

— THE —
FAMILY
MINI
MACHZOR

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INTRODUCTION

“Everything has its season, everything has its time.”

- Corner of the Sky, Broadway Musical Pippin

Crowded display shelves of beach towels, sunscreen, and pool floats signal the first signs of summer. The spicy aromatics of pumpkin spice latte send us straight to autumn, warming us up in the cool fall breeze. Certain times boast quintessential seasonal items, indicating a specific time of year. For the Jewish month of Tishrei, it's the shofar and the machzor, the traditional prayer book for the High Holidays.

We're used to thinking of the advantages that exist in geographic space. When you visit France, you make sure to see the Eiffel Tower. The Grand Canyon is guaranteed to be on the trip agenda for Arizona, and any New York City tourist has visited Times Square. Space contains opportunity, but so does time. The opportunity to return — return to God, our community, and ourselves — is the process known as “teshuva.” The vehicle that guides us in this process is the machzor.

The word “machzor” is rooted in something that is seasonal and cyclical — recurring around the same time each year. The Rosh Hashanah and Yom Kippur machzor is our seasonal prayer book devoted to the High Holidays. This heavy leather-bound pages pulled from the shelf a handful of times a year marks the beginning of a reflective and thoughtful few weeks. It is the truest identifier of the season.

The Family Mini Machzor is our seasonal centerpiece for your home. With sections devoted to themes and concepts of Rosh Hashanah and Yom Kippur, this mini machzor serves you in your private prayers as well as at your family table. This is not, however, meant to replace the complete machzor; rather, it acts as an additional aid to approach opportunities of this season with a new perspective to help you connect with yourself and with others.

We hope that through the ideas, conversations, and connection that emerge from within this book, you can connect better with yourself, with others, and with God.



ROSH HASHANAH

The annual kick-off of the High Holidays is Rosh Hashanah, the Jewish new year. Traditionally, it is referred to as a “day of judgement” where we are judged based on our past behavior, and a decision is rendered for the year ahead.

A common theme of the High Holidays is the concept of “teshuva” — repentance for our sins from the prior year. With judgement looming, we enter the teshuva process with the hopes of being forgiven so that our mistakes will not affect our judgment for the year ahead. Ironically though, the ritual and prayers of Rosh Hashanah, the day of judgement itself, make no mention of teshuva. While there is much attention paid to the year ahead, there is barely any reference to the year that has passed. Only at the conclusion of Rosh Hashanah do we begin to reference the mistakes and sins of the prior year and begin the teshuva process.

Perhaps the omission of the teshuva process in the ritual of Rosh Hashanah points to the true essence of the day. Above all else, Rosh Hashanah is a time of new beginnings. It's not just the beginning of a new year or the beginning of the holiday season. It's a new beginning for who we are as individuals. It's the time when we can be the person we truly want to be without any baggage from our past.

Our daily prayers contain a line about God's omnitemporality: He was, He is, and He always be.

During the prayers of Rosh Hashanah, we repeat that line with slight variations: God *is* king, God *was* king, and God *will be* king. The rest of the year, we say it in chronological order: God **was**, **is**, and always will be. But on Rosh Hashanah, we start with the present: God **is** king now.

Throughout Rosh Hashanah, we live in the world of the present. We allow ourselves to be who we are at this very moment. We forget the mistakes of our past and spend the day without any baggage. Only once we have found ourselves in the moment do we enter into the world of “God was king” — the world including our mistakes from the past — and we then begin the teshuva process.

After Rosh Hashanah, the High Holidays continue with eight days to focus on the missed opportunities of last year. But first we begin with Rosh Hashanah — the opportunity to start again, and embrace our truest and most pure selves.

NEW YEARS

ROSH HASHANAH

CAN YOU SPOT THE DIFFERENCES?



WHAT DID YOU WEAR ON NEW YEAR'S EVE?



WHAT DID YOU WEAR ON ROSH HASHANAH?

New Years is a party. Rosh Hashanah is a celebration. New Years commemorates a new calendric year. Rosh Hashanah commemorates the creation of mankind.



WHAT WERE YOUR NEW YEARS RESOLUTIONS?



WHAT WERE YOUR ROSH HASHANAH RESOLUTIONS?

The most popular New Year's resolutions every year (google it - we did!) are all about our physicality. Eating healthier, going to the gym, losing weight. But Rosh Hashanah is about a holistic return to self: it focuses on our material, physical, and spiritual wellbeing.



WHO WERE YOU WITH ON NEW YEARS?



WHO DO YOU CELEBRATE ROSH HASHANAH WITH?

New Years parties typically include crowds of people and mobs of strangers. Rosh Hashanah invites communities together in synagogue, and brings families together to share festive meals.



WHAT DID YOU EAT ON NEW YEARS?



WHAT DID YOU EAT ON ROSH HASHANAH?

New Years is associated with overindulgence and excessive behaviors to end the year. Rosh Hashanah celebrates food and its symbolism for the beginning of a prosperous and fulfilling next year.

OVERVIEW OF THE ROSH HASHANAH PRAYERS

The primary activities of Rosh Hashanah take place within the context of prayer. The day revolves around three special prayers we add into our services that seek to condense all the thoughts and emotions that Rosh Hashanah evokes into three simple concepts.

Each prayer meditates on one these three concepts and includes verses from the Bible which highlight each theme further. Each concept is explored through ten verses, with at least three verses from each of the three major sections of the Bible, to try to encapsulate what Rosh Hashanah is all about.



MALCHIYOT

KEY IDEAS



WHAT'S THE DEAL WITH KINGS?

It's hard to relate to the concept of a king nowadays, but for the majority of human history, kings were in charge. A king isn't just a dictator who gets to make all the rules; he is a figurehead, meant to represent the spirit and ideals of his subjects. When we say that God is our king, we are saying that we want to define ourselves as citizens of His country. Being God's special nation is a major theme in Jewish life, and Rosh Hashanah is the day we commit to it.

In the following verse from the Malchiyot prayer, the psalmist addresses the gates of Jerusalem and tells them to open to allow the glory of God to reside inside:

O gates, lift up your heads! Rise up, you everlasting doors, so the King of glory may come in!

Who is the King of glory? Hashem, mighty and valiant, Hashem, mighty in battle. (Psalms 24:7-8)

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנְשֹׂאוּ
פְתָחֵי עוֹלָם וַיְבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד ה' עֲזֹרָה וְגִבּוֹר
ה' גִּבּוֹר מִלְחָמָה. (תהלים כד:ז-ח)

NO KING WITHOUT A CROWN

There is very little we are capable of giving to God. However, one of the few things we can give Him is our loyalty and commitment. Rosh Hashanah functions as the day that we "coronate" God as our king. This is a very important job, as no King can exist without a people that accepts his rule. We play an active role in "creating" God's kingship by filling the role of His loyal subjects.

The following verse describes how God rules among the Jewish people (referred to as "Jeshurun" which comes from a root meaning "integrity") only when we come together and accept Him as our King.

*Then He became King in Jeshurun,
When the heads of the people
assembled, the tribes of Israel
together. (Deuteronomy 33:5)*

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף
רָאשֵׁי עַם יַחַד שְׁבֵטֵי יִשְׂרָאֵל.
(דברים לג:ה)

MALCHİYOT IN A WORD: LOYALTY

THE ONCE AND FUTURE KING

Right now, it may seem hard to feel like God is king. We are a nation in exile waiting for our ultimate redemption. Part of the service of Rosh Hashanah is looking ahead to a future day when God's name will be known everywhere and Jews and non-Jews alike can serve God in peace and harmony. On that day, God will truly be king.

This verse describes how in the End of Days, God will be recognized by all:

And God shall be king over all the earth; in that day there shall be one God with one name. (Zechariah 14:9)

וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם
הַהוּא יְהוָה ה' אֶחָד וְשֵׁמוֹ אֶחָד.
(זְכַרְיָה י"ד:ט)

5 FAMOUS KINGS OF ISRAEL AND THE SECRETS TO THEIR SUCCESS



Saul was so humble that he chose to hide when they tried to anoint him as the king.



Probably the most enduring legacy of King David are the psalms he wrote, many of which are still sung today.



When God offered Solomon that he could have whatever he wanted, Solomon requested to have the wisdom to rule over the Jewish people.



When told he was terminally ill, Hezekiah responded, "Even if there is a sword resting on your neck, never stop praying for mercy."



Josiah grew up as an idol worshiper in a corrupt society steeped in paganism. He rededicated himself to God and single-handedly started a movement of repentance which dragged the Jewish nation back to faith.

ZICHRONOT

KEY IDEAS



PERSONAL AUDIT

Rosh Hashanah is a day when we are judged. All of our deeds are accounted for and God determines what the year ahead will have in store. This is what makes Rosh Hashanah such a serious day. Adding to the seriousness is the fact that God knows all that we have done, in private and in public. We often act differently depending upon our surroundings and if we know someone is watching. None of this ultimately matters on judgement day when we must ask ourselves if we want to *look* like good people or *be* good people.

THE POWER OF MEMORIES

Being judged is scary, because we know that we don't always do the right thing. However, it's important to realize that we don't emphasize that God *knows* everything, but that He *remembers* everything.

Memory is a funny thing. Our memories are often colored by previous experiences, especially nostalgia. We remember past events better than they really were if they were in the context of a warm and joyful childhood. God isn't just the King and Judge; He is also our Father. He raised us and fondly remembers all the good times. This makes it easier for us to be judged favorably.

The following verse from the Zichronot prayer describes God looking at the Jewish tribe of Ephraim when they were sinning and angering Him. God can never forget the innocence of Ephraim's youth and will always accept him back with love.

"Is this my dear son Ephraim? A child that is loved! Whenever I mention him, My memories dwell on him still. That is why My heart yearns for him; I will receive him back in love," declares Hashem. (Jeremiah 31:20)

הבן יקיר לי אפרים אם ילד
שעשעים כי מדי דברי בו זכר
אזכרנו עוד על בן המו מעי לו
רחם ארחמנו נאם ה' (ירמיהו
לא:כ)

THE GOOD OLD DAYS

What if we don't have anything good for God to remember? The beauty of God's relationship with each and every one of us is that it is also a relationship with the Jewish People as a whole, with whom God has an eternal covenant. If all else fails, God will remember farther back in history to the people we came from, whose deeds and merits can stand in for us even today.

ZICHRONOT IN A WORD: FAMILIARITY

In this verse, God says that he remembers the “newlywed” stage of our relationship, where we demonstrate our commitment to Him by following him out of Egypt into the desert, relying on Him to provide for us.

Go say to Jerusalem: “Thus said Hashem: I remember for you the kindness of your youth, Your love as a bride — How you followed Me into the wilderness, into a land where nothing grows. (Jeremiah 2:2)

הָלֵךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם
לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ
חֶסֶד נְעוּרֶיךָ אֲהַבֵת בְּלוֹלְתֶיךָ
לְכַתֵּךְ אַחֲרַי בְּמִדְבָר בְּאֶרֶץ לֹא
זֹרְעָה (יְרֵמְיָהוּ ב:ב)

WHERE DOES MEMORY COME UP IN THE BIBLE?



People in distress. When Noah was escaping the flood and when our ancestors were enslaved in Egypt, the Bible says that God remembered them and saved them.



Events of the past. We are instructed to remember God taking us out of Egypt and speaking to us at Mount Sinai. These were key junctures in Jewish history.



Events of the present. We are instructed to “remember” the Sabbath to make it holy. In this context, “remembering” signifies a sense of presence and awareness.

SHOFROT

KEY IDEAS



TRUMPET AND SIREN

The shofar blends together all the themes of Rosh Hashanah. It represents the triumphant trumpet accompanying the coronation of God as King; it reminds God of the ram that Avraham sacrificed in place of his son; and it serves as an alarm clock to us, to wake us up and stir us to improve ourselves.

The following verse from the Shofrot prayer proclaims how we should celebrate the kingship of God with trumpets and Shofar:

With trumpets and the blast of the Shofar, raise a shout before God, the King. (Psalms 98:6)

בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ
לִפְנֵי הַמֶּלֶךְ ה' (תהלים צח:ו)

EVERYTHING AND NOTHING

The beauty of the shofar is that it represents so much by being minimalist. It is a unique form of prayer, without any words or tune. It is a moan or a cry which emerges from the deepest parts of our souls, upon which we can apply any meaning we wish. This kind of prayer cannot be denied because it is pure and sincere.

The following verse describes how we can feel God through crying and the sound of the shofar.

God ascends with a cry; God ascends with blasts of the Shofar. (Psalms 47:6)

עֲלֵה אֱלֹקִים בְּתִרְוַעָה ה' בְּקוֹל
שׁוֹפָר. (תהלים מז:ו)

ATTITUDE ADJUSTMENT

The shofar represents an opportunity for introspection. We sometimes go through life as if we are sleeping, oblivious to what we are doing and how we can improve. The shofar acts as an alarm to wake us up and be introspective about our lives.

In addition to being a commandment, the blowing of the shofar on Rosh Hashanah is also symbolic, as if saying: "You who are sleeping, wake

אף על פי שֶׁתִּקְיעַת שׁוֹפָר
בְּרֹאשׁ הַשָּׁנָה גְּזֵרַת הַכְּתוּב
רְמַז יֵשׁ בּוֹ כְּלוּמָר עוֹרְרוּ יְשָׁנִים




SHOFROT IN A WORD: CLARITY

up yourselves from your sleep, and you who are slumbering, emerge from your slumber! Examine your actions, return in repentance, and remember your Creator! Those who forget the truth because of meaningless things, who err all their years by pursuing worthless and idleness, which are of neither benefit nor of salvation — care for your souls, improve your ways and your tendencies, let each one of you abandon his evil path and his thought which is not pure! (Mishneh Torah, Repentance 3:4)

מְשַׁנְתֶּם וְנִרְדַּמִּים הַקִּיצוּ
מִתְרַדְמֵיכֶם וְהִפְשׁוּ בְּמַעַ-
שֵׁיכֶם וְחִזְרוּ בְּתִשְׁבּוּהַ וְזָכְרוּ
בוֹרְאֵכֶם. אֱלוֹ הַשּׁוֹכְחִים אֶת
הָאֱמֶת בְּהַבְלֵי הַזְּמַן וְשׁוֹגִיִּם
כָּל שְׁנֵתָם בְּהַבֵּל וְרִיק אֲשֶׁר
לֹא יוֹעִיל וְלֹא יַצִּיל, הַבִּיטוּ
לְנַפְשׁוֹתֵיכֶם וְהִיטִיבוּ דְרָכֵיכֶם
וּמַעַלְלֵיכֶם וַיַּעֲזֹב כָּל אֶחָד
מִכֶּם דְּרָכּוֹ הָרָעָה וּמַחֲשַׁבְתּוֹ
אֲשֶׁר לֹא טוֹבָה. (משנה תורה
לכות תשובה ג:ד)

3 TYPES OF SHOFAR BLASTS ON ROSH HASHANAH

There are three types of shofar sounds we listen to on Rosh Hashanah:

- 1 Tekiya**  one 3-second uninterrupted blast
- 2 Shevarim**  three shorter blasts in succession
- 3 Teruah**  a staccato-sounding series of blasts

The shofar is sounded in a series of ten blasts, as follows:

- Tekiya-shevarim-teruah-tekiya
- Tekiya-shevarim-tekiya
- Tekiya-teruah-tekiya

Technically, we only need to hear 3 sets of this series to make a total of 30 blasts. But we have a custom to repeat the 3 sets during prayer, repeat them again after the prayers, and then add one final set of 10 blasts — for a total of 100 blasts throughout the day. (30+30+30+10=100).

Search Inside Yourself

Self-discovery can be hard. Here are some questions to help you search inside yourself.

<http://www.>



Would you rather be well-known for something bad, or not be known at all?

Anyone who judges [the righteous] unfavorably and does not see their actions to be worthy of merit — but justifies evildoers — has a trace of evil. (Rabbeinu Yona on Ethics of Our Fathers)

A good name is better than fragrant oil, and the day of death [is better] than the day of birth. (Ecclesiastes 7:1)

"For silver — the crucible, for gold — the furnace, and a man by his praise." (Proverbs 27:21) Rabbeinu Yonah explains: You can tell what a man's true character is by noticing what and who he chooses to praise.

Would you rather have the general public think you are a horrible person but your family be very proud of you, or your family think you are a horrible person but the general public be very proud of you?

A good name is better than good oil, and the day of death is better than the day of birth. (Ecclesiastes 7:1)

A person's character can only be measured by how he treats his wife. (Olam Hamiddos pg. 5)

Rav said: Even frivolous speech that is shared between a man and his wife will be told to a person at the time of his death — and this speech will have to be accounted for. (Talmud Chagigah 5a)

Would you rather have the ability to change the future or change the past?

What is repentance? It means that the sinner will stop sinning, remove sin from his thoughts, and wholeheartedly conclude never to revert back to it again. (Maimonides: The Laws of Repentance 2:2)

Rav started from the beginning each time a new person walked in. By the time Rav Chanina came in, Rav did not begin again, thereby offending Rav Chanina (as if he was less important). Rav apologized every Yom Kippur for 13 years but Rav Chanina could not be appeased. The Gemara asks: How could Rav act this way? Didn't Rabbi Yosei Bar Chanina say that you can only ask for forgiveness three times? [The answer is that] Rav is different because he is very pious. The Gemara also asks: How could Rav Chanina continue to refuse to forgive Rav? Rava said: Anyone who suppresses his own honor, God pardons all of his sins. (Talmud Yoma 87b)

Rabbi Shimon ben Yochai says: Even if someone was completely wicked his entire life but he finally repented in the end, he is no longer reminded of his wickedness. (Talmud Kiddushin 40b)

Would you rather be feared by all or loved by all?

A positive mitzvah is greater than a negative mitzvah just like love is greater than fear. (Ramban on Shemos 20:7)

When one repents out of love, his sins become like merits and when one repents out of fear, his sins are counted as unintentional transgressions. (Talmud Yoma 86b)

Would you rather live forever but have an uneventful life, or die young but have an exciting life?

One hour of repentance and good deeds in this world is better than all the time in the World to Come. And one hour of pleasure in the World to Come is better than all the time in this world. (Ethics of Our Fathers 4:17)

A sheltered life can be a daring life as well. For all serious daring starts from within. (Eudora Welty)

ROSH HASHANAH

PRAYERS YOU WON'T
WANNA MISS



AVINU MALKEINU

אָבֵינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ...

**Our Father, Our King, hear our voice,
pity and be compassionate to us...**

We relate to God in different ways. Sometimes it changes based on our mood, our location, or the time of year. "Avinu Malkeinu" is a beloved prayer where we call out to God as both our Father and our King. We appeal to God for all that we will need in the upcoming year. We have a dual relationship with God: he is both the supreme authority and a loving parent who is always looking out for us. This reflects the mixed emotions of these days; we plead for a good judgment but are confident, that we will receive it like a parent who always loves their child.

U'NETANEH TOKEF

בְּבִקְרַת רוּעָה עֲדָרוּ מֵעֶבִיר צֹאנוּ תַּחַת שְׁבִטוֹ בֶּן
תֵּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי וְתַחַתָּךְ
קִצְבָה לְכָל בְּרִיָּה וְתִכְתֹּב אֶת גְּזַר דֵּינָם.

As a shepherd herds his flock, directing his sheep to pass under his staff, so too, You [God] will pass, count, and record the souls of all living, and decree a limit to each person's days, and inscribe their final judgment.

What we do matters. The hymn of "U'Netaneh Tokef" was designed to instill in us the seriousness of the Days of Awe and impress upon us how our actions have consequences. It was written by a medieval rabbi who, according to legend, wrote it after he was sentenced to death for not converting to Christianity. It takes someone who is staring death in the eye to appreciate the seriousness of life. If observed properly, Rosh Hashanah and Yom Kippur can inspire us, and make such grim reminders unnecessary.

KETER MELUCHA

וַיִּתְּנוּ לְךָ כִּתְרֵי מְלוּכָה.

And they will present You with a crown of kingship.

Together, we are stronger. This poem of hope describes the End of Days when everyone will serve God with happiness and joy. There is a strong theme of unity emphasized throughout, because God's presence can only be felt if we are unified as a nation in thought and action. We can begin creating this fantastic vision by connecting with people from all walks of life.



YOM KIPPUR

In Judaism, we believe that we're all created in God's image with an essence that is good and pure. At the same time, Judaism recognizes that we are also human and make mistakes. The Torah consistently highlights the missteps of the great Jewish leaders so that we can learn from their experiences.

Yom Kippur, the holiest day on the Jewish calendar, is a day that affords us forgiveness for our mistakes. We are forgiven through a process known as "teshuva" which means "returning." The idea is that by owning our mistakes and proactively trying to make things right, we return to our essence. We return to the good path and to our Creator. Through teshuva, we rectify our mistakes, get closer to God, and become better people than we were before the mistake. It's as if we all have a long rope connecting us to God, and it gets severed with every mistake. Through doing teshuva, we retie our ropes and by doing so, the rope becomes shorter, moving us closer to God.

Another way we are forgiven on Yom Kippur and brought closer to God is through emulating angels. Angels are pure, spiritual beings who don't have any earthly desires to lead them astray. They are sent on unique missions by God and complete these missions without deviating. By contrast, our human mistakes emanate from the fact that our physical bodies and desires often conflict with the desires of our spiritual souls.

For one day each year, we try to act like angels and focus solely on our spiritual side. We do this by fasting, wearing white, focusing on prayer, and even saying the second verse of the Shema out loud (*"Baruch shem k'vod malchuto l'olam va'ed"*), which is something that normally only angels can do.

Although emulating angels for the day enables us to reach incredible spiritual heights, it isn't meant to be a yearlong goal. During the year, Jewish people are tasked with embracing and elevating the physical elements within this world. On Yom Kippur, our focus is on achieving forgiveness, connecting to our Creator and being an angel for the day.

EVERY LITTLE BIT:
IDEAS TO INSPIRE YOUR
TESHUVA JOURNEY

TESHUVA MEANS TO RETURN.

We return to God, to each other, and to ourselves.

GOD
gave Adam a secret —
*and THAT SECRET WAS **not***
*• how to begin • **but** HOW TO*
*BEGIN **again*** - Elie Weisel

“

“No regrets” doesn't mean living with courage, it means living without reflection. To live without regret is to believe you have nothing to learn, no amends to make, and no opportunity to be braver with your life.

- Brene Brown, *Rising Strong*



ולפיכך

החוטא שטמא בית המקדש
שהוא האדם וחוזר בתשובה
כאלו בנה ביהמ"ק מחדש
והקריב קרבן.

נתיבות עולם, נתיב התשובה אי

Therefore,

a sinner who defiles the Holy Temple but repents is considered to have **built a new Holy Temple and brought an offering to God.**

- Netivot Olam, Netiv Hatshuva Chapter 1



THE POWER OF
TESHUVA
IS THE GREATEST
INNOVATION
SINCE THE
CREATION
OF THE WORLD.

- Rav Yitzchak Hutner



SORRY



NOT
SORRY

HOW NOT TO APOLOGIZE BEFORE THE HIGH HOLIDAYS

Who said saying “I’m sorry” would be easy? Sadly, even after “apologizing,” people still find ways to avoid saying they’re sorry.

Here are three common mistakes to avoid when saying you’re sorry. If any examples were left out, well, I’m sorry.

“MISTAKES WERE MADE” – This is a great way to say you’re sorry, without actually admitting guilt. It’s commonly used by politicians – for example, see the New York Times article: “Familiar Fallback for Officials: Mistakes Were Made.”) This technique may work for politicians trying to save face during a national crisis, but friends deserve better.

“IF” – If you want to really say you’re sorry, avoid the word “if.” Statements like “I am sorry IF I offended you,” don’t convey true remorse and leave the recipient thinking, “Umm... yeah, but you *did* offend me!” Take ownership of your errors and skip the “if” so you won’t have to later apologize for your apology.

“YOU FEEL THAT WAY” – The best coldhearted apologies are short and not sweet. “I’m sorry you feel that way” is an easy way of telling a friend you’re *not* so sorry for what you did. Once you’re saying “I’m sorry,” go the extra mile. You can be sure that after saying “I’m sorry you feel that way,” whoever you hurt is just going to feel worse.

If you already violated one of these pointers, don’t panic! Rebbe Nachman of Breslov (Likkutei Moharan #6) reminds us that even our teshuva (repentance) requires teshuva. Growth is a constant process, and so – many times – are apologies. If you didn’t get it right the first time, try again. Just because your first attempt consisted of “If you were offended by mistakes that were made, I am sorry you feel that way,” it is never too late to do it right. And the best time for a sincere apology is always now.



FLEX YOUR APOLOGETIC MUSCLES WITH THIS EXERCISE

Dear _____,
SOMEONE YOU HURT

I have been thinking a lot about _____ and how I
PARTICULAR SITUATION

made you feel _____. I noticed recently
A WAY IN WHICH TO TAKE OWNERSHIP

HOW THINGS ARE DIFFERENT

and it reminded me _____. I'm _____
OF THE PAST **FEELING**

for _____.
A WAY YOU COULD HAVE HURT SOMEONE

I am hopeful that with _____ and a new
NEW STEPS FOR CHANGE

_____ we can get to a place of _____.
TYPE OF ATTITUDE **WHAT IS IMPORTANT FOR YOU TO RESTORE**

With love,

YOM KIPPUR

PRAYERS YOU WON'T WANNA MISS



VIDUI

וּבְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שֶׁתְּכַפֵּר לָנוּ עַל כָּל חַטֹּאתֵינוּ. וְתִסְלַח לָנוּ עַל כָּל
עֲוֹנוֹתֵינוּ. וְתִמְחַל לָנוּ עַל כָּל פְּשָׁעֵינוּ:

And so, may it be Your will, Hashem, our God and God of our fathers, that You pardon us for all our careless sins, and that You forgive us for all our deliberate sins, and that You grant us atonement for all our rebellious sins....

The journey is just as important as the destination. Before we can be fully forgiven, we must take ownership of our mistakes. In the Vidui prayer, we confess our sins as a critical step in our atonement. We list one sin for every letter of the alphabet, in order to be comprehensive

in our introspection. One is encouraged to add additional sins to the list. There is a tradition to chant the vidui confession in an uplifting melody because by admitting our sins we are beginning the process of overcoming them.

EMET MA NEHEDAR

אֵמֶת מֵה נִהְדָּר הָיָה כְּהֵן גָּדוֹל בְּצִאתוֹ מִבֵּית
קִדְשֵׁי הַקִּדְשִׁים בְּשָׁלוֹם בְּלִי פְגַע:

**True! How majestic was the Kohen Gadol as he left
the Holy of Holies in peace, without injury.**

This joyful poem describes how happy the High Priest would be after completing the service for Yom Kippur in the Holy Temple. The service culminated with the High Priest entering the Holy of Holies, which was only allowed on Yom Kippur. This awesome experience, combined with the assurance of forgiveness for the Jewish people, created an amazing sense of joy and elation, which spread from the High Priest to all who were watching. Even without a Holy Temple we try to capture the elation we feel from coming closer to God through our angelic fasting and prayer.

NOTE:

**On Yom Kippur we also say Avinu Malkeinu,
U'Netaneh Tokef, and Keter Melucha.
Connect to those prayers again from the
Rosh Hashanah section.**

TRANSFORM YOURSELF. TRANSFORM YOUR YEAR.

God's 13 Attributes of Mercy are an ancient secret to transforming ourselves, our character, and our relationships. In addition to reciting these 13 traits during the Yom Kippur service, God promised that when we practice the 13 traits in our relationships with family, friends, and strangers, He will mirror our behavior and deal kindly with us in return. Transform yourself this Yom Kippur.

CHARACTER TRAIT

WHAT GOD DOES

WHAT WE CAN DO

01



HASHEM

God's name is said twice at the beginning of the 13 traits to indicate that God is consistent and unchanging.

Strive to be consistent, dependable, and trustworthy. Follow through with your commitments and stick to your word.

02



HASHEM

When we make mistakes, God gives us time to repent, and accepts our repentance even if it's imperfect.

Give people time to offer an apology if they hurt you. And when they do apologize, accept even half-hearted apologies.

03



ALL-POWERFUL

Although God has the power to destroy us the instant we sin, He holds himself back from doing so.

If you feel like saying something angry or hurtful, tap into your inner strength and hold yourself back from saying it.

04



COMPASSIONATE

God has compassion on all of His creations by providing food for the hungry and healing us when we're in pain.

When you see someone in pain, do whatever you can to alleviate their suffering.

05



GRACIOUS

God does so much good for us even when we don't deserve it.

Do favors for people "just because" - Because YOU want to be a nice person, regardless of who they are or if they deserve it.

06



SLOW TO ANGER

God gives us time to reflect, reconsider, and improve on our behavior.

Patience. Don't react immediately if someone angers you. Give yourself time to cool off before responding.



The Talmud states: God wrapped Himself in a tallis and taught Moshe His 13 attributes of mercy, saying: "Whenever the Jews fail, if they practice these 13 attributes of mercy, I will forgive them."

נתעטף הקב"ה בשליח צבור והראה לו למשה סדר תפלה. אמר לו: כל זמן שישראל חוטאין יעשו לפני בסדר הזה ואני מוחל להם. (ראש השנה יז): אומרים הגאונים כי כוונת "יעשו לפני בסדר הזה" - אין הכוונה לבד על עטיפת טלית, אלא שיעשו סדר המידות שלמד הקב"ה למשה שהוא א-ל רחום וחנון, דהיינו: מה הוא רחום אף אתה תהיה רחום וכו' וכן לכל יג' מידות. (ראשית חכמה: שער הענוה פרק א')

