



Temple Sinai High Holy Day Services

פִּיתְחוּ לִי שַׁעֲרֵי צֶדֶק אֲבוֹא בָם אֹדֶה יְיָ

*Open for Me the Gates of Justice
I Will Enter Them Singing Praise*



Temple Sinai

EREV ROSH HASHANAH



הַלֵּילָה מֵהַ פֶּסַח וְיָמֵהּ זְעִירִים

This Night

This night, as the New Year begins,
We come together as a community;
Yet each of us is strangely solitary.

*Each of us comes here with special hopes and dreams;
Each of us bears our own worries and concerns.*

Each of us has a story no one else can tell;
Each of us brings praise no one else can offer.

*Each of us feels joy no one else can share;
Each of us has regrets that others cannot know.*

And so, at this sacred time, we pray:
If we are weary, may we find strength;
If we are discouraged, may we find hope.

*If we have forgotten how to share, may we teach each other and learn together.
If we have been careless with one another, may we seek forgiveness.*

If our hearts have been chilled by indifference,
May we be warmed by renewed purpose, Inspired by the spirit of this holy night.



What Shall We Remember?

Each of us at one time or another has to draw up a memory balance sheet. What shall we try to remember, and what shall we try to forget?

We must try to forget those things which, if remembered, would bring out our unworthy traits.

We must try to remember those things which, if forgotten, would suppress our nobler instincts.

Some of us have permitted ties of family and friendship to be broken. We chose to remember the difficult moments while forgetting the pleasant moments of family loyalty and warmth of friendship. Would it not be much wiser now if we forget the hurt and remember only the love?

All of us have suffered wrongs and inflicted them. Too often we recall the instances when we were the victims and we forget those times when we were the offenders.

We have all been both benefactor and beneficiary. We have benefitted others to be sure, but in more instances than we normally care to remember, we have also reaped the harvest of another's kindness, another's generosity, another's sacrifice. Shall the little kindnesses we have shown make us haughty when there is so much that we have inherited which should make us profoundly grateful and humble?

Every day we see about us evidence of human pettiness, greed, and self-centeredness. But, if we observe carefully, we also see human nobility, generosity, self-surrender, and genuine action.

The cynic remembers only others' faults. The wise person remembers another's virtues. Which shall we choose to remember?

In making our choice, let us remember that we shall be what we remember. Our memories will mold our action, and what others will remember of us will be determined by what we choose to remember.

~ PLEASE RISE ~



Y'hi Ratzon: The Year

יהי רצון

May it be Your will, Eternal our God, God of all generations, that the year five thousand seven hundred and eighty one bring to us and the whole House of Israel life and peace, joy and exultation, redemption and comfort, and let us say: *Amen*.



שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Eternal our God, in Your love You gave us [this Shabbat and] this Day of Remembrance: a day for the shofar's joyful sound [cherished in our hearts]; a day of sacred assembly; a day to be mindful of our people's exodus from Egypt.

Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

Eternal our God, remember us. *Amen*.

Be mindful of us. *Amen*.

And redeem us for a life of goodness and blessing. *Amen*.

Grant, O God, that we lie down in peace, and raise us up, our Guardian, to life renewed. Spread over us the shelter of Your peace. Guide us with Your good counsel; for Your Name's sake, be our help. Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war, famine, and sorrow. Distance us from wrongdoing. For You, God, watch over us and deliver us. For You, God, are gracious and merciful. Guard our going and coming, to life and to peace evermore. Blessed are You, Eternal One, Guardian of Israel.



זְכוֹרֵנוּ לְחַיִּים

פְּשַׁלְוֹם רַב

Mi Shebeirach: For Healing

Mi shebeirach avoteinu Avraham, Yitzhak v'Yaakov
Sarah, Rivkah, Rachel, v'Leah.
Hu y'vareich virapei et hacholim.
El na r'fa na lah.

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are sick. God please heal us!



Avinu Malkeinu: Our Parent, Our Sovereign

אבינו מלכנו

Avinu Malkeinu: Strong was the faith of generations before us. In exile, they proclaimed enduring hope. In the shadow of persecution, they affirmed a transcendent love and compassion. Ours is a different age—less confident and certain, more tentative in its trust.

There are many who say to the works of their hands: you are our gods. But when our worship centers on our own creations, we feel less gratitude, more doubt and despair. This is the paradox of our spiritual lives: we grow smaller in self-exaltation, nobler when we reach for You.

On this night of return, let us find the humility to come close to You, and open ourselves to Your presence. For You are absent only when we fail to make room for You in our hearts; distant, only when we turn away from You. Now, as others have done before us, let us overcome doubt and speak these words of affirmation:

We call You Avinu—

as a loving parent, forgive our wrongs and failings; accept us in our human frailty.

We call You Malkeinu—

as Sovereign of our souls, help us rise from our brokenness to build a world of shalom.

To this vision we offer ourselves anew.



The Mourner's Kaddish

קדיש יתום

We turn our thoughts to yesterday, to a world that lives only in our memory.

As we recall the days gone by, we know the past is irretrievable. Yet—through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.

We praise the Eternal, wellspring of life, who links yesterday to tomorrow. We affirm that, despite all the tragedy bound up with living, it is still good to be alive.

We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss, the joy and the sorrow, as we remember them.

Yitgadal v'yitkadash sh'meih raba. B'alma di v'ra
chirutei, v'yamlich malchutei, b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.

Y'hei sh'meih raba m'varach l'alam ul'almei almaya.
Yitbarach v'yshtabach, v'yitpaar v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal sh'meih d'Kud'sha, B'rich Hu,
l'eila min kol birchata v'shirata, tushb'chata v'nechemata,
daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol
Yisrael. V'imru: Amen.

Oseh shalom bimromav, Hu yaaseh shalom aleinu
v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא
כְּרֻעֻתָּהּ, וְיִמְלִיךְ מַלְכוּתָּהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּאַגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תִּשְׁבְּחָתָא
וְנַחֲמָתָא, דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמִרְוָמוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And let us say:
Amen.



ROSH HASHANAH MORNING



הַלְלוּ יְהוָה

Hal'luyah

Vaanachnu n'vareich Yah,
mei-atah v'ad olam, Hal'lu Yah.

We will bless the Eternal now and forever. Hal'luyah

הַלְלוּ יְהוָה

וְאֶנְחֵנוּ נְבָרֵךְ יְהוָה,
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ יְהוָה:

Psalm 115



Elohai N'shamah: For the Soul

אלהי נשמה

My God, the soul You have given me is pure.

You created it, You shaped it, You breathed it into me, and You protect it within me. For as long as my soul is within me, I offer thanks to You, Eternal One, my God, and God of my ancestors, Source of all Creation, Sovereign of all souls.

Praised are You, Eternal One, in whose hand is every living soul and the breath of humankind.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.



We Pray for Courage

We cannot pray to You, O God, to banish war, for You have filled the world with paths to peace, if only we would take them.

*We cannot pray to You to end starvation,
for there is food enough for all, if only we
would share it.*

We cannot merely pray for prejudice to cease, for we might see the good in all that lies before our eyes, if only we would use them.

*We cannot merely pray to root out despair,
for the spark of hope already waits within
the human heart for us to fan it into flame.*

We must not ask of You, O God, to take the task that You have given us. We cannot shirk, we cannot flee, avoiding obligation for ever.

*Therefore we pray, O God, for wisdom and
will, for courage to do and to become, not
only to look on with helpless yearning as
though we had no strength.*

Redemption

Standing on the parted shores of history we still believe what we were taught before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt that there's a better place, a promised land; that the winding way to that promise passes through the wilderness.

That there's no way to get from here to there except by joining hands, marching together.

תַּפְּחֵי לִפִּי



אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

Eternal God, open my lips that my mouth may declare Your praise.

On This Holy Day

On this Holy Day,
let us remember the earth's oppressed,
the weak and the weary,
all who are imprisoned without cause.
Let us seek to bring hope
to every home and comfort to every heart.
In a world cold with fear and rage,
let us never fall victim to despair.
Let us stand fast against uncertainty
and prove capable of unlimited faith.



Un'taneh Tokef

ונתנה תקף

Today we call it by its rightful name: A Day of Dread—nora v'ayom. Unwelcome visitor, for we want to live in a sunny world where God is love and all endings are happy.

But the drumbeat sounds and the words tumble down and even the angels tremble with fear.

For all things are judged and all things will pass and life ends in a heartbeat, and death knows our name.

At the start of the year, in a season of truth, comes the Day of Remembrance for all we forget and all we deny; and we fall on our knees in the depths of our hearts for we know that the bell tolls for us.

The words are old and the language was theirs, but the call is real and the message is ours: Take hold of your life while you still have the chance; for your story will end and it might be this year in a way you don't know. Take hold of your life: make things right while you can; and don't miss the call of the Day of Dread.

Un'taneh tokef k'dushat hayom
ki hu nora v'ayom.

ונתנה תקף קדש היום
כי הוא נורא ואים.



Let us proclaim the sacred power of this day; it is awesome and full of dread. For on this day Your dominion is exalted, Your throne established in steadfast love; there in truth You reign. In truth, You are Judge and Arbiter, Counsel and Witness.

You write and You seal, You record and recount. You remember deeds long forgotten. You open the book of our days, and what is written there proclaims itself, for it bears the signature of every human being.

The great Shofar is sounded, the still, small voice is heard; the angels, gripped by fear and trembling, declare in awe: This is the Day of Judgment! For even the Hosts of Heaven are judged, as all who dwell on earth stand arrayed before You.

As the shepherd seeks out the flock, and makes the sheep pass under the staff, so do You muster and number and consider every soul, setting the bounds of every creature's life, and decreeing its destiny.



B'Rosh Hashanah yikateivun,
uv'yom tzom kippur yeichateimun.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן,
וּבְיוֹם צוֹם כִּפּוּר יִיחָתֵמוּן.

On Rosh Hashanah it is written, on Yom Kippur it is sealed: How many shall pass on, how many shall come to be; who shall live and who shall die; who shall see ripe age and who shall not; who shall perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who shall be secure and who shall be driven; who shall be tranquil and who shall be troubled; who shall be poor and who shall be rich; who shall be humbled and who exalted.

May repentance, prayer, and charity temper judgment's severe decree.

וְתַשׁׁוּבָה וְתַפְּלָה וְצַדִּיקָה
מִעֲבִירִין אֶת־רֵעַ הַגִּזְרָה

K'dushat Hayom: The Holiness of this Day

קדושת היום

On this Holy Day, grant us, God, a sense of Your presence, as we call upon Your name. Speak Your hopeful message to each yearning heart; and answer the worthy petitions of each searching soul.

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 Holy Day, help us, God, To be worthy of Your presence, as we call upon Your name.

אֱלֹהֵי, נִצְּוֹר לְשׁוֹנֵי מִרְעַ

Mi Sh'beirach: For Healing

Mi shebeirach avoteinu
M'kor hab'rachah l'imoteinu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen

מי שברך

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu
Bless those in need of healing
With *r'fu-ah sh'leimah*
The renewal of body
The renewal of spirit
And let us say, Amen

Avinu Malkeinu: Our Parent, Our Sovereign

אבינו מלכנו

Avinu Malkeinu...We stand in awe; we draw close in love.

Avinu Malkeinu...The Power that passes through us and pervades all things.

Avinu Malkeinu...The Divine that is present within and among us.

Avinu Malkeinu...We speak this sacred truth aloud.

Avinu Malkeinu...We stand as one, accountable for our sins.

Avinu Malkeinu...We yearn for true compassion—for our children most of all.

Avinu Malkeinu...May we resist the ravages of illness, fear, and despair.

Avinu Malkeinu...Let us summon courage to withstand our enemies.

Avinu Malkeinu...Let the goodness of this gift of life be engraved upon our hearts.

Avinu Malkeinu...May we taste anew the sweetness of each day.

Avinu Malkeinu...Let us wake up to the blessings already in our grasp.

Avinu Malkeinu...However small our deeds, let us see their significance, their power to heal. May our lives be lessons in justice, rich in compassion, safety, and love.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנו

The Mourner's Kaddish

קדיש יתום

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue to struggle even when one is not the strongest
to cry out when others keep silent—
to be a Jew
it is all that
and further
to live when others are dead
and to remember when others have forgotten.

Yitgadal v'yitkadash sh'meih raba. B'alma di v'ra
chirutei, v'yamlich malchutei, b'chayeichon
uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.

Y'hei sh'meih raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpaar v'yitromam
v'yitnasei, v'yit'hadar v'yitaleh v'yit'halal sh'meih
d'Kud'sha, B'rich Hu,
l'eila min kol birchata v'shirata, tushb'chata v'nechema-
ta, daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al
kol Yisrael. V'imru: Amen.

Oseh shalom bimromav, Hu yaaseh shalom aleinu
v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
כְּרֻעֵיהִי, וְיִמְלִיךְ מַלְכוּתֵיהִי, בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֻמֶּם
וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלַם מִן כָּל בְּרִכָּתָא וְשִׁירָתָא, תְּשֻׁבָּתָא
וְנִחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא. וְאָמְרוּ: אָמֵן.

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

עוֹשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And let us say: *Amen*.

Benediction

And now, at the beginning of a New Year, we pray for blessing:

The spirit of wisdom and understanding. *Amen*

The spirit of insight and courage. *Amen*

The spirit of knowledge and reverence. *Amen*

May we overcome trouble, pain, and sorrow. *Amen*

May our days and years increase. *Amen*

Eternal our God and God of our people, renew us for a good year: *Amen and Amen*.



ROSH HASHANAH TORAH SERVICE



The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai El rachum v'chanun, erech apayim
v'rav chesed ve-emet, notzeir chesed laalafim,
nosei avon vafesha v'chataah v'nakeih.

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם
וְרַב־חֶסֶד וְאֱמֶת, נוֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Hear, O Israel, the Eternal is our God, the Eternal is One!

Echad Eloheinu, gadol Adoneinu, kadosh v'norah sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Ruler is great; Holy and Awesome is God's name.



Shofar Service

סדר תקיעת שופר

In ancient Israel the sound of the ram's horn announced the beginning of a new month, the Jubilee year, the coronation of royalty, and all the solemn moments of the year. But when the new moon of the seventh month came to be observed as the New Year, new and deeper meanings gathered around the sounding of the Shofar. Its call moves us to repentance, forgiveness, and renewal.

When the month is new, and when the moon is full, our feast-days begin—t'kiah! For that is the way of Israel, the way of the God of Jacob.

In the seventh month, on the first day of the month, there shall be a sacred assembly, a cessation from work, a day of commemoration proclaimed by the sound of the Shofar.

Truly happy is the people with knowledge of this sound—t'ruah!
Eternal One, Your Presence lights the way.

Malchuyot: Sovereignty

Today marks the day of the birth of the world, and the sound of the Shofar calls us to attention.

Today, we affirm our faith that the world makes sense, that there is design and purpose, order and beauty within it.

We affirm that we, who are made in God's image, are called upon to continue the work of creation, to finish the task of bringing order out of chaos, light where there is darkness, understanding where there is ignorance, and hope where there is despair.



Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu lishmo-a
kol Shofar.

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו וציונו לשמוע
קול שופר.

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot and calls us to hear the sound of the Shofar.

Baruch atah, Adonai Eloheinu, Melech haolam, she-
hecheyanu v'kiy'manu v'higi-anu lazman hazeh.

ברוך אתה, יי אלהינו, מלך העולם,
שהחיינו וקימנו והגיענו לזמן הזה.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Today, the world is born anew. This day, the whole of creation stands before You to be judged.

As we are Your children, love us in the way of mothers and fathers.

As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

~ PLEASE RISE ~

T'kiah Sh'varim—T'ruah T'kiah

תקיעה שברים-תרועה תקיעה

~ PLEASE BE SEATED ~



Zichronot: Remembrances

זיכרונות

This day recalls yom echad, the first of the primordial days— the beginning of Your work. And this day binds us to You—the People Israel to the God of Jacob.

*All the nations consider their fate:
Who is destined for war and who for peace,
Who for famine, who for prosperity,
Who for life, who for death.*

What reckoning is there like the reckoning of this day? We who are mortal come before You— remembered by our deeds and by the consequences of our deeds, remembered for our plans and schemes; our thoughts, impulses, and intentions.

*God of remembrance, remember the covenant of our ancestors; we reaffirm it today.
Remember, we are a people of noble ideals; help us attain them. Remember all Your people, all the nations on the road to peace; bless their efforts.*

Our memory fades, but You remember all that we have forgotten. Your Presence is a throne where all things matter and nothing is lost. Today, the world is born anew. This day, the whole of creation stands before You to be judged.

As we are Your children, love us and remember us in the way of mothers and fathers.

As we are Yours in service, so let there be light to guide us in the corridors of justice and on the path to holiness.

~ PLEASE RISE ~

T'kiah Sh'varim T'kiah

תקיעה שברים תקיעה

~ PLEASE BE SEATED ~



Shofarot: The Voice of Hope

שופרות

Moses, placed in the basket by the river, kept silent, too frightened to cry. Abraham, walking up the mountain with Isaac, kept silent, refusing to give way to the wild sound of his own grief. When Aaron's children were taken from him, Aaron was silent, for there were no words. Ruth walked without a sound to the fields, for she could give no voice to her loss and her hope.

We, too, are fearful. We stay hidden behind our respectable masks, our tears dried, our faces composed. Our fears are unexpressed, our cries buried deep within.

Like Moses, Abraham, Aaron, and Ruth, we are too awed or too timid or simply too self-conscious to open our wounds to the world. You have given us a way to cry. Behind the thicket Abraham found the ram and the instrument of our expressions.

The Shofar will cry for us. In the sh'varim, the brokenness that afflicts our hearts. In the t'ruah, the blasts of pain or hope or recognition that sometimes sear our souls. In the t'kiah, the hope for wholeness. We cry out from healing as we do from hurt.

We cry in supplication, in loss, in love.

O God, help us learn the sounds of the Shofar. The sound of our history. The sound of our sorrows.

Let it draw us closer to You with each blast, with each whispered promise, with each unspoken prayer.

T'kiah Gedolah. For ourselves, our ancestors, our children, let us listen to the cries of the Shofar. In each note is the secret, ancient anguish of the Jewish heart.

In its sound is our awakening and hope for redemption.

Today, the world is born anew. This day, the whole of creation stands before You to be judged.

As we are Your children, love us in the way of mothers and fathers.

As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

~ PLEASE RISE ~

T'kiah T'ruah T'kiah
T'kiah G'dolah

תקיעה תרועה תקיעה
תקיעה גדולה

~ PLEASE BE SEATED ~

Areshet s'fateinu ye-erav l'fanecha,
El ram v'nisa, meivin umaazin,
mabit umakshiv l'kol t'ki-ateinu.
Ut'kabeil b'rachamim uv'ratzon seider shofroteinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ,
אֶל רֵם וְנִסָּא, מִבֵּין וּמֵאֲזִין
מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ.
וְתִקְבֹּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר שׁוֹפְרוֹתֵינוּ.

Blessed are the hearts that respond to majestic music of the shofar.
Blessed is the gift of life, the power of renewal that brings us to this day.

Shanah Tovah!



KOL NIDREI



Or Zarua

Or zarua latzadik ul'yishrei leiv simchah.

אור זרוע

אור זרע לצדיק ולישרי לב שמחה.

Light is sown for the righteous, and joy for the upright at heart. With one voice, assembled sages past and present declare:

All may pray as one on this night of repentance; let none be excluded from our community of prayer.

With one voice, God and congregation proclaim:

All may pray as one on this day of return; let all find a place in this sacred assembly.

I hereby forgive all who have broken faith by harming me physically or materially or by using thoughtless, unethical, or malicious speech. Let no one be punished because of me. As I forgive those who have hurt me, so let others view me with favor and forgiveness.

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 they have made peace with one another.



Kol Nidrei: All Vows

Kol Nidrei ve-esarei vachamei v'konamei v'chinuyei

v'kinusei ush'vuot, dindarna ud'isht'bana,

ud'acharimna v'daasarna al nafshatana.

MiYom Kipurim zeh ad Yom Kippurim haba aleinu

l'tovah. Kulhon icharatna v'hon,

kulhon y'hon sh'ran, sh'vikin sh'viten, b'teilin

um'vutalin, la sh'ririn v'la kayamin.

Nidrana la Nidrei ve-esarana la esarei

ush'vuatana la sh'vuot.

כל נדרי

כל-נדרי ואסרי וחרמי וקונמי וכנויי

וקנוסי ושבעות, דנדרנא ודאשתבענא,

ודאחרמנא ודאסרנא על נפשנא.

מיום כפורים זה עד יום כפורים הבא עלינו

לטובה. כלהון איחרטנא בהון,

כלהון יהון שרון, שביקין שביתין, בטלין

ומבטלין, לא שרירין ולא קימין.

נדרנא לא נדרי ואסרנא לא אסרי

ושבעתנא לא שבעות.

Let our speech be pure and our promises sincere.
Let our spoken words—every vow and every oath—
be honest and well-intentioned.
Let our words cause no pain, bring no harm,
and never lead to shame, distrust, or fear.
And if, after honest effort, we are unable to fulfill a promise,
a vow, or an oath, may we be released from its obligation
and forgiven for our failure.
Let our speech be pure and our promises sincere.

פְּשִׁי דְּהַדָּז יִכְנֹה



נְשִׁימָע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Redemption

These words are true: You make our lives difficult. You chase us with Your commands. You force us to choose between life and death, between slavery and freedom.

We must learn to listen, or succumb to anguish and despair, to the death of the spirit.

But you do not abandon us. You give us the courage to enter our struggles, to wrestle with the Pharaohs in our hearts, and the Pharaohs in the world, and to slowly free ourselves from bondage.



Remember us

Our God and God of our mothers, God of Sarah, Rebekah, Leah, and Rachel, Deborah, Hannah, and Ruth, a heritage has come down to us.

Our God and God of our fathers, God of Abraham, Isaac, and Jacob, Amos, Isaiah, and Micah, a heritage has come down to us along all the paths our people have traveled.

Our ancestors rejected the gods indifferent to goodness. They found the One, wherein all people can unite in justice and in love.

A heritage of faith has come down to us.

When knowledge was the secret lore of the elite, our sages opened their doors to all who sought understanding.

A heritage of learning has come down to us.

In a world where the weak were tormented by oppressors, Torah taught us to love the poor and the stranger.

A heritage of justice has come down to us.

Wherever the sword was sovereign, our ancestors were commanded to seek peace and pursue it.

A heritage of peace has come down to us.

And this now is ours. Ours the teaching, ours the task, to make the heritage live.

A heritage has come down to us. It is our life and the length of our days.

עוֹשֶׂה שְׁלֹם בְּמִרוֹמָיו



Vidui

וידוי

Eternal One, we are not so arrogant as to pretend
that the trial of our lives does not reveal our flaws.

*We know ourselves,
in this moment of prayer,
to have failed ourselves and others,
the ones we love and the stranger,
again and again.*

We know how often we did not bring to the surface of our lives the hidden goodness within.

*Where we have achieved, Eternal One,
we are proud of ourselves
and grateful to You;
where we have failed,
we ask forgiveness.*

Remember how exposed we are to the chances and terrors of life.

We were afraid.

We sometimes chose to fail.

And we ask:

*Turn our thoughts from the hurt to its remedy.
Free us from the torments of guilt.*

~ PLEASE RISE ~

*Our God and God of our mothers and fathers, grant that our prayers may reach You. Do not turn
away from our pleas, for we are not so arrogant or stiff-necked as to say before You, Eternal our God
and God of all ages, we are perfect and have not sinned; rather do we confess; we have gone astray,
we have sinned, we have transgressed.*

~ PLEASE BE SEATED ~

אֱלֹהֵינוּ

You, O God, know all the chambers of our minds. There are no secrets from You. Nothing is hidden from You. We stand before You as an open book. All our faults are known; all our selfish ways are revealed. We seek Your mercy in our confession.

We have missed fulfilling our best intentions. Now, we confess our failings.

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי.

He-evinu, v'hirshanu, zadnu, chamasnu,

הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ,

tafalnu shaker. Yaatznu ra,

טָפַלְנוּ שָׁקֶר. יַעֲצֻנוּ רָע,

kizavnu, latznu, maradnu, ni-atznu.

כִּזְבָּנוּ, לָצְנוּ, מָרַדְנוּ, נִיאֲצֻנוּ.

Sararnu, avinu, pashanu, tzararnu, kishinu oref.

סָרַרְנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרָרְנוּ, קִשְׁיֵינוּ עֶרֶף.

Rashanu, shichatnu, ti-avnu, ta-inu, titanu.

רָשָׁעְנוּ, שִׁחַתְנוּ, תִּיעַבְנוּ, תִּעֲנִינוּ, תִּעֲתָנוּ.

For all these failures of judgment and will, God of forgiveness, forgive us, pardon us, lead us to atonement.

V'al kulam, Elo-ah s'lichot,

וְעַל כָּל־אֵלֶּה סְלִיחוֹת,

s'lach lanu, m'chal lanu, kaper lanu.

סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.



גִּבּוֹר וְחַיִּים מְחַיֵּה הַמֵּתִים

YOM KIPPUR MORNING



הַיְּהוָה מָה טוֹב וּמָה נִסִּים

A Prayer for Life

Source of all life, we pray for life. Bless us, once more, with a year of life so that we may be privileged to complete the year we have just begun.

Despite the burdens and the heartbreaks, the pains and perils, we want to live; we ask to be inscribed in the Book of Life.

But even as we pray that years may be added to our lives, we ask, too, that true life may be added to our years.

May the new year be for us a time for enhancing the quality of our lives, enriching their content, deepening their meaning.

Help us to keep our minds alive. May we be open to new ideas, entertain challenging doubts, reexamine long-held opinions, nurture a lively curiosity, and strive to add to our store of knowledge.

Help us to keep our hearts alive. May we develop greater compassion, be receptive to new friendships, sustain a buoyant enthusiasm, grow more sensitive to the beauty which surrounds us.

Help us to keep our souls alive. May we be more responsive to the needs of others, less vulnerable to consuming greed, more attentive to the craving for fellowship, and more devoted to truth.

Help us to keep our spirits alive. May we face the future with confidence, knowing that every age has its unique joys and satisfactions, each period in our lives a glory of its own.

Help us to keep our faith alive. May we be sustained by the knowledge that You have planted within us life eternal, and have given us the power to live beyond our years.

Whether our years be few or many, help us to link our lives to the life of our people and to our eternal faith.



Hal'lu

Hal'lu, Hal'lu Yah!

הללו

הללו, הללו יה!

Elohai N'shamah: For the Soul

אלהי נשמה

My God, the soul You have given me is pure.

You created it, You shaped it, You breathed it into me, and You protect it within me. For as long as my soul is within me, I offer thanks to You, Eternal One, my God, and God of my ancestors, Source of all Creation, Sovereign of all souls.

Praised are You, Eternal One, in whose hand is every living soul and the breath of humankind.

ברוך אתה, יי, אשר בידו נפש כל חי, ורוח כל בשר איש.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.



On This Holy Day

On this Holy Day we will not seek to escape responsibility for ourselves.

We will not fault parents, siblings, or childhood traumas for the weakness we display. Nor will we blame society, the economy, or our institutions for their failure to make us perfect.

Judaism teaches us that we are free, not free to do anything we want, for we have obligations to others, nor free to be anyone we wish, for we are influenced by others. But free to choose, a dozen times a day, how we shall react to life's challenges, and in this small way to mold ourselves to become better than we are.

On this Holy Day we need to accept responsibility for ourselves.

We cannot be perfect, continuously happy and successful, always attractive, popular, and healthy. We seek only to be better; to be a little kinder, braver, and more patient. To do a few more mitzvot, to share a few more simchas, to be at one with ourselves, our values and our dreams, as well as being at one with our people, our traditions and our God.

On this Holy Day...



בְּרָכָה

Revelation

Love abundant, love unstinting—
our God, You have enfolded us in love.
Tender compassion beyond all bounds—
Your precious gift.
Our fathers and mothers gave You their trust and You gave them Torah, laws by which to live.

For their sake, teach us as well; grace us with Your guidance.

Loving Father, Merciful Mother of us all:
Grant us clear understanding that we may listen, learn, and teach,
preserve, practice, and fulfill with love
every lesson of Your Torah.

May learning Your Torah light up our eyes: may our hearts embrace Your mitzvot.

שִׁמְעֵי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Redemption

They say cold feet are a sign of turning back,
The failure of internal will—
But I say it can be the other way,
The body's anticipation of things to come.
Whether demons are nipping at your heels
Or gnawing within, here's the thing:
Settle quietly, close your eyes,
Then take the most deliberate, deep breath,
As though it were the very first (God's breath)—
And when you can feel it penetrate every bit of your being,
Making the rest of your life possible,
You open your eyes
And take that first step out into the sea of reeds.
Watered feet are just the price of coming home.



Mi Chamochah: Song of the Sea

Mi chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!
Shirah chadasha shib'chu g'ulim l'shimcha
al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru:
"Adonai yimloch, l'olam va-ed."

מי כמכה
מי כמכה באלים, יי!
מי כמכה נאדר בקדש,
נורא תהלת, עשה פלא!
שירה חדשה שבחו גאולים לשמך
על שפת הים.
יחד כלם הודו והמליכו ואמרו:
"יי ימלך לעולם ועד."

Who is like You, O God, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, working wonders?

With new song, inspired, at the shore of the Sea, the redeemed sang Your praise. In unison they all offered thanks. Acknowledging Your Sovereignty, they said: "Adonai will reign forever!"

צִוְרֵי יִשְׂרָאֵל

God's Power

Once we stop acting like God, we might allow God's presence to be more active in our lives. Belief in God is difficult for many of us, but it is impossible if we consider ourselves the Highest Power in the universe. Being humble enough to consider that there may be something greater than we are is a first step toward faith.

And if we believe that there could be a power greater than we are, we might turn to that power for strength, comfort, guidance, and love when we are facing moments of our own helplessness.



Un'taneh Tokef

Un'taneh tokef k'dushat hayom
ki hu nora v'ayom.

ונתנה תקף
ונתנה תקף קדש היום
כי הוא נורא ואים.

When we really begin a New Year it is decided
And when we actually repent it is determined:

אֶמֶת

*Who shall be truly alive,
And who shall merely exist;*

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

*Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beast of jealousy;*

Who shall hunger for companionship,
And who shall thirst for approval;

*Who shall be shattered by storms of change,
And who shall be plagued by pressures to conform;*

Who shall be strangled by insecurity,
And who shall be beaten into submission;

Who shall be content with their lot. And who shall go wandering in search of satisfaction;

Who shall be serene, And who shall be distraught.

But repentance, prayer, and charity temper judgment's severe decree.

B'Rosh Hashanah yikateivun,
uv'yom tzom kippur yeichateimun.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן,
וּבְיוֹם צוֹם כִּפּוּר יֵיחָתֵמוּן.



נִכְבְּדֶנּוּ אֶת שְׁמֶךָ בְּעוֹלָם

The Holiness of this Day

The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage forever.

May this day add meaning to our lives. Let contrition awaken our conscience, our common worship unite us in love, our memories of hardship impel us to help the oppressed.

On this Day of Atonement we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

This day may we find well-being. *Amen.*

This day may we discover the eternal strength that abides among us. *Amen.*

This day may we be helped to a life that is whole. *Amen.*

Blessed are You, Eternal One, who forgives our failings and pardons the failings of Your people, the House of Israel. You banish our guilt, from year to year, You reign in majesty over all the earth; You sanctify [Shabbat and] the people Israel and the Day of Atonement.



Vidui: Confession of Sin

וידוי

We stand in humility, conscious of our failings: Sh'ma koleinu—Eternal One, hear our call!

For You are close to the brokenhearted; and You give strength to the suffering soul.

You are the healer of shattered hearts; You are the one who binds up their wounds.

To bring new life to despondent souls, to restore and revive repentant hearts.

Return now, Israel, to the Eternal your God, for you have fallen because of your sin.

Take words with you, and return to God. Ask the Eternal: forgive what is wrong; accept what is good.

We stand in humility, conscious of our failings; we set before You the wrongs we have done.

We trust in Your compassion, for You know who we are; Sh'ma koleinu—Eternal One, hear our call.

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 they have made peace with one another.

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted deliberately or inadvertently, whether by word or by deed.

~ PLEASE RISE ~

Our God and God of our mothers and fathers, grant that our prayers may reach You. Do not turn away from our pleas, for we are not so arrogant or stiff-necked as to say before You, Eternal our God and God of all ages, “we are perfect and have not sinned”; rather do we confess: “we have gone astray, we have sinned, we have transgressed.”

~ PLEASE BE SEATED ~

Ashamnu, bagadnu, gazalnu,	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
dibarnu dofi. He-evinu,	דִּבַּרְנוּ דּוֹפִי. הִעֲוִינוּ,
v’hirshanu, zadnu, chamasnu,	וְהִרְשָׁנוּ, זָדְנוּ, חֲמָסְנוּ,
tafalnu shaker. Yaatznu ra,	טָפַלְנוּ שָׁקֵר. יַעֲצֻנוּ רָע,
kizavnu, latznu, maradnu, ni-atznu.	כִּזְבָּנוּ, לָצְנוּ, מָרַדְנוּ, נִי־אָצְנוּ.
Sararnu, avinu, pashanu,	סָרַרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ,
tzararnu, kishinu ofef.	צָרַרְנוּ, קִשִּׁינוּ עֶרְף.
Rashanu, shichatnu, ti-avnu, ta-inu, titanu.	רָשָׁעְנוּ, שָׁחַתְנוּ, תָּעַבְנוּ, תָּעִינוּ, תַּעֲתָנוּ.

For all these failures of judgment and will, God of forgiveness, forgive us, pardon us, lead us to atonement.

V'al kulam, Elo-ah s'lichot,	וְעַל כָּל־מִלְּאֵלֹהִים סְלִיחוֹת,
s'lach lanu, m'chal lanu, kaper lanu.	סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

From aleph to tav, we name our sins. Forgive us for them.
Al cheit shechatanu: For the sin we sin against You...

For Acting callously against others, forgive us.

For **Belittling** others with slander and sarcasm, forgive us.

*For **Generating** harm against others, either secretly or publicly, forgive us.*

For **Deceiving** others with clever phrases, forgive us.

*For **Hardening** our hearts against our loved ones, friends, and colleagues, forgive us.*

For **Vacillating** between confessing or avoiding the truth about our faults, forgive us.

*For **Zigzagging** between contempt and respect for our parents and teachers, forgive us.*

For **Charming** others by our use of power, forgive us.

*For **Talking** foolishly instead of remaining silent, forgive us.*

For **Yielding** to harmful temptations, forgive us.

For all these failures of judgment and will, God of forgiveness, forgive us, pardon us, lead us to atonement.

Al cheit shechatanu: For the sin we sin against You...

*For **Cheapening** our reputation by trafficking in lies, forgive us.*

For **Libeling** others with our gossip, forgive us.

*For **Menacing** ourselves with too much food and drink, forgive us.*

For **Neglecting** others because of our arrogance, forgive us.

*For **Seeing** others as objects for our own satisfaction, forgive us.*

For **Acting** boastfully, forgive us.

For all our failings, O God of forgiveness, pardon us, help us, grant us atonement.

Al cheit shechatanu: For the sin we sin against You...

*For **Peddling** harmful judgments about others, forgive us.*

For **Tainting** our success with harmful schemes against others, forgive us.

*For **Keeping** company with those who ridicule the good intentions of others, forgive us.*

For **Rushing** to take advantage of others, forgive us.

*For **Shaming** ourselves with acts of pettiness and hatred, forgive us.*

For **Trading** trust for instant gratification, forgive us.

For all these failures of judgment and will, God of forgiveness, forgive us, pardon us, lead us to atonement.

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ!

V'al kulam, Elo-ah s'lichot, s'lach lanu, m'chal lanu, kaper lanu!

The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.



Adon Olam

Adon olam asher malach, b'terem kol y'tzir nivra.
L'eit naasah v'cheftzo kol, azai Melech sh'mo nikra.
V'acharei kichlot hakol, l'vado yimloch nora.
V'hu hayah, v'hu hoveh, v'hu yih'yeh, b'tifarah.
V'hu echad v'ein sheini, l'hamshil lo l'hachbirah.
B'li reishit, b'li tachlit, v'lo ha-oz v'hamisrah.
V'hu Eli v'chai go-ali, v'tzur chevli b'eit tzarah.
V'hu nisi umanos li, m'nat kosi b'yom ekra.
B'yado afkid ruchi, b'eit ishan v'a-irah.
V'im ruchi g'viyati, Adonai li v'lo ira.

You are our Eternal God, who reigned before any being had been created; when all was done according to Your will, then You were called Ruler. And after all ceases to be, You alone will rule in majesty. You have been, are yet, and will be in glory. And You are One; none other can compare to or consort with You. You are without beginning, without end. To You belong power and dominion. And You are my God, my living Redeemer, my Rock in times of trouble and distress. You are my standard bearer and my refuge, my benefactor when I call on You. Into Your hands I entrust my spirit, when I sleep and when I wake, and with my spirit my body also; Adonai is with me and I shall not fear.

אדון עולם

אדון עולם אשר מלך, בטרם כל יציר נברא.
לעת נעשה בחפצו כל, אזי מלך שמו נקרא.
ואחרי ככלות הכל, לבדו ימלוך נורא.
והוא הָיָה, והוא הוּהוּ, והוא יִהְיֶה, בתפארה.
והוא אחד ואין שני, להמשיל לו להחבירה.
בלי ראשית בלי תכלית, ולו העז והמשרה.
והוא אלי וחי גאלי, וצור חבלי בעת צרה.
והוא נסי ומנוס לי, מנת כוסי ביום אקרא.
בידו אפקיד רוחי, בעת אישן ואעירה.
ועם רוחי גייתי, יי לי ולא אירא.

הַכֹּלֵלִיָּה

YOM KIPPUR AFTERNOON



God of All Generations

Zocheir chasdei avot v'imahot

אבות ואמהות

זֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת

Remember the *chesed*, the kindness, of those who came before us:
a desert tent unfurled on every side—the home of Abraham and Sarah—
wide open to welcome travelers from all directions;
an open hand, to offer bread to strangers in need;
and an open heart, a bold voice lifted up in defense of others.

Notzeir chesed laalafim

נֹצֵר חֶסֶד לְאַלְפִים

Hold fast these memories of chesed.

Show mercy in a thousand ways.

Weave threads of kindness from generation to generation.

And so our sages teach:

Why call God *Magein Avraham* (the shield of Abraham)?

Through this name, we ask God to protect the “Abraham” within each of us—
our spark of generosity and kindness,
the impulse to open our circle and widen our horizon of concern.

And when we call God *Ezrat Sarah*—the One who intervened on Sarah’s behalf—
we seek to awaken within ourselves a spirit of generous activism;
to inspire life-sustaining deeds, selfless moments of giving to others.

Descendants of compassionate ancestors,

may we cultivate the instinct to love and serve.

Blessed is the open heart. Blessed is the open hand.



Remember Us

Zochreinu l'chayim, Melech chafeitz bachayim,
v'chotveinu b'sefer hachayim, l'maancha Elohim chayim.
Melech ozeir umoshia umagein.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

זכרנו

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.
מלך עוזר ומושיע ומגן.
ברוך אתה, יי, מגן אברהם ועזרת שרה.

Inscribe us in the Book of Life to fulfill Your promise, O God of Life. Sovereign, helper, deliverer, protector, You are praised,
Adonai, Shield of Abraham, Support of Sarah.

God of goodness, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

O God of Israel's past, God of this day, God of all flesh, Creator of all life; We praise You, the Most High, for the gift of life; we give thanks, O Source of Good, that life endures.

Eternal and Infinite God, help us to use our life for blessing: to live by Your law, to do Your will, to walk in Your way with a whole heart. We praise You, Eternal God, for the blessing of life.

~ WE PRAY SILENTLY ~



יְהִי לְרִצּוֹן אֱמִרֵי פִי

TORAH SERVICE

The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai El rachum v'chanun,
erech apayim v'rav chesed ve-emet,
notzeir chesed laalafim, nosei avon
vafesha v'chataah v'nakeih.

יְיָ, יְיָ אֵל רַחוּם וְחַנוּן,
אֶרֶץ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,
נוֹצֵר חֶסֶד לְאַלְפִים, נוֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדִבַּר יְיָ מִירוּשָׁלַיִם

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Hear, O Israel, the Eternal is our God, the Eternal is One!

Echad Eloheinu, gadol Adoneinu,
kadosh v'norah sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדֹנֵינוּ,
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Ruler is great; Holy and Awesome is God's name.



HEALING SERVICE

Who among us has not faced difficulty? Who among us has not confronted despair? Who among us does not long for an end to the suffering of the innocent victims of war and famine?

Whether through our own illness or that of a dear one, through a loss or tragedy, we all, at one time or another, have needed comfort and solace. Some of us have found that comfort in Judaism. Others have found it elsewhere. Each of us, however, needs to know that we have a place to find the comfort of community, of loving friends.

Here, in this community, we turn to each other. And we turn to God—not to resolve all our pain or to end our suffering, but to find comfort and solace in God’s presence. We may call it healing or seeking “wholeness,” but through the experience of this healing service we can be challenged to wrestle with God’s role in the struggles of life.

May our prayers today remind us of the power of community. May our prayers today call forth the healing power that lies within each of us. May our prayers today give us hope.

Each of us enters this sanctuary with a different need. Some hearts are full of gratitude and joy, overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair. They are recovering from illness or have escaped misfortune.

And we rejoice with them.

Some hearts ache with sorrow. Disappointments weigh heavily upon them. And they have tasted despair. Families have been broken; loved ones lie on a bed of pain; death has taken those whom they have cherished.

May our presence and sympathy bring them comfort.

Some hearts are embittered. They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value.

May the knowledge that we, too, are searching restore their hope and give them courage to believe that all is not emptiness.

Some spirits hunger. They long for friendship; they crave understanding; they yearn for warmth.

May we, in our common need and striving, gain strength from one another, as we share our joys, lighten each other’s burdens, and pray for healing, for sh’leimut, for completeness.

~ SILENT PRAYER ~

The Season of Healing

This is the season of healing:
Of healing our hearts and souls,
Of healing the moments we share with each other
And the moments we share with ourselves.

This is the season of memory:
Of remembering our parents and grandparents,
The love of generations,
The holiness of our ancestors.

This is the season of stillness,
The season of silence and quiet:
Of deep breaths, Of open eyes,
Of compassion and consolation.

This is the season of healing:
The season of grief turning to wonder,
Of loss turning toward hope,
The season that binds this year to the next,
The season heralds the redemption of spirit
And our return to God's Holy Word.

Hashkiveinu: For the Night

Hashkiveinu, Adonai Eloheinu, l'shalom,
v'haamideinu malkeinu l'chayim, ufros aleinu sukat
sh'lomecha. Amen.

A Prayer for Comfort and Strength

When I feel tainted, God, remind me that I am
holy.
When I feel weak, teach me that I am strong.
When I am shattered, assure me that I can heal.
When I am weary, renew my spirit.
When I am lost, show me that You are near.
Amen.

השכיבנו

השכיבנו, יי אלהינו, לשלום,
והעמידנו מלפניו לחיים, ופרוש עלינו סכת
שלומך. אמן.

*Shelter us beneath Thy wings, O Adonai!
Guard us from all harmful things, O Adonai!
Keep us safe throughout the night,
'Til we wake with morning's light,
Teach us, God, wrong from right, Amen.*



Prayer for God's Love

We are loved by an unending love.

*We are embraced by arms that find us
Even when we are hidden from ourselves.*

We are touched by fingers that soothe us

Even when we are too proud for soothing.

We are counseled by voices that guide us

Even when we are too embittered to hear.

We are loved by an unending love.

*We are supported by hands that uplift us
Even in the midst of a fall.*

We are urged on by eyes that meet us

Even when we are too weak for meeting.

We are loved by an unending love

*Embraced, touched, soothed, and counseled.
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles;*

We are loved by an unending love.



Mi Sh'beirach: For Healing

Mi shebeirach avoteinu
M'kor hab'rachah l'imoteinu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen

מי שברך

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu
Bless those in need of healing
With *r'fu-ah sh'leimah*
The renewal of body
The renewal of spirit
And let us say, Amen



Gifts

As you gave the very breath of life to Adam and to Eve,
give us life, life abundant, and we will use this gift, in turn, to fix the broken world.

*As you brought Joseph from the Pharoah's dungeon
to feed a starving people, deliver us from our nightmare darkness
to feed your people, shelter them,
and bring them human warmth against the chill.*

As you freed us from the slavery of Egypt, Spain, and Russia,
by Your care, Your mighty hand and outstretched arm,
free us now, O God, to move about Your world, performing acts of kindness according to Your will.

As You instructed us at Sinai, teach us now the wisdom we will need to serve You well.

As You fed us in the savage wilderness, give us strength to feed the children.

*Heal us, so we may heal every soul that is weary, all the people who are in pain and seek relief, we,
Your willing partners.*



Heal Us All

When Miriam was sick, her brother Moses prayed: “O God, pray, heal her please!” We pray for those who are now ill. Source of Life, we pray:

Heal them.

We pray for those who are affected by illness, anguish, and pain.

Comfort them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and the pain of illness.

Encourage them.

Grant strength and compassion to families and friends who give their loving care and support, and help them to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of your world as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

Guide them.

Grant insight to us, that we may understand that whenever death comes, we must accept it—but before it comes, we must resist it by prolonging life and by making our life worthy as long as it is lived.

Bless and heal us all.



Heal us now

R'fa-einu, Adonai v'neirafei, hoshi-einu v'nivashei-ah,
El karov l'chol kor'av ach karov lirei-av yisho

We pray for healing of the body
We pray for healing of the soul
For strength of flesh and mind and spirit
We pray to once again be whole
El Na R'fa Na
Oh please, heal us now
R'fuat hanefesh ur'fuat haguf
R'fuah sh'leimah
Heal us now

Hoshi-ah et amecha uvareich
et nachalatecha ur'eim
v'nas'eim ad haolam.
Mi shebeirach avoteinu
Mi shebeirach imoteinu
ana Adonai hoshi-ah na

We pray for healing of our people
We pray for healing of the land
And peace for every race and nation
Every child, every woman, every man.

רפאנו

רפאנו, יי ונרפא, הושיענו ונשעה,
אל קרוב לכל קוראיו אך קרוב ליראיו, ישעו

אל נא רפא נא
רפואת הנפש ורפואת הגוף
רפואה שלמה

הושיעה את עמך וברך
את נחלתך ורעם
ונשאים עד העולם.
מי שברך אבותינו
מי שברך אמותינו
אנא יי הושיעה נא.



YIZKOR



The Wisdom of Our Tradition

Our tradition shows great wisdom in teaching us to gather for services of remembrance on Yom Kippur and on Pesach, Shavuot, and Sukkot, the three pilgrimage festivals. These moments that mark the seasons of the year—and the seasons of our lives—awaken strong memories of relationships that shaped us, sustained us, and sometimes challenged us; and of holy days we shared with loved ones and cherished friends.

When they are gone, we can still affirm the beautiful and lasting values we learned from them, and remember them in all their humanness. We do that by coming together as a community of comfort and care.

From its inception a thousand years ago, when it was prayed by Ashkenazic Jews on the morning of Yom Kippur, *Yizkor* has had two profound themes: God's embrace of the loved ones who are beyond our reach; and our commitment to do the good deeds in their memory. When we say *Yizkor*—may God remember—we proclaim our faith that those who have died have significance, now and forever.

This is the hour of memory—
and this is our house of comfort.
Wounded by loss, we retreat from life;
our synagogue gathers us in.
Into this place we bring stories and prayers,
unanswered questions,
tears that need to be shed.
Lives recollected and carried within us—
moments of courage and laughter and pain—
this day embraces them all;
this place embraces us all.
Now the heart opens in sorrow,
for we are time's subjects,
and all that we love we must lose.
So let us hold fast to the love that remains,
and cherish the light of the sun.
Today all of us walk the mourner's path;
together may we find strength.

Psalm 23

Mizmor l'David, Adonai ro-i lo ech'sar. Bin'ot deshe
yar'bitzeini, al-mei m'nuchot y'nahaleini.
Naf'shi y'shoveiv, yan'cheini v'maag'lei tzedek l'maan
sh'mo. Gam ki eileich b'gei tzalmavet lo ira ra
ki atah imadi, shivt'cha umish'antecha heima
y'nachamuni. Taaroch l'fanai shul'chan neged tzor'rai,
dishan'ta vashemen roshi kosi r'vaya.
Ach tov vachessed yird'funi kol y'mei chayai,
v'shavti b'veit Adonai l'orech yamim.

מִזְמוֹר לְדָוִד, יְיָ רֹעִי לֹא אֶחָסָר. בְּנֵאוֹת דֶּשֶׁא
יַרְבִּיצֵנִי, עַל־מֵי מְנוּחוֹת יְנַהֲלֵנִי.
נַפְשִׁי יִשְׁוֵעֵיב, יָנִיחֵנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן
שְׁמוֹ. גַּם כִּי־אֵלֶיךָ בְּגֵי צַלְמוֹת לֹא־אִירָא רָע
כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה
יְנַחֲמֵנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צוֹרָי, דִּשְׁנֶתָ
בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָהּ.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשָׁבְתִי בְּבֵית־יְיָ לְאֶרֶךְ יָמִים.

God is my shepherd, I shall not want; God makes me lie down in green pastures, leads me beside still waters, and restores my soul. You lead me in right paths for the sake of Your Name. Even when I walk in the valley of the shadow of death, I shall fear no evil, for You are with me; Your rod and Your staff—they comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of God forever.



Gratitude for the Next Generation

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

When we fear death's decree, let these bring us solace; the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future—beyond our own lives.

עִלִּי עִלִּי יְיָ לִלְגֹּם יְהִי תְּמִיד

Eili, Eili

Eili, Eili

shelo yigamer l'olam

hachol v'hayam

rishrush shel hamayim,

b'rak hashamayim,

tefilat haadam.

אֵלִי, אֵלִי

אֵלִי, אֵלִי

שֶׁלֹא יִגְמַר לְעוֹלָם

הַחוֹל וְהַיָּם

רִשְׁרוּשׁ שֶׁל הַמַּיִם,

בְּרַק הַשָּׁמַיִם,

תְּפִלַּת הָאָדָם.

Eili, my God, I pray that these things never end: The sand and the sea, the rush of the waters, the crash of the heavens, the prayer of the heart.



Mourning is the Price We Pay

Mourning is the price we pay for having the courage to love others.

Even in grief,

we know that the wonder of human life is too complex,

and too magnificent,

to be memorialized in endless pain.

The gifts of spirit our loved ones gave us cannot be measured or weighed, nor can they be lost or even tarnished by time.

Even in our darkest hours,

we know that some of their light and their warmth

will always be with us,

bringing comfort and courage, and—

in the fullness of time—

healing and peace.



Yizkor

Yizkor Elohim nishmot yakireinu shehalchu l'olamam.

Ana tih'yenah nafshoteihem tz'rurot bitz'ror hachayim

ut'hi m'nuchatam kavod.

Sova s'machot et panecha,

n'imot bimincha netzach. Amen.

יזכור

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יַקִּירֵנוּ שֶׁהָלְכוּ לְעוֹלָמָם.

אָנָּה תִּהְיֶינָה נַפְשֹׁתֵיהֶם צָרוֹרוֹת בְּצָרוֹר הַחַיִּים

וְתִהְיֶי מְנוּחָתָם כָּבוֹד.

שֶׁבַע שְׂמֵחוֹת אֶת־פָּנֶיךָ,

נְעִימוֹת בְּיָמֶיךָ נָצַח. אָמֵן.

May God remember forever our dear ones who have gone to their eternal rest.

May they be at one with the One who is life eternal.

May the beauty of their lives shine forevermore,

and may my life always bring honor to their memory.

יִזְכּוֹר

Silent Prayer

It is a fearful thing to love what death can touch.

A fearful thing to love,
hope, dream: to be—
to be, and oh! to lose.

A thing for fools this, and
a holy thing,
a holy thing to love.

For your life has lived in me,
your laugh once lifted me,
your word was gift to me.

To remember this brings a painful joy.
'Tis a human thing, love,
a holy thing,
to love
what death has touched.

If every life were like a drop of rain—
each of us a small, solitary self—
then death would be for return,
back to the ocean whence we came...

Some raindrops soft and gentle as the showers of
spring;
others hard and raging like summer storms of
hail and thunder.
Each life a separate journey back to the begin-
ning, and back to God.

Picture God as a great ocean,
teeming with life in the ebb tide and flow,
where each raindrop begins and ends
and begins again
and again...

In the dance of waves we dance forever—
not I as I, nor you as you,
and yet together
rising and falling,
soft and peaceful, hard and raging—
a dance we only dimly see
to music we but faintly hear,
together and forever...

And if all this were so—
if God were like the ocean
and each of us like rain and mist—
Would my heart not break at losing you?
Could the ocean contain my tears?

There are stars up above, so far away we only see their light long, long after the star itself is gone. And so it is with people we have loved—their memories keep shining ever brightly though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us. As we live our days, these are the ways we remember.



We Remember Them

We remember with sorrow those whom death has taken from our midst during the past year... Taking these dear ones into our hearts with all our beloved, we recall them now with reverence.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of the leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

*So long as we live, they too shall live,
for they are now a part of us, as we remember them.*

~ PLEASE RISE ~

El Malei Rachamim

El malei rachamim, shochein bam'romim.

Ham'tzei m'nuchah n'chonah, tachat kanfei hash'chinah,

im k'doshim ut'horim, k'zohar haraki-a mazhirim.

L'nishmot yakireinu shehalchu l'olamam.

Baal harachamim, yastireim b'seiter k'nafav l'olamim,

v'yitzror bitzror hachayim et nishmatam.

Adonai hu nachalatam, v'yanuchu b'shalom

al mishkavam. V'nomar: Amen.

אל מלא רחמים

אל מלא רחמים, שוכן בַּמְרוֹמִים.

הַמַּצִּיא מְנוּחָה נְכוֹנָה, תַּחַת כַּנְפֵי הַשְּׁכִינָה,

עַם קְדוֹשִׁים וְטְהוֹרִים, כְּזֹהַר הָרָקִיעַ מְזַהֲרִים.

לְנִשְׁמוֹת יַקִּירֵנוּ שֶׁהֵלְכוּ לְעוֹלָמָם.

בְּעַל הָרַחֲמִים, יִסְתִּירֵם בְּסִתְרֵם כְּנַפָּיו לְעוֹלָמִים,

וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת־נִשְׁמָתָם.

יְיָ הוּא נַחֲלָתָם, וַיְנַוְחוּ בְּשָׁלוֹם

עַל מִשְׁכָּבָם. וְנֹאמַר: אָמֵן.

Fully compassionate God Most High: To our loved ones who have entered eternity, grant clear and certain rest with You in the lofty heights of the sacred and pure whose brightness shines like the very glow of heaven. Source of mercy: Forever enfold them in the embrace of Your wings; secure their souls in eternity. Adonai: they are Yours. They will rest in peace.

Amen.

The Mourner's Kaddish

Yitgadal v'yitkadash sh'meih raba. B'alma di v'ra
chirutei, v'yamlich malchutei, b'chayeichon
uv'yomeichon uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.
Y'hei sh'meih raba m'varach l'alam ul'almei almaya.
Yitbarach v'yishtabach, v'yitpaar v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal sh'meih d'Kud'sha,
B'rich Hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata, daamiran b'alma.
V'imru: Amen.
Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael. V'imru: Amen.
Oseh shalom bimromav, Hu yaaseh shalom
aleinu v'al kol Yisrael. V'imru: Amen.

קדיש יתום

יתגדל ויתקדש שמה רבא. בעלמא די ברא
כרעותה, וימליך מלכותה, בחייכון
וביומיו ובחיי דכל בית ישראל,
בעגלא ובזמן קריב. ואמרו: אמן.
יהא שמה רבא מברך לעלם ולעלמי עלמיא.
יתברך וישתבח, ויתפאר ויתרומם ויתנשא,
ויתהדר ויתעלה ויתהלל שמה דקדשא,
ברוך הוא,
לעלא מן כל ברכתא ושירתא,
תשבחתא ונחמתא, דאמירן בעלמא.
ואמרו: אמן.
יהא שלמא רבא מן שמיא,
וחיים עלינו ועל כל ישראל. ואמרו: אמן.
עושה שלום במרומיו, הוא יעשה שלום
עלינו ועל כל ישראל. ואמרו: אמן.



~ PLEASE BE SEATED ~

N'ILAH



The Gates are Closing

The long day is over and the gates are closing.
Slowly, day fades into dusk; soon the earth will darken.
Our bodies are weak and weary, our inner strength undiminished.

This day has been a gift—uncluttered time, free from hurry and routine, appointments or assignments; a time to face our sins and imperfections, our dreams and yearnings for the life we want to live; a time to leave the clamor of the world and attend to the voice within.

Long ago, the Temple gates were locked at dusk:
so too, at this hour, the gates of Yom Kippur begin to close.
Have we done all that needed to be done,
said everything that needed to be said?

*The gates of God's compassion never close;
but, soon enough, our lives close on us.
Now, in the silence of the soul—
now, before the holy day comes to an end—
release the unshed tears,
the deepest prayers locked in our hearts.*

God of all generations, may the rest and quiet of this hour of worship refresh our inner life, and bring us tranquility. May we find contentment and peace, our desire for possessions abated, our hope for advantage subdued. But let us not be content, O God, when others go hungry, or be serene while some lack their daily bread. Teach us to give thanks for what we have by sharing it with those who are in need.

Then shall our lives be called good, and our names be remembered for blessing.



זְכוֹרָנוּ לְחַיִּים

God of the beginning, God of the end,
God of all creatures, the Eternal God of all generations:
You created us in Your image, capable of love and justice,
that in creation's long unfolding we might be Your partners.

You stretched out the heavens and ordered the earth, that fruits may grow into sweetness, men and women into goodness. You are our God.

And God saw all that God had made, and found it very good.

The earth is full of God's goodness.

Who among you loves life and longs to enjoy good for many days? Then guard your tongue from evil and your lips from deceitful speech; turn away from evil and do good; seek peace and pursue it.

Seek good, and not evil, that you may live.

Seek the Eternal One, and you shall live.

For God is the fountain of life; in God's light do we see light.

Pitchu li shaarei tzedek, navo vam, nodeh Yah.

פְּתֹחוּ־לִי שַׁעֲרֵי־צֶדֶק, נְבֹאֲבָם, נוֹדֶה יְהוָה.

Open for us the gates of justice, we will enter them, giving thanks to God.

To live life in all its fullness is to stand, in awe, before an open gate—to gaze into a doorway of hope.

Many are the gates of our lives; many the treasures toward which they lead. And how many close behind us—lost, forgotten, and sealed forever?

Standing, in awe, before the gates of a new year we see its most precious gift: the minutes and the hours, the days and the weeks—the treasure house of time.

Every moment is a vessel of infinite holiness.

Every morning, noon, and night is a gateway to life's immensity.

Enable us to use this precious gift.





Of these wrongs we are guilty:

We betray. We steal. We scorn. We act perversely.

We are cruel. We scheme. We are violent. We slander.

We devise evil. We lie. We ridicule. We disobey.

We abuse. We defy. We corrupt. We commit crimes.

We are hostile. We are stubborn. We are immoral. We kill.

We spoil. We go astray. We lead others astray.

You hold out Your hand to those who do wrong;

Your right hand opens wide to receive those who return.

You teach us the true purpose of confession: to turn our hands into instruments of good, to cause no harm or oppression.

Receive us, as You promised, in the fullness of our heartfelt t'shuvah.

And You, holy One of forgiveness—compassionate, gracious, endlessly patient, loving, and true: wanting the repentance of those who do evil, not their demise.

Open the gates for us, even now, even now as the gates are closing, and the day begins to fade. The day is fading, the sun is setting; let us enter Your gates.

Hashiveinu, Adonai eilecha, v'nashuvah. Chadeish
yameinu k'kedem.

הַשִּׁיבֵנוּ, יְיָ אֱלֹהֵינוּ, וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Help us return to You, O God; then truly shall we return. Renew our days as in the past.



The sun is setting, the gates are closing
The day is through
The sun is setting, the gates are closing
We're here with You
Keep open the gates
Keep open the gates for us
Keep open the gates at the end of the day

P'tach lanu shaar b'eit n'ilat shaar

פֶּתַח לָנוּ שַׁעַר בְּעֵת נִעְלֵית שַׁעַר

The sun is setting, the gates are closing.
We're here with You.

P'tach lanu shaar b'eit n'ilah shaar, ki fanah yom.

פֶּתַח לָנוּ שַׁעַר בְּעֵת נִעְלֵית שַׁעַר, כִּי פָנָה יוֹם.

Hayom yifneh, hashemesh yavo v'yifneh,
navoah sh'arecha!

הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבוֹא וְיִפְנֶה,
נְבוֹאָה שְׁעָרֶיךָ!

Our God and God of all generations, may our prayers reach Your presence. And when we turn to You,
do not be indifferent. Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.
In truth, we have stumbled and strayed. We have done wrong.

הַשֵּׁם יִבְרַךְ יְיָ אֱלֹהֵינוּ וְנִשְׁתַּחֲוֶה

Open the gates of righteousness for us;
open the gates that we may enter and praise the Eternal.
Open the gates for us, for all Israel, and for people everywhere:
the gates of **a**cceptance and **a**tonement, **b**eauty, and **c**reativity;
*the gates of **d**ignity, **e**mpathy, and **f**aith;*
the gates of **g**enerosity and **h**ope, insight, and **j**oy;
*the gates of **k**nowledge and **l**ove, **m**eaning, and **n**obility;*
the gates of **o**penness, **p**atience, and the **q**uest for peace;
*the gates of **r**enewal, **s**ong, and **t**ranquility;*
the gates of **u**nderstanding and **v**irtue;
*the gates of **w**isdom and **w**onder; **e**xultation, **y**outh, and **o**ld age;*
the gates of **Z**ion—reborn and rebuilt in our time.
Open the gates; open them wide—show us the way to enter.

Avinu Malkeinu, choneinu vaaneinu
ki ein banu maasim,
aseih imanu tz'dakah vachessed, v'hoshi-einu.

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

תִּתְקִיָּה גְדוֹלָה

*Tekiah Gedolah
Shanah Tovah!*



השׁׁיבֵנוּ, יי אֱלֹהֵינוּ, ונִשׁוּבָה

*Return Us to You, O Eternal;
Then Truly Shall We Return*



Temple Sinai

2808 Summit Street, Oakland, CA 94609
oaklandsinai.org | (510) 451-3263