Makhzor for Online Services

Yom Kippur 5781

Kol Nidre

Sunday, September 27, 2020

Woodstock Jewish Congregation

Woodstock, NY

Compiled and edited by Rabbi Jonathan Kligler

Designed by Karen Levine

TABLE OF CONTENTS

Candlelighting....3

A Kol Nidrei....4

Hineni Mukhan U'mezuman....5

Aveirot....6

Permission....7

Kol Nidrei....8

Free Will....9

Barkhu....10

Sh'ma/V'ahavta....11

Mi Khamokha....12

Avot Ve'imot....13

Gevurot....14

U'v'khen....17

Ya'aleh....19

Ki Anu Amecha....21

Vidui/Confession....22

Al Kheit....25

Avinu Malkeinu....27

Aleinu....30

Mourners' Kaddish....31

Our Real Work....33

Woyaya....33

CANDLELIGHTING

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפּוּרִים:

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Ha'kipurim.

Blessed are you, Eternal One our God, your presence fills the Universe,
you have made us holy with your mitzvot and commanded us
to kindle the lights of Yom Kippur.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Barukh atah Adonai, Eloheinu melekh ha'olam she'hekhiyanu vekiyemanu vehigi'anu laz'man hazeh.

Blessed are you, Source of Life our God, who has kept us alive,
sustained us, and allowed us to reach this moment.

A KOL NIDREI

Let's set it all down, you and me.
The disappointments.
Little and large.
The frustrations.
Let's open our fists and drop them.

The useless waiting.
The obsession with what we cannot have.
The focus on foolish things.
The pin-wheeling worry which wears us out.
The fretting.
Let's throw them down.

The comparisons of ourselves with others.
The competition, as if Domination
was the best name we could give to God.
The cynical assumptions.
The unspoken, shelved anger.
Let's toss them.

The inarticulate suspicions.
The self-doubt.
The pre-emptive self-dumping.
The numbing bouts of self-pity.
Let's sink them all like stones.

Like stones in the pool of this gift of silence.
Let's drop them like hot rocks
into the cool silence.

And when they're gone,
let's lay back gently, and float,
float on the calm surface of the silence.

Let's be supported in this still cradle
of the world, new-born, ready for anything.

— Mark Belletini

הִנְנִי מוּכָן וּמְזוּמָּן:

Hineni mukhan u'mezuman.

Here I am, ready and willing.

AVEIROT | עֲבֵרוֹת

עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר:
עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר
עַד שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ:

Aveirot she'bein adam lamakom, yom ha'kipurim m'khapeir.
Aveirot she'bein adam lakhaveiro, ein yom ha'kipurim m'khapeir
ad she'yeratzeh et khaveiro.

For transgressions against God, the Day of Atonement atones.
But for transgressions of one human being against another,
the Day of Atonement does not atone
until the wrongdoer has first become reconciled
with the person wronged.

— Mishnah Yoma 8:9

PERMISSION

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבַרְיָנִים:

B'yeshivah shel malah u'v'yeshivah shel matah
Al da'at ha'makom v'al da'at ha'kahal
Anu matirin l'hitpaleil im ha'avaryanim.

By the authority of the heavenly court,
And by the authority of the earthly court,
With the permission of God the Ever-Present,
And with the permission of this congregation,
We who have ourselves transgressed
Declare it lawful to pray with others
Who have wronged either God or human beings:
The keeper of Shabbat who, by her silence,
Allowed crime to flourish among her associates
Consents to pray with the supporter of the oppressed
Who disdained to put on tefillin.
The one who gave tzedakah but cheated on exams
Consents to pray with the one who worked hard for Israel
but exploited his friend.
Joined in the recognition of our failings,
We pledge to pray both for ourselves and for
The others around us who have fallen short.

— Rabbi Richard N. Levy, *On Wings of Awe,* p. 245

KOL NIDREI | כָּל נִדְרֵי

כָּל נִדְרֵי וֶאֱסָרֵי וַחֲרָמֵי, וְקוֹנָמֵי וְכִנּוּיֵי, וְקִנּוּסֵי וּשְׁבוּעוֹת,
דִּנְדַרְנָא וּדְאִשְׁתַּבַּעְנָא, וּדְאַחֲרֵמְנָא וְדְאָסַרְנָא עַל נַפְשָׁתָנָא,
מִיּוֹם כִּפֻּרִים זֶה עַד יוֹם כִּפֻּרִים הַבָּא עָלֵינוּ לְטוֹבָה,
כֻּלְּהוֹן אִתְחָרַטְנָא בְהוֹן: כֻּלְּהוֹן יְהוֹן שָׁרָן, שְׁבִיקִין שְׁבִיתִין,
בְּטֵלִין וּמְבֻטָּלִין, לָא שְׁרִירִין וְלָא קַיָּמִין: נִדְרָנָא לָא נִדְרֵי,
וֶאֱסָרָנָא לָא אֱסָרֵי, וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Kol nidrei ve'esarei vakharamei, v'konamei v'khinuyei, v'kinusei ush'vuot,
dindarna ud'ishtabana, ud'akhareim'na v'di'asarna al nafshatana,
miyom kipurim zeh ad yom kipurim haba aleinu l'tovah,
kul'hon ikharatna v'hon. Kulhon y'hon sharan, sh'vikin sh'vitin,
b'teilin um'vutalin, la sh'ririn v'la kayamin. Nidrana la nidrei,
ve'esarana la esarei, ush'vu-atana la sh'vuot.

All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted and bound ourselves, from this Day of Atonement to the next Day of Atonement — may it come to us for good — all these we repent us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor dhall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

FREE WILL

Everyone has been given free will. If we wish to turn to the good way and be righteous, we have the power to do so; and if we wish to turn to the evil way and be wicked, we are free to do that. Everyone is capable of being righteous like Moses or wicked like Jereboam, learned or ignorant, merciful or cruel, mean or generous. Nobody forces us, or decides for us, or pulls us in one direction or the other; but we ourselves, each by our own volition, chooses the path we wish.

— Moses Maimonides (1138-1204)

הִנְנִי מוּכָן וּמְזוּמָּן׃

Hineni mukhan u'mezuman.

Here I am, ready and willing.

קְרִיאַת שְׁמַע וּבִרְכוֹתֶיהָ
The Sh'ma and Its Blessings

BARKHU | בָּרְכוּ

בָּרְכוּ אֶת יהוה הַמְבֹרָךְ׃

Barkhu et Adonai hamvorakh.

Bless the Infinite, the blessed One!

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Barukh Adonai hamvorakh l'olam va'ed.

Blessed is the Infinite, the blessed One, now and forever!

You are praised, Adonai
Author of time and space
Who brings on evening with a word,
Opens heavens gates with wisdom,
Adjusts the ages with sensitive judgment,
Varies the seasons,
And orders the orbits of a sky full of stars.

You create each day and each night afresh,
Roll light in front of darkness
And darkness in front of light
So gently
That no moment is quite like the one before or after.

— Rabbi Moshe Adler and Dr. Rachel Adler

אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים׃

El khai v'kayam tamid yimlokh aleinu l'olam va'ed
Barukh atah Adonai hama'ariv aravim.

קְרִיאַת שְׁמַע וּבִרְכוֹתֶיהָ
The Sh'ma and Its Blessings

שְׁמַע וְאָהַבְתָּ | SH'MA V'AHAVTA

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לְבָבֶךָ: וְשִׁנַּנְתָּם
לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ,
וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ,
וּכְתַבְתָּם עַל מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

Sh'ma Yisrael, Adonai Eloheinu Adonai Ekhad.

Barukh sheim k'vod malkhuto l'olam va'ed.

V'ahavta eit Adonai elohekha, b'khol l'vav'kha, uv'khol nafsh'kha, uv'khol m'odekha. V'hayu had'varim ha'eileh, asher anokhi m'tzav'kha hayom, al l'vavekha. V'shinantam l'vanekha, v'dibarta bam, b'shivt'kha b'veitekha, uv'lecht'kha vaderekh, uv'shokhb'kha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein einekha. Ukh'tavtam al m'zuzot beitekha uvisharekha.

Thus you shall show your love for Adonai your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.

For these words in which I am giving you mitzvot this day
Shall enter into your knowing heart,
That you may help your children sink their teeth in them,
And speak through them
When sitting in your house,
When walking on the road,
At the time for lying down,
At the time for rising up.

And you shall bind them in a sign upon your arm.
They shall become frontlets between your eyes.
You shall inscribe them in mezuzot for your house,
Upon your gates.

— Rabbi Richard N. Levy, *On Wings of Awe* pp.83-84

קְרִיאַת שְׁמַע וּבִרְכוֹתֶיהָ
The Sh'ma and Its Blessings

MI KHAMOKHA | מִי־כָמֹכָה

מִי־כָמֹכָה בָּאֵלִים יהוה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ
נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא:

Mi khamokha ba'elim Adonai, Mi kamokha ne'edar bakodesh
Nora tehilot osei feleh.

מַלְכוּתְךָ רָאוּ בָנֶיךָ בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלִי עָנוּ וְאָמְרוּ:

Malkhutkha ra'u vanekha bokei'a yam lifnei Moshe zeh eili anu v'amru.

יהוה יִמְלֹךְ לְעֹלָם וָעֶד:

Adonai yimlokh l'olam va'ed.

וְנֶאֱמַר כִּי פָדָה יהוה אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל:

V'ne'emar ki fadah Adonai et Ya'akov u'g'alo mi'yad khazak mimenu
Barukh atah Adonai ga'al Yisrael.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

Adonai s'fatai tiftakh u'fi yagid tehilatekha.

We rise to speak,
a web of bodies
aligned like notes of music.

עֲמִידָה | AMIDAH

אָבוֹת וְאִמּוֹת | AVOT VE'IMOT

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, אלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת,
וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה:

Barukh atah Adonai Eloheinu veilohei avoteinu ve'imoteinu, elohei Avraham, elohei Yitzkhak, eilohei Ya'akov, elohei Sarah, elohei Rivka, elohei Rakhel, veilohei Lei'ah. Ha'eil hagadol hagibor v'hanora, eil elyon, gomeil khasadim tovim, v'koneih hakol, v'zokheir khasdei avot ve'imot, umeivi g'oola livnei v'neihem, l'ma'an sh'mo b'ahavah.

Zokh'reinu l'khayim, melekh khafeitz bakhayim, v'khot'veinu b'seifer hakhayim, l'ma'ankha elohim khayim.

Melekh ozeir umoshi'a umagein. Barukh atah Adonai, magein Avraham v'ezrat Sarah.

Praised be our ancestors By whose merit we stand here today
Praised be Abraham, who argued with God
Praised be Sarah, who traveled to a land she did not know
Praised be Isaac, who dug his father's wells anew
Praised be Rebecca, who took destiny in her own hands
Praised be Jacob, who wrestled with an angel
Praised be Leah, mother of our people
Praised be Rachel, who journeys with her children, even in exile
Praised be every ancestor who struggled to love and to live and to survive
We give them thanks for our lives.

— Translation by JK

GEVUROT | גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה כָּל חַי בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כָמוֹךָ אַב הָרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת כָּל חַי:
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה כָּל חַי:

Atah gibor l'olam Adonai, rav l'hoshi'a.

M'khalkeil khayim b'khesed, m'khayeih kol khai b'rakhamim rabim,
someikh nof'lim, v'rofei kholim, umatir asurim, um'kayeim emunato
lisheinei afar, mi khamocha ba-al g'vurot umi domeh lakh,
melekh meimit um'khayeh umatzmi-akh y'shuah.

Mi khamokha av harakhamim,
zokheir y'tzurav l'khayim b'rakhamim.

V'ne'eman atah l'hakhayot kol khai.
Barukh atah Adonai, m'khayeih kol khai.

We pray we might encounter
The Power whose gift is life,
Who quickens those who have forgotten
How to live on earth.

We pray for love that will encompass us
For no reason save that we are human,
For the love through which defeated souls may blossom
Into persons able to determine their own lives.

We pray that we might walk within the garden of a life of purpose
Touched by the Power of the world,
Touching the meaning of the earth.

Praised be the God whose gift is life,
Who quickens those who have forgotten how to live on earth.

— Rabbi Richard N. Levy, On Wings of Awe pp. 29-30 (adapted)

עֲמִידָה | AMIDAH

וּבְכֵן | U'V'KHEN

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סֶּלָה:

Atah kadosh v'shimkha kadosh, uk'doshim b'khol yom y'hal'lukha selah.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאֵימָתְךָ עַל כָּל מַה שֶּׁבָּרָאתָ, וְיִרָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם, כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ, שֶׁהַשִּׁלְטָן לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָּרָאתָ:

U'v'khein tein pakhd'kha Adonai eloheinu, al kol ma'asekha, v'eimat'kha al kol mah shebarata, v'yira-ukha kol hama'asim v'yishtakhavu l'fanekha kol hab'ruim, v'yei'asu khulam agudah akhat la'asot r'tzon'kha b'leivav shaleim, k'mo sheyadanu Adonai eloheinu, shehashol'tan l'fanekha, oz b'yad'kha ug'vurah biminekha, v'shimkha nora al kol mah shebarata.

וּבְכֵן תֵּן כָּבוֹד, יהוה לְעַמֶּךָ, תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ, וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ, שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ, וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ, וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ, בִּמְהֵרָה בְיָמֵינוּ:

Uv'khein tein khavod, Adonai l'amekha, t'hilah lirei'ekha v'tikvah tovah l'dor'shekha, ufitkhon peh lamyakhalim lakh, simkhah l'artzekha v'sason l'irekha, utz'mikhat keren l'David avdekha, va'arikhat neir l'ven yishai m'shikhekha, bimheirah v'yameinu.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ, וִישָׁרִים יַעֲלֹזוּ, וַחֲסִידִים בְּרִנָּה
יָגִילוּ, וְעוֹלָתָה תִּקְפָּץ־פִּיהָ, וְכָל הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ:

Uv'khein tzadikim yiru v'yismakhu, visharim ya-alozu, vakhasidim b'rinah yagilu, v'olatah tikpotz piha, v'khol harishah kulah k'ashan tikhleh, ki ta'avir memshelet zadon min ha'aretz.

וְתִמְלֹךְ, אַתָּה יהוה לְבַדֶּךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ, כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ: יִמְלֹךְ
יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ:

V'timlokh, atah Adonai l'vadekha, al kol ma'asekha, b'har tziyon mishkan k'vodekha, u'virushalayim ir kod'shekha, kakatuv b'divrei kod'shekha: Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ, כַּכָּתוּב: וַיִּגְבַּהּ
יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה.
בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ:

Kadosh atah v'nora sh'mekha, v'ein eloha mibaladekha, kakatuv: Vayigbah Adonai tz'va-ot bamishpat, v'ha-eil hakadosh nikdash bitzdakah. Barukh atah, Adonai, hamelekh hakadosh.

O Source of Creation
let us be amazed
surprised by the mere fact of being alive.

May we sense all of creation
every being, plant, and stone
every collection of molecules, seen and unseen,
all engaged in a great dance of life.

And may we humans, gifted with this awareness
apply our hearts, minds and wills to come
together as one
so that we can support this dance of life
with humility, with joy and with a full heart.

Blessed are You, Source of All Life.

— Translation by JK

YA'ALEH | יַעֲלֶה

יַעֲלֶה תַחֲנוּנֵינוּ מֵעֶרֶב.
וְיָבֹא שַׁוְעָתֵנוּ מִבֹּקֶר.
וְיֵרָאֶה רִנּוּנֵנוּ עַד עָרֶב:

Ya'aleh takhanuneinu mei'erev,
V'yavo shavateinu miboker,
Vyeira'eh rinuneinu ad arev.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב.
וְיָבֹא צִדְקָתֵנוּ מִבֹּקֶר.
וְיֵרָאֶה פִּדְיוֹנֵנוּ עַד עָרֶב:

Ya'aleh koleinu mei'erev,
V'yavo tzidkateinu miboker,
V'yeira'eh pidyoneinu ad arev.

יַעֲלֶה עִנּוּיֵנוּ מֵעֶרֶב.
וְיָבֹא סְלִיחָתֵנוּ מִבֹּקֶר.
וְיֵרָאֶה נַאֲקָתֵנוּ עַד עָרֶב:

Ya,aleh inuyeinu mei,erev,
V'yavo s'lichateinu miboker,
V'yeira'eh na,akateinu ad arev.

יַעֲלֶה מְנוּסָּתֵנוּ מֵעֶרֶב.
וְיָבֹא לְמַעֲנוֹ מִבֹּקֶר.
וְיֵרָאֶה כְּפוּרֵנוּ עַד עָרֶב:

Ya,aleh m'nuseinu mei,erev,
V'yavo l'ma,ano miboker,
V'yeira'eh khipureinu ad arev.

May our petitions rise out of the night,
Our cries enter out of the dawn,
And let our joyous song appear out of the dusk.

May our voices rise out of the night,
Our vindication enter out of the dawn,
And let our redemption appear out of the dusk.

May our affliction rise out of the night,
Our pardon enter out of the dawn,
And let our cries appear out of the dusk.

May our refuge rise out of the night,
And enter for Your sake out of the dawn,
And let our atonement appear out of the dusk.

KI ANU AMEKHA | כִּי אָנוּ עַמֶּךָ

כִּי אָנוּ עַמֶּךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בָנֶיךָ וְאַתָּה אָבִינוּ:

Ki anu amecha, v'atah eloheinu; anu va necha v'atah avinu.

אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קְהָלֶךָ, וְאַתָּה חֶלְקֵנוּ:

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

אָנוּ נַחֲלָתֶךָ, וְאַתָּה גּוֹרָלֵנוּ; אָנוּ צֹאנֶךָ, וְאַתָּה רוֹעֵנוּ:

Anu nachalatecha, v'atah goraleinu; anu tzonecha, v'atah roei-nu.

אָנוּ כַרְמֶךָ, וְאַתָּה נוֹטְרֵנוּ; אָנוּ פְעֻלָּתֶךָ, וְאַתָּה יוֹצְרֵנוּ:

Anu charmecha, v'atah not'reinu; anu f'ulatecha, v'atah yotz'reinu.

אָנוּ רַעְיָתֶךָ, וְאַתָּה דוֹדֵנוּ; אָנוּ סְגֻלָּתֶךָ, וְאַתָּה קְרוֹבֵנוּ:

Anu rayatecha, v'atah dodeinu; anu s'gulatecha, v'atah k'roveinu.

אָנוּ עַמֶּךָ, וְאַתָּה מַלְכֵּנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ:

Anu amecha, v'atah malkeinu; anu ma-amirecha, v'atah ma-amireinu.

For we are Your people and You our God.
We are Your children, and You the One who gave us life.
We are Your servants, and You the One we serve.
We are Your congregation, and You our only One.
We are Your heritage, and You are Destiny.
We are Your flock, and You our Shepherd
We are Your vineyard, and you our Protector.
We are your creatures, and You our Creator.
We are Your companion, and You our Beloved.
We are Your treasure, and You the Intimate who redeems us.
We are Your people, and You our Sovereign.
We have chosen You, and You have chosen us.

VIDUI | וִדּוּי
CONFESSION

Traditionally we now recite a Hebrew acrostic of the myriad ways in which we have fallen short this past year. But this past year has beaten us down, filled us with dread, and locked us in our homes. This past year has sickened us, put us on edge, and brought us close to despair. And we have responded with kindness, with resilience, and with determination.

We have adapted and we have persevered. Before we admit to the ways we have missed the mark in our lives, let us first acknowledge some of the many mitzvot that we have fulfilled and that we will continue to fulfill. The world is filled with good people, people of conscience and compassion. Whatever comes in this New Year, we take our place in their fine company, and we keep our hearts open to one another and to all life. – JK

We have loved,	*ahavnu.*	אָהַבְנוּ
We have blessed,	*beirakhnu*	בֵּרַכְנוּ
We have grown,	*gadalnu*	גָּדַלְנוּ
We have spoken positively.	*dibarnu yofi*	דִּבַּרְנוּ יֹפִי
We have raised up,	*he'e'linu*	הֶעֱלִינוּ
We have shown compassion,	*v'khasnu*	וְחַסְנוּ
We have acted enthusiastically,	*zeiraznu*	זֵרַזְנוּ
We have been empathetic,	*khamalnu*	חָמַלְנוּ
We have cultivated truth.	*tipakhnu emet*	טִפַּחְנוּ אֱמֶת
We have given good advice,	*ya'atznu tov*	יָעַצְנוּ טוֹב
We have respected,	*kibadnu*	כִּבַּדְנוּ
We have learned,	*lamadnu*	לָמַדְנוּ
We have forgiven,	*mahalnu*	מָחַלְנוּ
We have comforted,	*nihamnu*	נִחַמְנוּ
We have been creative,	*salalnu*	סָלַלְנוּ
We have stirred,	*o'rarnu*	עוֹרַרְנוּ
We have been spiritual activists,	*pa'alnu*	פָּעַלְנוּ
We have been just,	*tzadaknu*	צָדַקְנוּ
We have longed for Israel.	*kivinu la'aretz*	קִוִּינוּ לָאָרֶץ
We have been merciful,	*rihamnu*	רִחַמְנוּ
We have given full effort,	*shakadnu*	שָׁקַדְנוּ
We have supported,	*tamakhnu*	תָּמַכְנוּ
We have contributed,	*taramnu*	תָּרַמְנוּ
We have repaired.	*tikanu*	תִּקַּנּוּ

— Rabbi Avi Weiss

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ, שֶׁאֵין אֲנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף,
לוֹמַר לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ חָטָאנוּ:

Eloheinu veilohei avoteinu ve'imoteinu, tavo l'fanekha t'filateinu,
v'al titalam mit'khinateinu, she-ein anu azei fanim uk'shei oref,
lomar l'fanekha Adonai eloheinu veilohei avoteinu ve'imoteinu, tzadikim
anachnu v'lo khatanu, aval anakhnu va-avoteinu khatanu.

Our God and God of our ancestors
Let our prayers come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
So prideful and stiff-necked
As to say to You
"We are fully righteous, we have done no wrong!"
For of course we have done wrong.
And so now we join together in confession
Of the ways we have fallen short of our ideals.

AMIDAH | עֲמִידָה

AL KHEIT | עַל חֵטְא

NAMING THE WAYS WE HAVE MISSED THE MARK

For the wrong we have done before You under coercion or of our own free will,
And for the wrong we have done before you by hardening our hearts.

For the wrong we have done before You without knowing what we do,
And for the wrong we have done before you through idle talk and meaningless resolutions.

For the wrong we have done before You through misuse of sex,
And for the wrong we have done before You whether in public or in private.

For the wrong we have done before You knowingly and deceptively,
And for the wrong we have done before You by hateful speech.

For the wrong we have done before You by oppressing another person,
And for the wrong we have done before You by malicious thoughts.

For the wrong we have done before You by promiscuity,
And for the wrong we have done before You by confessing insincerely.

For the wrong we have done before You by expressions of contempt for parents and teachers,
And for the wrong we have done before You by violence.

For the wrong we have done before You by failing to be true to our heritage,
And for the wrong we have done before You by unbridled passion.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ:

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

For the wrong we have done before You by lying and deceiving,
And for the wrong we have done before You by accepting bribes.

For the wrong we have done before You by scoffing and mocking,
And for the wrong we have done before You by speaking ill of other people.

For the wrong we have done before You by false dealings in our work,
And for the wrong we have done before You in the foods we eat and the amount we drink.

For the wrong we have done before You by refusing to be generous,
And for the wrong we have done before You by being arrogant and condescending.

For the wrong we have done before You by avarice and greed,
And for the wrong we have done before You in making harsh judgments of other people.

For the wrong we have done before You by timidity and succumbing to fear,
And for the wrong we have done before You by ignoring the fierce urgency of this moment.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ:

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

For the wrong we have done before You by plotting against others,
And for the wrong we have done before You by shaming others.

For the wrong we have done before You by dismissing serious matters with a joke,
And for the wrong we have done before You by being obstinate.

For the wrong we have done before You by running to do evil,
And for the wrong we have done before You by gossiping.

For the wrong we have done before You by making false promises,
And for the wrong we have done before You by hating others without cause.

For the wrong we have done before You by not taking care of ourselves,
And for the wrong we have done before You by not taking care of the earth.

For the wrong we have done before You by betraying a trust
And for the wrong we have done before You out of confusion, unaware of the significance of our actions.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ:

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

AVINU MALKEINU | אָבִינוּ מַלְכֵּנוּ

אָבִינוּ מַלְכֵּנוּ חָטָאנוּ לְפָנֶיךָ׃

Avinu Malkeinu, we have done wrong before You.

אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה׃

Avinu Malkeinu, we have no Sovereign except You.

אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה׃

Avinu Malkeinu, let this be a good year for us.

אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ׃

Avinu Malkeinu, thwart the plans of our enemies.

אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל צַר וּמַשְׂטִין מֵעָלֵינוּ׃

Avinu Malkeinu, destroy the power of every oppressor and adversary.

אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית מִבְּנֵי בְרִיתֶךָ׃

Avinu Malkeinu, remove from all Your children disease, war, famine, exile, and destruction.

אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ׃

Avinu Malkeinu, withhold the plague from Your children.

אָבִינוּ מַלְכֵּנוּ סְלַח וּמְחַל לְכָל עֲוֹנוֹתֵינוּ׃

Avinu Malkeinu, forgive and pardon all our wrong-doing.

אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃

Avinu Malkeinu, bring us back in wholehearted repentance before You.

אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ׃

Avinu Malkeinu, send complete healing to all who are sick.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים׃

Avinu Malkeinu, inscribe us in Your book for a life of goodness.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה׃

Avinu Malkeinu, inscribe us in the book of redemption and freedom.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה:

Avinu Malkeinu, inscribe us in the book of sustenance.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת:

Avinu Malkeinu, inscribe us in the book of meritorious acts.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

Avinu Malkeinu, inscribe us in the book of forgiveness and reconciliation.

אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

Avinu Malkeinu, hear our voice, spare us and have compassion upon us.

אָבִינוּ מַלְכֵּנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Avinu Malkeinu, accept our prayer with compassion and favor.

אָבִינוּ מַלְכֵּנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לִתְפִלָּתֵנוּ:

Avinu Malkeinu, open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵּנוּ זָכוֹר כִּי עָפָר אֲנָחְנוּ:

Avinu Malkeinu, remember, that we are dust.

אָבִינוּ מַלְכֵּנוּ נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:

Avinu Malkeinu, please do not turn us away empty-handed from Your presence.

אָבִינוּ מַלְכֵּנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ:

Avinu Malkeinu, let this hour be an hour of compassion and a time of accepantace in Your presence.

אָבִינוּ מַלְכֵּנוּ חָמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

Avinu Malkeinu, show mercy to us, and to our children.

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים: עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים:
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu khoneinu va'aneinu
Ki ein banu ma'asim.
Aseih imanu tzedakah va'khesed v'hoshi'einu.

Avinu Malkeinu, be gracious and respond to us,
for we have too few good deeds; act toward us with justice
tempered by love, and bring us salvation.

ALEINU | עָלֵינוּ

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ,
מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

Aleinu l'shabei'akh la'adon hakol, lateit g'dulah l'yotzeir b'reishit,
shenatan lanu torat emet vekhei olam nata betokheinu.

Va'anakhnu kor'im umishtakhavim umodim, lifnei melekh
malkhei ham'lakhim, hakadosh barukh hu.

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
To meet the World,
To embrace the Whole
Even as we wrestle
With its parts.
It is up to us
To repair the World
And to bind our lives to Truth.

Therefore we bend the knee
And shake off the stiffness
that keeps us
From the subtle
Graces of Life
And the supple
Gestures of Love.
With reverence
And thanksgiving
We accept our destiny
And set for ourselves
The task of redemption.

— Rabbi Rami M. Shapiro

וְנֶאֱמַר, וְהָיָה יהוה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד, וּשְׁמוֹ אֶחָד:

V'ne'emar, v'hayah Adonai l'melekh al kol ha'aretz,
bayom hahu yihyeh Adonai ekhad, ush'mo ekhad.

MOURNER'S KADDISH | קַדִּישׁ יָתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא וּלְעֵלָּא מִכָּל בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meih raba.
B'al'ma di v'ra khiruteih, v'yamlikh malkhuteih b'khayeikhon
uv'yomeikhon uv'khayei d'khol beit Yisrael,
ba'agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei v'yithadar
v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila mi kol
birkhata v'shirata tushb'khata v'nekhemata,
da'amiran b'al'ma, v'imru amein.

Y'hei sh'lama raba min sh'maya, v'khayim aleinu
v'al kol Yisrael, v'imru amein.

Oseh shalom bimromav, hu ya'aseh shalom aleinu
v'al kol Yisrael, v'al kol yoshvei teiveil, v'imru amein.

Let us make the great, ineffable Name of God holy
So that it fills the world with holiness,
The world that manifested from the divine imagination.

Let that holiness fill our lives and days
May it spread through all Israel and all the world
Now, in our time
And let us say:
Amen!

May the Great Name be blessed
Now and forever and ever!

May the Source of All be
Blessed
Praised
Glorified
Uplifted
And raised high
Graced
Ascendant
And praised in song
The Holy One,
Blessed Be!

Higher and higher,
Transcending even our ability to express
Our wonder, amazement, and gratitude
Beyond anything we can utter
And yet we still praise

And let us say:
Amen!

May great peace and wellbeing descend upon us from that transcendent source, life for us and for all Israel
And let us say:
Amen!

O Source of Peace, your Name beyond all naming, establish peace and harmony among us, among all Israel, and among all who dwell on earth
And let us say:
Amen!

— Translation by JK

OUR REAL WORK

It may be that when we no longer know what to do,
we have come to our real work
and when we no longer know which way to go,
we have begun our real journey.
The mind that is not baffled is not employed.
The impeded stream is the one that sings.

— Wendell Berry

WOYAYA

We are going
Heaven knows where we are going
We'll know we're there

We will get there
Heaven knows how we will get there
We know we will

It will be hard we know
And the road
Will be muddy and rough

But we'll get there
Heaven knows how we will get there
We know we will

Woyaya, woyaya, woyaya, woyaya
Woyaya, woyaya, woyaya, woyaya

— Sol Amarifio