears multiply and danger threatens;
when sickness comes,
when death confronts us —
it is God’s blessing of shalom
that sustains us and upholds us.
Lightening our burden,
dispelling our worry,
restoring our strength,
renewing our hope —
reviving us.

— Hershel Matt
Baruch atah, Adonai, haporeis sukat shalom aleinu, v’al kol amo Yisraeil, v’al Y’rushalayim.

*Blessed are You, Adonai, who spreads a shelter of peace over us, over all Israel — Your people — and over Jerusalem.*

*V’shamru: Keeping Shabbat (sung on Shabbat)*

V’sham’ru v’nei Yisra’eil et haShabbat, la’asot et haShabbat l’idrotam b’rit olam. Beini uvein b’nei Yisra’eil ot hi l’olam, ki sheishet yamim asah Adonai et hashamayim v’et ha’aretz, uvayom hash’vi’i shavat vayinafash.

Let all Israel keep Shabbat and celebrate Shabbat for all generations as an everlasting covenant. It is a sign forever — a bond between Me and Israel — that in six days the Eternal One made the heavens and the earth; but on the seventh day God stopped, and breathed a new soul into the world.

*Ki Vayom Hazeh: For On This Day*

For on this day atonement shall be made for you to purify you from all your wrongs. And pure you shall be in the presence of Adonai.

Ki vayom hazeh y’chapeir aleichem l’taheir et’chem, mikol chatoteichem lif’nei Adonai tit’haru.
**T’filah**

**Kavanah: Preparing for T’filah**

Adonai, s’fatai tiftach ufi
yagid t’hilatecha.

*Adonai, open up my lips, that my mouth may declare Your praise.*

**Avot v’Imahot: Our Ancestors**

Baruch atah, Adonai,
Eloheinu v’Eilohei
avoteinu v’imoteinu,
Elohei Avraham,
Elohei Yitzchak,
v’Eilohei Ya’akov.
Elohei Sarah, Elohei Rivkah,
Elohei Racheil, v’Eilohei
Leiah.
HaEil hagadol hagibor
v’hanora, Eil elyon,
gomeil chasadim tovim,
v’koneih hakol,
v’zocheir chas’dei
avot v’imahot,
umeivi g’ulah liv’nei v’neihem
l’ma’an sh’mo b’ahavah.
Zoch'reinu l'chayim
Melech chafeitz bachayim,
v'chot'veinu b'seifer hachayim,
I'ma'ancha Elohim chayim.

Melech ozeir umoshia umagein.
Baruch Atah, Adonai, magein
Avraham v'ezrat Sarah.

Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows lovingkindness, creates everything out of love, remembers the love of our fathers and mothers, and brings Redemption to their children's children for the sake of the Divine Name. Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, Living God. Sovereign, Deliverer, Helper and Shield, Blessed are You, Adonai, Shield of Abraham, Sustainer of Sarah.

G'vurot: Giver of Life

Your power is forever, Adonai — giving life to all, abundant Your capacity to save.

You bring down dew, lovingly nurture all life, and with great compassion You infuse all being with life.

Supporter of those who fall down; Healer of those who are ill; Freer of those who are imprisoned; the One who keeps faith with those who sleep in the dust — Who is like You, Master of all powers?

You are Sovereign over death and life; salvation springs from You.

Mi Chamocha Eil harachamim, zocheir y'tzurav l'chayim b'rachamim.

Who compares with You, merciful God? With tender compassion You remember Your creatures for life. Faithful are You, bringing life to all. You are the Source of all blessing, the life force surging within all things.

Baruch atah, Adonai, m'chayeih hakol.
K’dushat HaShem: Sensing God’s Holiness Through Awe, Honor and Righteousness

Atah kadosh v’shimcha kadosh, uk’doshim b’chol yom y’hal’lucha, selah.
You are holy.
Your name is holy.
Seekers of holiness praise You day by day. Selah.

Uv’chein tein pach’d’cha Adonai Eloheinu, al kol ma’asecha...
In Your holiness,
give all Creation the gift of awe.
Turn our fear to reverence;
let us be witnesses of wonder — perceiving all nature as a prayer come alive.
We yearn for connection with all that lives,
doing Your will with levav shalem — wholeness of heart.

Awe-inspiring is Your creation,
all encompassing Your transcendent name.

Uv’chein tein kavod, Adonai l’amecha...
In Your holiness,
give Your people the gift of honor.
Bless with praise those who praise You.
Bless with hope those who seek You.

May the sparks of David,
soon grow bright enough for us to see
a beam of light in the darkness, a promise of perfection.

Uv’chein tzadikim yir’u v’yismachu...
In Your holiness,
give the righteous the gift of a vision bright with joy:
a world where evil has no voice
and the rule of malevolence fades like wisps of smoke.
Good people everywhere will celebrate
the stunning sight of arrogance gone from the earth.

Kadosh atah v’nora sh’mecha, v’ein
Eloah mibaladecha, kakatuv:
vayigbah Adonai tz’vaot bamishpat,
’ha’Eil hakadosh nik’dash bitz’dakah.
Baruch atah, Adonai, HaMelech
hakadosh.

You are holy. Your name is Awe. There is nothing divine beyond You — as the prophet
Isaiah taught: “The Source of all might is exalted through justice, the God of holiness made
holy through righteousness.” Blessed are You, Adonai, the holy Sovereign.

ALL ARE SEATED

K’dushat HaYom: This Day Is Holy

It is Yom Kippur, the Sabbath of Sabbaths.
We who rush from here to there, chasing, chasing.
We who frantically force and press all things,
without rest for body or spirit,
hurting our earth and injuring ourselves:
Let us call a halt.

We want to rest.
We need to rest and allow the earth to rest.
We need to reflect and rediscover the mystery that lives in us,
the ground of being in us and in every creature,
the Source that calls all things to unity.

Let us declare this Sabbath of Sabbaths,
A space for quiet
for simply being and letting be,
for recovering the great, forgotten truths,
for rediscovering the light that dwells within,
for learning how to live again.

— Machzor L’Kol Nidrei, Temple Isaiah, Lafayette, CA
Eloheinu v’Elohei avoteinu
Vimoteinu, m’chal l’avonoteinu
b’Yom (haShabbat hazeh uv’yom)
HaKipurim hazeh.

Eloheinu, our God — and God of our forebears —
pardon our failings on (this day of Shabbat, and) this Day of Atonement;
erase our misdeeds; see beyond our defiance.

Speak Your hopeful message to our yearning hearts;
And answer our worthy petitions of our searching souls.

Purify and strengthen our noble strivings;
And cleanse us of all our unworthy desires.

Join us together in fellowship and in love;
And grant us the joy which comes from enriching other lives.

Help us to be loyal to the heritage we share;
Draw us near to Torah in wisdom and in faith.

Strengthen our devotion to our people everywhere;
Keep alive our faith in righteousness and truth.

Bless us with hopes to uplift our daily lives;
And keep steadfast our courage and our resolve at all times.

On this night of Atonement, help us, God,
To be worthy of Your presence, as we call upon Your name.

— Sidney Greenberg and Jonathan D. Levine

Baruch atah, Adonai, Melech
mocheil v’soleiach la’avonoteinu
v’la’avonot amo beit Yisraeil,
uma’avir ashmoteinu b’chol
shanah v’shanah, melech al kol
ha’aretz, m’kadesh (haShabbat
v’) Yisraeil v’Yom HaKippurim.

You are blessed, Adonai, Sovereign who forgives our failings.
Avodah (R’tzei): Accept Our Prayers


Eternal, our God, Your people Israel yearns for Your favor. Receive their prayer with loving acceptance, and may You always desire Your people’s worship. Divine One, close to all who call upon You, bring Your grace and Presence near to those who serve You. Pour forth Your spirit on us, and may our eyes see Your merciful return to Zion. Blessed are You whose Divine Presence is felt again in Zion.

Hoda’ah (Modim): We Are Grateful

You are the Eternal, our God, the God of our mothers and fathers, and for that we are grateful forever.

You are the Rock, the Protector of our lives. Your saving power endures from age to age. We thank You and tell the tale of Your praise: our lives are in Your hand; our souls are in Your care; Your miracles and Your beneficence are with us always. From dusk to dawn, in the light of day, we call You Goodness — Your compassion is inexhaustible; we call You Mercy — Your love has no limit; we call You Hope, now and for all time.
Baruch atah, Adonai, hatov
shimcha ul’cha na’eh l’hodot.

Blessed are You, Adonai, whose goodness deserves praise and thanksgiving.

*Birkat Shalom (Shalom Rav): Grant Us Peace*

Shalom rav al Yisraeil am’cha
tasim l’olam, ki Atah hu Melech
don l’chol hashalom. V’tov
b’onecha l’vareich et am’cha
Yisrael, b’chol eit uv’chol sha’ah
bish’lomecha.

B’seifer chayim, b’rachah
v’shalom, ufarnasah tovah,
nizacheir v’nikateiv l’faneya,
anachnu v’chol am’cha beit
Yisrael, l’chayim tovim
ul’shalom.

Baruch atah, Adonai,
oseih hashalom.

Peace — profound and lasting, may this be Your gift to Israel, Your people. For peace is
Yours to give; You are its Sovereign. In Your goodness, bless us and all who dwell on earth
with Your peace — in every season, every hour. Let us and the whole family of Israel be
remembered and inscribed in the book of life. May it be a life of goodness, blessing, and
prosperity! May it be a life of peace! You are the Blessed One, the Eternal One, Source of
shalom.
T'filat HaLev: Prayer of the Heart

T'filah is an inward journey,  
a passage from the God of the ancients  
to my Rock and my Redeemer. . . .  
Stand on this holy summit of T'filah  
and see before you a land that calls out  
for redemption,  
for healing,  
for peace — a world that needs you.

Kol Nidrei is different.

T'filah tonight is an inward journey  
that takes us deep within ourselves,  
pierces us to the core. . . .  
Stand on the holy summit of this T'filah  
and see before you the land within:  
a weary soul that needs your attention.  
Turn with open heart to words of Viddui —  
the starkest of confessions . . .  
and in the poetry of Selichot  
sing the soul’s infinite yearning —  
its aching need to be forgiven,  
its longing to be loved.

— Sheldon Marder, From T'filah to Viddui to S'lichot

Oseh Shalom: Maker of Peace

עַשֶּׁה שָלֹם בְּמַרְומָא, הוּא יָעַשֶּׁה שָלֹם  
עַלְיוֹן עָלָּם בְּכֶל בְּנֵי יִשְׂרָאֵל, וּמְרֻם אֲנָה: אָמֵן.

Oseh shalom bimromav,  
hu ya'aseh shalom aleinu,  
v'al kol Yisrael, v'imru: amen.

May the One who makes peace in the high heavens make peace for us and for all Israel, and let us say: amen.
Confession of Sin – יד וProgressBar

Preparing For Confession

Today we stand before the Mirror of All
to see ourselves as we are.
We come with no gifts, no bribes, no illusions, no excuses.
We stand without defense and wait to be filled.
What will fill us?
Remorse, certainly. So much error and needless pain.
And joy: remembered moments of love and right doing.
We are too complex for single-sided emotions.
And we are too simple to be excused by our complexity.
Let us be bold enough to see,
humble enough to feel,
daring enough to turn
and embrace the way of justice, mercy and love.

—Rabbi Rami Shapiro

ALL RISE

Tavo L’fanecha: May Our Prayer Reach You

Our God and God of all generations, 
may our prayers reach Your presence; 
and when we turn to You, do not be indifferent. 
Eternal One, our God and God of our ancestors, 
we do not say to You, in arrogance and stubbornness: 
“We are blameless and do no wrong.” 
In truth, we and our forebears have stumbled; 
we have fallen.

ALL ARE SEATED

Ashamnu: An Alphabet of Sins

(It is customary to beat one’s heart gently with the right hand upon declaring each of these sins.)

Ashamnu, bagadnu, gazalnu, 
dibarnu dofi. He’e’vinu, 
v’hirshanu, zad’nu, chamas’nu, 
tafalnu shaker. Ya’atz’nu ra, 
kizav’nu, latz’nu, marad’nu, 
ni’atz’nu, sarar’nu, avinu, 
pasha’nu, tzara’nu, kishinu oref. 
Rashanu, shichat’nu, ti’av’nu, 
ta’i’nu, tita’nu.

We have abused and betrayed. We are cruel. 
We have destroyed and embittered other people’s lives. 
We were false to ourselves. 
We have gossiped about others and hated them. 
We have insulted and jeered. We have killed. We have lied. 
We have misled others and neglected them. 
We were obstinate. We have perverted and quarreled. 
We have robbed and stolen. 
We have transgressed through unkindness. 
We have been both violent and weak. 
We have practiced extortion. 
We have yielded to wrong desires, misplaced our zeal.

—Forms of Prayer, Reform Synagogues of Great Britain
Failures of Integrity

We wrong You when we wrong ourselves:

For our failures of integrity, Adonai, we seek forgiveness:

For passing judgment without knowledge of the facts, and for distorting facts to suit our purposes.

For succumbing in silence to social pressure, and for acquiescing in beliefs we find offensive.

For using others' bad behavior to excuse our own, and for blaming others for our mistakes and poor decisions.

For pretending to emotions we do not feel, and for appearing to be other than what we are.

For condemning in our children the faults we tolerate in ourselves, and for tolerating in ourselves the faults we condemn in our parents.

Failures of Justice

We dishonor You when we dishonor our society:

For our failures of justice, Adonai, we seek forgiveness.

For being indifferent to deprivation and hunger, while accepting a culture of self-indulgence and greed.

For abuse of power in board rooms, court rooms and classrooms, and for accepting the neglect of children and elders, the ill and the weak.

For permitting social inequalities to prevail, and for lacking the vision to transcend our selfishness.

For glorifying violence and turning hastily to war, and for allowing history to repeat itself.

For behaviors that risk the future of our planet, and for wreaking havoc on our only true inheritance - God’s creation.
Failures of Love

We sin against You when we hurt one another:

For our failures of love, Adonai, we seek forgiveness.

For exploiting another for our own pleasure, 
and for the wounds we cause through betrayal and deception.

For withholding affection from those we claim to love, 
and for using love to control our spouses and partners, our children and parents.

For abandoning friends and siblings whose love has sustained us, 
and for neglecting those who love us when they need us most.

For harboring in our relationships mistrust, boredom and disloyalty, 
and for rejecting our partner’s efforts at repair and renewal.

For possessiveness, jealousy and avarice, 
and for lashing out in anger at those who are closest to us.

Our sins are an alphabet of woe.
Help us, Holy One, to follow Your ways of integrity, justice and love.
Teach us to seek forgiveness with humility and an open heart.

— Sheldon Marder

V’al Kulam: Pardon Us

V’al kulam, Eloha s’lichot, s’lach lanu, m’chal lanu, kaper lanu.

For all these wrongs, God of forgiveness, forgive us, pardon us, help us atone.
Recalling God’s Essence

God of forgiveness, we come before You in need of compassion.

At Sinai You spoke words that guide our lives to this day, but our ancestors lost faith in You, lost hope in their Redeemer.

With one voice, they had promised: "We will do and obey;" and yet, stiff-necked, they broke their word, adoring an idol of gold. How wondrous Your compassion in the face of their rebellion, Your forgiveness in that moment of human weakness and doubt!

We, too, have broken promises to You. We, too, worship the work of our own hands. We, too, make of gold a god. And we, too, forsake Your word.

At Sinai You revealed thirteen attributes of mercy; these aspects of Your nature - Your very essence - we now recall:

— Sheldon Marder, based on Hershel J. Matt in Mahzor Hadash


Adonai, Adonai - God, compassionate, gracious, endlessly patient, loving, and true; showing mercy to the thousandth generation; forgiving evil, defiance, and wrongdoing; granting pardon.

Sh’ma Koleinu: Hear Our Voice

Hear our call, Adonai our God. Show us compassion. Accept our prayer with love and goodwill.

Take us back, Adonai; let us come back to You; renew our days as in the past.
Hear our words, Adonai; understand our unspoken thoughts.
May the speech of our mouth and our heart’s quiet prayer
be acceptable to You, Adonai, our Rock and our Redeemer.

Do not cast us away from Your presence, or cut us off from Your holy spirit. Do not
cast us away when we are old; as our strength diminishes, do not forsake us.

Do not forsake us, Adonai; be not far from us, our God.
With hope, Adonai, we await You;
surely, You, Adonai our God — You will answer.

🎶 Ki Anu Amecha: We Are Your People

Ki anu amecha, v’atah Eloheinu;
anu vanecha v’atah avinu.

Anu avadecha, v’atah adoneinu;
anu k’halecha, v’atah chelkeinu.

Anu nachalatecha, v’atah goraleinu;
anu tzonecha, v’atah ro’einu.

Anu charmeecha, v’atah not’reinu;
anu f’ulatecha, v’atah yotz’reinu.

Anu ra’yatecha, v’atah dodeinu;
anu s’gulatecha, v’atah k’roveinu.

We are Your people and You are our God. We are Your children; You, our father and
mother. We are the ones who serve You; You, the one who calls us to service. We are Your
community; You are all we need. We are Your portion forever; and You, our destined one.
We are Your flock; You are our shepherd. We are Your vineyard; You watch over us. We
are the fruit of Your labor; You are our creator. We are Your loving friend; and You, our
beloved companion.
Avinu Malkeinu: Compassionate Ruler

ALL RISE — ARK IS OPENED

Avinu Malkeinu! Sh’ma koleinu.
Avinu Malkeinu! Hear our voice.

Avinu Malkeinu! Chatanu l’fanecha.
Avinu Malkeinu! We have sinned against You.

Avinu Malkeinu! Chamol aleinu, v’al olaleinu v’tapeinu.
Avinu Malkeinu! Have compassion on us and on our children.

Avinu Malkeinu! Kaleih dever v’cherev v’ra’av mei’aleinu.
Avinu Malkeinu! Make an end to sickness, war and famine.

Avinu Malkeinu! Kaleih kol tzar umastin mei’aleinu.
Avinu Malkeinu! Make an end to all oppression.

Avinu Malkeinu! Kot’veinu b’seifer chayim tovim.
Avinu Malkeinu! Inscribe us for a blessing in the Book of Life.

Avinu Malkeinu! Chadesh aleinu shana tovah.
Avinu Malkeinu! Let the new year be a good year for us.

Avinu Malkeinu! Choneinu va’aneinu, ki ein banu ma’asim, aseih imanu tz’dakah vachesed, v’hoshieinu.
Avinu Malkeinu! Be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.
Concluding Prayers

ALL RISE — ARK IS OPENED

Aleinu: Proclaiming God’s Sovereignty

Aleinu l’sha’be’iach la’adon hakol,
latei g’dulah l’yotzei b’reishit,
sh’hu notei shamayim
v’yoseid aretz, u’mOSHav y’karo
bashamayim mima’al,
ushchinat uzo b’govhei m’romim,
hu Eloheinu ein od.

Va’anachnu kor’im
umishtachavim umodim,
lifnei Melech malchei
ham’lachim, haKadosh Baruch Hu.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

ALL ARE SEATED

And then all that has divided us will merge

And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind

And then both men and women will be gentle
And then both men and women will be strong

And then no person will be subject to another’s will
And then all will be rich and free and varied

And then the greed of some will give way to the needs of many
And then all will share equally in the earth’s abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life’s creatures
And then all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.
And then Adonai will be one, and God’s name will be one.
— Judy Chicago, Machzor L’Kol Nidrei, Temple Isaiah, Lafayette, CA

V’neemar: “V’haya Adonai
l’Melech al kol-ha’aretz, bayom
hahu y’hiyeh Adonai echad,
ush’mo echad.”

Meditations Preceding Kaddish

These things I know:
How the living go on living
and how the dead go on living
with them
so that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it
and in the spring the rabbits find it
and build their nest inside the
dead tree
so that nothing is wasted in nature
or in love.
— Laura Gilpin

When I die, give what’s left of me away
To children and old men that wait to die.
And if you need to cry,
Cry for your brother walking the street beside you.
And when you need me, put your arms around anyone
And give them what you need to give me.
I want to leave you something,
Something better than words or sounds.
Look for me in the people I’ve known or loved,
And if you cannot give me away,
At least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands,
And by letting go of children that need to be free.
Love doesn’t die, people do.
So when all that’s left of me is love,
Give me away.

— Merrit Malloy, Mishkan T’filah for House of Mourning

I used to be part of you
belong to you
the extension of your being
but now you live within me
are the spark of my consciousness

I say Kaddish for you
with you
as you sing your melodies
speak your words
hearing your voice in mine
and my eyes too green
have somehow started to reflect
the blue of yours

I used to be part of you
protected by your presence
by your light
but now
the time is mine
and alone
I must be more than myself:
your child
has become your heir
has become you.

— Mishkan T’filah for House of Mourning
Kaddish Yatom: Mourner’s Kaddish

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'amlich malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisraeil, ba'agala uvizman kariv, v'imru: amein.

Y'hei sh'meih raba m'varach l'olam ul'al'mei al'maya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar v'yit'aleh v'yit'halal sh'meih d'kudsha b'r'ich hu. L'eila min-kol-birchata v'shirata tushb'chata v'nechemata, da'amiran b'al'ma, v'imru: amein.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisraeil, v'imru: amein.

Oseh shalom bimromav, hu ya'a'aseh shalom aleinu v'al kol Yisraeil, v'imru: amein.

Exalted and hallowed be God’s great name in the world which God created, according to plan. May God’s majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say: amen. Blessed be God’s great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: amen. May there be abundant peace from heaven, and life, for us and all Israel to which we say: amen. May the One who creates harmony on high, bring peace to us and to all Israel to which we say: amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved, and let us say: Amen.
Magnified and praised be the living God; God’s existence is eternal. God’s unity is infinite; God is unfathomable, and God’s Oneness is unending. God has neither form nor body; God is incorporeal; God’s holiness is beyond compare. God preceded all creation; God is the first and the uncreated. God has implanted eternal life within us. Blessed is God’s glorious Name to all eternity.
Adon Olam: God the Eternal One

Eternal God, who reigned before the earth was formed and life appeared, when all came forth as You desired, You ruled supreme, Your name revered. And after all shall fade away alone our God of Awe remains; You were, You are, shall always be; Your presence shines, Your glory reigns. Our God is One, beyond compare, our Moment of eternity; unbound by words like “first” and “last,” through You I glimpse pure unity. My living God, my Rock, my Help, when I feel grief I seek Your face; my sign of hope, my cup of life — my prayer reveals Your sheltering place. To Your wise hand I give my soul, both when I sleep and when I rise; my mind at ease, my body calm, I have no fear — for God is mine.