

Liturgical Offerings for High Holy Day Services

Neilah 2020 – 5781



Reconstructionist
RABBINICAL ASSOCIATION

Creative Offerings for High Holy Day Services

2020 – 5781

Rosh Hashana: A Morning Service
Kol Nidre
Yom Kippur Morning
Neilah

These offerings are designed to provide a unique experience for our High Holy Day worship during this uniquely challenging moment. Intended for use for remote services using Zoom or another platform, they are limited to 90 minutes in length. We have not included sermons, *divrei Torah*, or any scriptural readings, assuming that different communities will want to add those at different points and to different degrees. Though these services are designed to be used as a whole and are inclusive of the liturgy we recommend, we are also providing them in a format that will allow borrowing, excerpting and use alongside a *Mahzor* or within services you are designing for your community. Recordings and music for many of the song options are available on Reconstructing Judaism's website [here](#)

With prayers of gratitude to the Source of Creativity and with the sincere desire that these be of use at this challenging moment.

Crafted by a committee of Reconstructionist Rabbis
Rabbi Michael Strassfeld, Chair,
Rabbi Tamara Cohen, Rabbi Rachel Hersch, Rabbi Joshua Lesser, Rabbi Katie Mizrachi, Rabbi
Ora Nitkin-Kanner, and Rabbi Jeremy Schwartz

Executive Editor
Rabbi Elyse Wechterman
Produced by the Reconstructionist Rabbinical Association

All Hebrew prayers, transliteration and translation (unless otherwise noted) are used, with permission, from *Kol Haneshemah: Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe*
Copyright The Reconstructionist Press, Wyncote, PA 2014

Works from external sources are used with the permission of the author or copyright holder for this purpose. Copyright information is on file at Reconstructing Judaism, Wyncote, PA.

*Cover art by Rabbi Joshua Lesser. August, 2020

A CLOSING SERVICE

נעילה Ne'ilah

The Beginning of the End

By Rabbi Rachel Hersh

We now begin the final portion of our Yom Kippur journey and invite all of us to take a quiet moment of reflection. The year is new, but our questions are perennial: how will this practice of self-denial refine us to access our fuller potential, our higher purpose, our deeper love and compassion? Whether or not we've strictly fasted from eating and drinking today, we gather now to acknowledge the fullness of our hunger, to allow the fast, in whatever form it has taken this year, to break through our indifference, our resistance, our skepticism, our doubt.

We've chosen to deny ourselves physically today as part of our spiritual practice, but that practice must help us to know that this denial is not a choice for many of our neighbors. The hunger we feel at this moment is a hunger many know on a regular basis, especially now when the needs are so great. It is a rare opportunity for us - for those who are blessed with abundant personal resources and, for most of us, an opportunity deck stacked in our favor - to know the feeling of exile that physical hunger brings. Let us not miss this opportunity! Let our final prayers help us access that innermost, expansive compassion and act on it. Let our final prayers affirm Isaiah's words: when our fast activates this compassion and care, then our true light will burst forth like a rising sun. If the gates are now closing, let us rush together into this moment of truth while we still can.

Rabbi Avraham Arie Trugman teaches: "One of the Hasidic rebbes taught a gentler image of the closing of the gates: It is as if God says to each individual: During these awesome ten days we became so close, therefore I want to grant you a private audience. So please come in and close the gate behind you."

*Im nin'alu daltei n'divim daltei marom lo nin'alu
El hai m'romam al k'ruvim kulam b'ruho ya'alu
ki hem elei hiso k'rovim, yodu sh'mo vihalelu
hayot shehem ratso v'shavam miyom bri'ah nihl'lu
ya'anu v'kol shirim arevim yahad b'otot nidg'lu.*

אם ננעלו דלתות נדיבים דלתות מרום לא ננעלו
אל חיי מרום על כרובים כלם ברוחו יעלו
כי הם אלי כסאו קרובים יודו שמו ויהללו
חיות שהם רצוא ושבים מיום בריאה נכללו
יענו בקול שירים ערבים יחד באותות נדגלו

Though the doors of the powerful be locked,
Godly doors are not locked.
Those who draw near to the divine throne
all rise up by the spirit of
the living, exalted God, enthroned on *keruvim*.
They praise God --
Living beings rushing to and fro--
they are part of the order of creation.
They answer one another with beautiful singing voices,
together forming a signal banner

A CLOSING SERVICE

Hatzi Kaddish/Short Kaddish חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזָמַן
קָרִיב וְאָמְרוּ: אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִתְמַתָּא וְאָמְרוּ
בְּעָלְמָא וְאָמְרוּ: אָמֵן:

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliah
malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman
kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dekudsha berih hu
le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

Reader: Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of all the
house of Israel, quickly and soon. And say, Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe,
embellished and revered; may the blessed name of holiness be hailed, though it be higher by far
than all the blessings, songs, praises and consolations that we utter in this world. And say, Amen.

A CLOSING SERVICE

עמידה Communal Prayer

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי לאה, ואלהי רחל.

האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות ואמות, ומביא גאולה לבני בניהם למען שמו באהבה:

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,
God of Abraham, God of Isaac, God of Jacob
God of Sarah, God of Rebekah, God of Rachel, God of Leah;
Great, heroic, awesome God, supreme divinity, imparting deeds of kindness, begetter
of all; mindful of the loyalty of Israel's ancestors, bringing, with life, redemption to
their children's children for the sake of the divine name.

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי בתפלה ובתחנונים, לשלוח ולסגן פני מלך מלא
רחמים מוחל וסולח לעושים.

זכרנו לסיים, מלך חפץ בחיים, וחתמנו בספר החיים, למענה אלהים חיים. מלך עוזר ומושיע ומגן: ברוך
אתה יי, מגן אברהם ועזרת שרה:

By the counsel of the sages and the wise, and by the knowledge of all learned in our ways, may
my mouth be opened and my prayers arise, to entreat the sovereign full of mercy and
compassion, who forgives and pardons all transgression.
Remember us for life, our sovereign who wishes us to live, and seal us in the Book of Life for
your sake, ever-living God. Regal One, our help, salvation and protector: Blessed are you Kind
One, the shield of Abraham and Help of Sarah.

אתה גבור לעולם אדני, רב להושיע: מוריד הטל:

מכלכל חיים בחסד, מחיה כל-חי ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקיים
אמונתו לישגי עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות כל-חי. ברוך אתה יי, מחיה כל-חי:

You who are forever powerful, Almighty One, abundant I your saving acts. You send down the
dew. In loyalty, you sustain the living, nurturing the life of every living thing, upholding those
who fall, freeing the captive, and remaining faithful to all life held dormant in the earth. Who
can compare to you almighty God, who can resemble you, the source of life and death, who
makes salvation grow?

Who can compare to you, source of all mercy, remembering all creatures mercifully decreeing
life!

Faithful are you in giving life to every living thing. Blessed are you, the Fount of Life, who gives
and renews life.

שמע נא, סלח נא היום, עבור כי פנה יום, ונהללך נורא ואיום, קדוש.

Hear us, we pray, forgive us, we pray, this day, for the day is passing. Hear us praise you:
awesome and feared, the Holy One.

A CLOSING SERVICE

וּבָהֶם תַּעֲרֹץ וְתִקְדָּשׁ, כְּסֹד שֵׁים שְׁרָפִי קֹדֶשׁ, הַמְקֻדְּשִׁים שְׁמָךְ בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאָד: וְקָרָא זֶה אֶל זֶה וְאָמַר:

As it is written by the prophet's hand, they call to one another and declare:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
 יי צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh kadosh kadosh adonay tzeva 'ot melo hol ha 'aretz kevodo.

Holy, Holy, Holy, is the Creator of the Multitudes of Heaven! All the world is filled with divine glory!

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵיו שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעֲמָתָם בָּרוּךְ יֹאמְרוּ-
 בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

Kevodo maley olam mesharetav sho 'alim zeh lazeh ayey mekom kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

God's glory fills the world, as the ministering angels ask, one to another, "What place could contain God's holiness?" And they are answered with a blessing: "Blessed is the glory of the Omnipresent wherever God may dwell!"

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיַּחֲן עִם הַמִּיַּחֲדִים שְׁמוֹ עָרַב וְבָקָר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
 שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

Mimekomo hu yifen berahamim veyahon am hamyahadim shemo erev vavoker behol yom tamid pa'amayim be'ahavah shema omrim:

Shema yisra'el adonay eloheynu adonay ehad.

And from God's place, God mercifully turns bestowing graciousness upon the people who declare the oneness of the divine name evening and morning, each day continually, as twice a day they say with love: "Shema! Listen, Israel: The Eternal is our God, The Eternal one alone!"

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם
 לֵאלֹהִים-
 אֲנִי יי אֱלֹהֵיכֶם.

Hu eloheynu hu avinu hu malkeynu hu moshi'eynu vehu yashmi'enu berahamav shenit le'enev kol hay lihyot lahem leylohim ani adonay eloheyhem.

This is our God. This is our source. This is our sovereign. This is our saving power. And this one, mercifully, shall declare a second time, for every living being to hear, confirming God's divinity for you, "I am the Omnipresent One, your God!"

אֲדִיר אֲדִירָנוּ, יי אֲדִירָנוּ, מָה אֲדִיר שְׁמָךְ בְּכָל הָאָרֶץ. וְהִנֵּה יי מִלְּךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ
 אֶחָד.

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הִלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּה, וּלְנִצָּחַ נִצָּחִים קִדְּשָׁתְךָ נְקֻדִּישׁ, וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מִלְּךָ
 גְּדוֹל וְקֹדֶשׁ אֲתָה.

A CLOSING SERVICE

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz. Vehayah adonay lemeleh al kol ha'aretz bayom hahu yihyeh adonay ehad ushemo ehad. Uvedivrey kodsheha katuv lemor. Yimloh adonay le'olam elohayih tziyon ledor vador halleluyah. Ledor vador nagid godleha ulenetzah netzahim kedushateha nakdish veshivhaha eloheynu mipinu lo yamush le'olam va'ed ki el meleh gadol vekadosh atah

O, mighty one, our mighty one, THE SOVEREIGN who watches over us, how mighty is your name throughout the earth! The time shall come that God will reign throughout the earth. On that day, THE FOUNT OF LIFE be one, the divine name be one. And as it is written in your sacred words of psalm: "May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness. And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God.

A CLOSING SERVICE

Prayers of Forgiveness

פֶּתַח לָנוּ שַׁעַר, בְּעֵת נִעְלִית שַׁעַר, כִּי פָנָה יוֹם.
 הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה, נִבְּוֶאֶה שְׁעָרָיִךְ.
 אֲנֵא אֵל נָא, שָׂא נָא, סִלַּח נָא, מַחֵל נָא, חַמֵּל-נָא, רַחֵם-נָא, כַּפֵּר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן.

Open for us the gates,
 In the hour of the closing of the gates,
 For the day is passing away.
 The day is turning away,
 The sun is returning to set.
 May we now come into your gates,
 We pray, gentle God, we pray.
 Forgive us, we pray.
 Pardon us now, we pray.
 Have compassion for us, we pray.
 Have mercy, we pray.
 Let us atone now, we pray.
 Help us conquer our wrongs, we pray.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּהֵג בְּחַסִּידוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן, מְרַבֵּה מַחִילָה
 לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא כִרְעַתָּם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֵאמֹר
 שְׁלֵשׁ עֶשְׂרֵה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ שֶׁפָּתוּב: וַיֵּרֶד יְיָ בְּעָנָן,
 וַיִּתְנַצֵּב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

God enthroned on a throne of compassion, whose way is love and kindness, forgiving
 transgression and defending the rights of all flesh and all souls, You taught us to recite The
 Thirteen Attributes of Mercy. Recall for us today the Covenant of The Thirteen Attributes, which
 you made known to the humble Moses long ago, as it is written: THE PRESENCE descended in
 a cloud, and presented Itself with him there, and called out with the name of COMPASSION.
 THE ONE passed before his face and called out:

יְיָ יְיָ, אֵל רַחוּם וְחַנּוּן, אֶרְךָ אֲפִים, וְרַב חֶסֶד וְאֱמֶת. נִצַּר חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקָּה.
*Adonai Adonai el rahum v'hanun ereh apayim v'rav hesed ve'emet notser hesed la'alafim nosei avon vafesha
 v'hata'ah v'nakeh*

THE ONE, THE ONE, compassionate and gracious God, slow to anger, and abounding in love
 and faithfulness, fashioning love for thousands, bearing our iniquity and transgression and sin,
 and pardoning.

וְסִלַּחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתָּנוּ.
 And You shall forgive our iniquity and sin and take us as your inheritance.

סִלַּח לָנוּ אֱבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה, אֱדֹנֵי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

s'lah lanu avinu ki hatanu, m'hal lanu malkenu ki fashanu, ki atah adonai tov v'salah v'rav hesed l'hol kor'eha

A CLOSING SERVICE

Forgive us, our Source, for we have sinned; pardon us, our Sovereign, for we have transgressed; for you, ADONAI, are good and forgiving and abound in love for all who call to you.

אֲנִיחָה מִסִּלְלִידָה, תַּעַל לִפְנֵי כִסֵּא כְבוֹדְךָ, מִלֵּא מִשְׁאָלוֹת עִם מִיחָדְךָ, שׁוֹמֵעַ תְּפִלַּת בָּאֵי עֲדִידָה.

As the sigh of those who tremble in your praise ascends before your glorious, sovereign throne, fulfill the prayers of a people who declare you One, you who listens to whoever comes to you in prayer.

יִשְׂרָאֵל נוֹשָׁע בִּי יְהוָה עוֹלָמִים, גַּם הַיּוֹם יוֹשָׁעוּ מִפִּידָה שׁוֹכֵן מְרוֹמִים, כִּי אַתָּה רַב סְלִיחוֹת וּבִעַל הַרְחָמִים.
Israel is saved by The All Merciful, eternal help to all, and so, today, let them be saved by you, who dwell on high, for you abound in power to forgive, and mercy toward our cry.

יִחְבִּיאֵנוּ צֶל יְדוֹ תַחַת כַּנְפֵי הַשְּׁכִינָה, חֵן יְחֵן כִּי יִבְחֵן לֵב עָקֹב לְהַכְינָה, קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא, יְיָ לְשׁוֹעֲתֵנוּ הַאֲזִינָה.

Let God's protective hand, Shehīnah's sheltering wing, enclose us and be gracious, probe the heart, enable it to heal. Please rise, O God, give us the strength, yur strength, to feel. Fount of Compassion, please hearken to our cry as we call out and sing.

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אֲפִים, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר חֶסֶד לְאֵלִפִּים, נִשָּׂא עוֹן וְנִפְשָׁע וְחַטָּאָה, וְנִקָּה.
Adonai Adonai el rahum v'hanun ereh apayim v'rav hesed ve'emet notser hesed la'alafim nosei avon vafesha v'hata'ah v'nakeh

THE ONE, THE ONE, compassionate and gracious God, slow to anger, and abounding in love and faithfulness, fashioning love for thousands, bearing our iniquity and transgression and sin, and pardoning.

<i>Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי.
<i>He'evinu. Vehirshanu. Zadnu. Hamasnu.</i>	הָעֵינֵינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ,
<i>Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.</i>	טָפַלְנוּ שָׁקֶר. יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצְנוּ,
<i>Maradnu. Ni'atznu. Sararnu. Avinu.</i>	מָרַדְנוּ, נֹאצְנוּ, סָרַרְנוּ, עֲוִינוּ,
<i>Pashanu. Tzararnu. Kishinu oref. Rashanu</i>	פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁינוּ עֶרֶף. רָשָׁעְנוּ,
<i>Shihatnu. Ti'avnu. Ta'inu. Titanu.</i>	שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲזִינוּ, תַּעֲתִיעְנוּ.

We have acted wrongly, we have been untrue,
and we have gained unlawfully and have defamed.
We have harmed others, we have wrought injustice,
we have zealously transgressed, and we have hurt and have told lies.
We have improperly advised and we have covered up the truth.

And we have laughed in scorn.

We have misused responsibility and have neglected others.

We have stubbornly rebelled.

We have offended, we have perverted justice,
we have stirred up enmity and we have kept ourselves from change.

We have reached out to evil,

we have shamelessly corrupted and have treated others with disdain.

Yes, we have thrown ourselves off course and we have tempted and misled.

A CLOSING SERVICE

Now is the time of stepping inside. Now is the time of rejoicing. Now is the time of the raising of sparks.

Today you considered your deeds and our community's deeds. It was a mixed bag, wasn't it? Each deed is a mixed bag. Each person is a mixed bag. But in every deed and every person, there is good. Maybe the good was at the deepest level of motivation; maybe the desire for love. Maybe just the divine spark of Energy and Being in you. Take any deed you thought of today. Wasn't there some good in it? Lift up that good. Hold it in the light!

Rebbe Nachman teaches about the verse from Psalms, "And in a little bit, there will be no evil" (Psalm 37:10), that we must judge others in the direction of merit, to search for a part of them where there's a little bit of good and no evil, as in the Psalm verse, "And in a little bit, there will be no evil!" After all, how could it be that they never did a mitzvah in their whole life? And you, too: You have to find a little good in yourself, since you must have done some mitzvah, some good deed! And even if you look and see that the good deed you had the privilege of doing was marred by some improper motivation or an imperfection in the way you did it, still there must be a little bit of good in there, right?! So you've got to find that good in yourself, to enliven yourself, to enter into joy! "And in a little bit, there will be no evil!"

And Rebbe Nachman further explains that this process of clarifying good points is like the process of making a *niggun*, a happy melody; The tune takes random breath – good mixed with bad – and clarifies it into good. So our collected good points, he teaches, become a melody.

That's the practice of prayer leaders who follow the tradition of Rebbe Nachman. They look around the congregation and collect "good points" of everyone there, and turn those good points into the songs of prayer. You're invited to do the same. Set your screen on "Gallery View" and scroll through, noting good points of all the people you see there. And we'll turn those good points into song.

אֲשִׁירָה לַה' בְּחַיִּי אֶזְמְרָה לֵאלֹהֵי בְעוֹדִי: יַעֲרֹב עָלָיו אֲנֹכִי אֲשַׁמַּח בְּה':
תָּמִיד חֲטָאִים מִן-הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בְּרַכִּי נַפְשִׁי אֶת-ה' הַלְלוּיָהּ:

*ashirah lashem b'hayai azamrah lelohai b'odi ye'erav alav sihi anohi esmah bashem
yitamu hata'im min ha'arets ur'sha'im od enam barhi nafshi et hashem haleluyah*

I will sing to ADONAI with my life
I will chant hymns to my God while yet I endure
Let my prayer be pleasing to God
I, myself, will rejoice in the ETERNAL
Let wrongdoing disappear from the earth
So that none be any more evil
O, my soul, bless the SOURCE OF ALL BEING
Halleluyah -- Praise Yah

A CLOSING SERVICE

We open the gates that lock others out. “Though the doors of the powerful be locked, Godly doors are not locked.” We open ourselves to relationship. And relationship can take so many forms! The song, “*Ki Anu Ameḥa*” celebrates the multiplicity of forms of our relationship with the divine:

*Ki anu ameḥa, v'atah eloheynu; anu vaneḥa v'atah avinu
Anu avadeḥa, v'atah adoneinu; anu k'halecha, v'atah
helkeinu.*

*Anu nahalatecha, v'atah goraleinu; anu tzoneḥa, v'atah
roei-nu.*

*Anu harmeḥa, v'atah not'reinu; anu f'ulateḥa, v'atah
yotz'reinu.*

*Anu rayateḥa, v'atah dodeinu; anu s'gulateḥa, v'atah
k'roveinu.*

*Anu ameḥa, v'atah malkeinu; anu ma-amireḥa, v'atah
ma-amireinu.*

כי אנו עמך, ואתה אלהינו; אנו בניך ואתה
אבינו.

אנו עבדיך, ואתה אדוננו; אנו קהלך, ואתה
חלקנו.

אנו נחלתך, ואתה גורלנו; אנו צאנך, ואתה
רוענו.

אנו כרמך, ואתה נוטרינו; אנו פועלך, ואתה
יוצרנו.

אנו רעיך, ואתה דודנו; אנו סגלך, ואתה
קרובנו.

אנו עמך, ואתה מלכנו; אנו מאמיריך, ואתה
מאמירנו.

For we are your people and you are our God,
We are your children and you are our source,
We are your servants and you are our sovereign,
We are your community and you are our portion,
We are your possession and you are our fate,
We are your sheep, you are our shepherd,
We are your vineyard, and you are our keeper,
We are your creation, and you are our fashioner,
We are your loved ones and you are our beloved,
We are your treasure and you are our kin,
We are your people and you are our ruler,
We are your faithful and you are our source of faith!

A CLOSING SERVICE

We commit to doing right in the year ahead. (Sing to the same melody of *Ashamnu*)

By Rabbi Jeremy Schwartz

<i>nohav, n'vareh, nigmo, hesed, n'daber emet;</i>	נאהב, נברך, נגמול חסד, נדבר אמת;
<i>n'hader, nokir ta'zulat, nazin, nahmol,</i>	נהדר, נוקיר ת'זולת, נזין, נחמול,
<i>netiv; n'yahed shem havayah, n'haded, nilmad</i>	נטיב; ניהד שם הוי"ה, נכבד, נלמד ונלמד, נמחל,
<i>un'lamed, nimhal,</i>	ננחם, נסלח, נעזור, נפדה, נצביע, נקרא צדק;
<i>n'nahem, nislach, n'azor, nifdeh, natsbia, nikra</i>	נרדוף שלום, נשחרר, נתחזק, נתקן, נתקן
<i>tzedek;</i>	
<i>nirdof shalom, n'shahrer, nithazek, n'taken,</i>	
<i>n'tukan</i>	

We will love, we will bless, we will do caring deeds, we will speak truth,
We will beautify, we will cherish one another, we will nourish, we will be empathetic,
We will do good, we will unite the name of BEING, we will honor, we will learn and teach,
we will be forgiving, we will give comfort, we will forgive, we will help, we will redeem we
will vote, we will call out for justice, we will pursue peace, we will liberate, we will strengthen
one another, we will set right, we will be set aright.

אתה הבודלף אנוש מראש, ותפירהו לעמוד לפניה. ותתן לנו יי אלהינו באהבה את יום הכפרים הזה, קץ
ומחילה וסליחה על כל עונותינו, למען נחזל מעשך ידנו, ונשוב אליה לעשות חקי רצונה בלבב שלם.
ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יי בהמצאו, קראוהו
בהיותו קרוב.

You made human beings distinctive from the beginning. And you gave them the consciousness
to stand in your presence. And you lovingly gave us this Yom Kippur, offering an end, pardon,
and forgiveness for all our injustice, so that we might put a stop to the oppression our hands
commit, and return to you to follow the laws of your way with full hearts. And you, with your
abundant compassion, have compassion for us, for you do not desire the world's destruction, as it
is said: Seek LOVE where It can be found; Call on It when it is near.

Adapted from Olat Tamid by David Einhorn, translated by Emil Hirsch

Approaching night cannot frighten us. If You are with us, what have we to fear? If we are with
You, what can terrify us? Nothing – even though we walk through the valley of the shadow of
death. Joy alone now thrills our souls; gratitude is our evening's sacrifice, songs of praise and
pious vows. Let this, our offering, find favor in your sight, our loving Source. Give power to our
weak tongues to proclaim your glory, that the passion of our heart might leap forth from them
like a mighty flame, and the word of our mouth resemble the Seraph that touched the lips of the
prophet and purged away the last of sinful impurity.

Open the gates! That's our demand at this virtual demonstration in the divine presence. Let the
gates that keep people from their basic needs or from their flourishing be opened. Let the gates
that separate us from one another and from God be opened. There is a tradition of "open the
gates" chants in the form of an alphabetical acrostic: "Open the gates of אורah light! Open
the gates of ברכהbrahah blessing!" We're going to create a new acrostic chant now. I'll begin
"Open the gates of..." and you are invited to enter into the chat (smaller communities may

A CLOSING SERVICE

choose to unmute and have people call out) the gates start with the letter A and so on through the entire alphabet.

Open the gates of ... [A]!
Open the gates of ... [B]!
Open the gates of ... [C]!
Open the gates of ... [D]!
Open the gates of ... [E]!
Open the gates of ... [F]!
Open the gates of ... [G]!
Open the gates of ... [H]!
Open the gates of ... [I]!
Open the gates of ... [J]!
Open the gates of ... [K]!
Open the gates of ... [L]!
Open the gates of ... [M]!
Open the gates of ... [N]!
Open the gates of ... [O]!
Open the gates of ... [P]!
Open the gates of ... [Q]!
Open the gates of ... [R]!
Open the gates of ... [S]!
Open the gates of ... [T]!
Open the gates of ... [U]!
Open the gates of ... [V]!
Open the gates of ... [W]!
Open the gates of ... [X]!
Open the gates of ... [Y]!
Open the gates of ... [Z]!

A CLOSING SERVICE

Let's gather again to bless one another with the Priestly blessing. Those who are wearing a tallit may wish to share it with anyone sitting next to them to include them in the blessing, or raise a corner toward your screen to include the physically distant, but emotionally close divine images in our Yom Kippur community. Please join in:

יְבָרֶכֶּךָ יי וַיִּשְׁמְרֶךָ
y'vareh'ha adonai v'yishm'reha
 May ONE bless you and keep you.

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּנֶךָ
ya'er adonai panav eleha vihumeka
 May the ONE face toward you with light and grace

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיָּשֶׂם לְךָ שְׁלוֹם
yisa adonai panav eleha v'yasem l'ha shalom
 May THE ONE CREATING face toward you with uplift, and grant you peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִפְתָּר לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם
Besefer hayim berahah veshalom ufarnasah tovah nizaher venikatev lefaneha
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

A CLOSING SERVICE

אָבינוּ מלֵכֵנוּ

אָבינוּ מלֵכֵנוּ! חַטָּאוּנוּ לִפְנֶיךָ.
 אָבינוּ מלֵכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 אָבינוּ מלֵכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
 אָבינוּ מלֵכֵנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 אָבינוּ מלֵכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
 אָבינוּ מלֵכֵנוּ! סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבינוּ מלֵכֵנוּ! הַחַיְיָנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לִפְנֶיךָ.
 אָבינוּ מלֵכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים.
 אָבינוּ מלֵכֵנוּ! חַתֵּמְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבינוּ מלֵכֵנוּ! חַתֵּמְנוּ בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה.
 אָבינוּ מלֵכֵנוּ! חַתֵּמְנוּ בְּסֵפֶר פְּרִיָּסָה וְכִלְכָּלָה.
 אָבינוּ מלֵכֵנוּ! חַתֵּמְנוּ בְּסֵפֶר זְכוּת.
 אָבינוּ מלֵכֵנוּ! חַתֵּמְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
 אָבינוּ מלֵכֵנוּ! זְכוּר כִּי עָפָר אֲנֵחֵנוּ.
 אָבינוּ מלֵכֵנוּ! חַמּוּל עָלֵינוּ וְעַל עוֹלָלָנוּ וְטַפָּנוּ.
 אָבינוּ מלֵכֵנוּ! עֲשֵׂה לְמַעַן שְׁמֶךָ הַגְּדוֹל, הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא עָלֵינוּ.
 אָבינוּ מלֵכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu malkenu honenu va'anenu ki eyn banu ma'asim asey imanu tzedakah vahesed vehoshi'enu.

Our creator, our sovereign, we have done wrong in your presence.
 Our creator, our sovereign, we have no one to rule over us but you.
 Our creator, our sovereign, help us for the honor of your name.
 Our creator, our sovereign, renew for us a good year.
 Our creator, our sovereign, nullify the plans of any who may seek to do us harm.
 Our creator, our sovereign, grant forgiveness and atonement for all our transgressions.
 Our creator, our sovereign, help us to return wholeheartedly into your presence.
 Our creator, our sovereign, send thorough healing to all those who ail.
 Our creator, our sovereign, inscribe us for a good fortune in the Book of Life.
 Our creator, our sovereign, inscribe us in the Book of Redemption and Salvation.
 Our creator, our sovereign, inscribe us in the Book of Sustenance and Livelihood.
 Our creator, our sovereign, inscribe us in the Book of Merit.
 Our creator, our sovereign, inscribe us in the Book of Forgiveness and Atonement.
 Our creator, our sovereign, let grow for us the tree of imminent redemption.
 Our creator, our sovereign, remember us, though we are made of dust.
 Our creator, our sovereign, be merciful to us and to all our offspring.
 Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.
 Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.
 Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

A CLOSING SERVICE

Concluding Prayers

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shemah yisra'el adonay eloheynu adonay ehad

Listen, Israel: The Eternal is our God, The Eternal One Alone!

We chant three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruh shem kavod malhuto le'olam va'ed

Blessed be the name and glory of God's reign forever!

We chant seven times:

יְיָ הוּא הָאֱלֹהִים

Adonay hu ha'elohim

The Eternal One is God!

תְּקִיעַת גְּדוּלָּה

Tekiyah Gedolah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

לְשָׁנָה הַבָּאָה בְּעִיר הַצֶּדֶק

לְשָׁנָה הַבָּאָה בְּעִיר הַשְּׁלוֹם

Leshanah haba'ah birushalayim!

Leshanah hab'ah b'ir tzedek!

Leshanah haba'ah b'ir ha shalom!

Next year in Jerusalem!

Next year in a city of justice!

Next year in a city of peace!

A CLOSING SERVICE

Havdalah הבדלה

סברי תבירי:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

*Savrey haveray**Baruh atah adonay eloheynu meleh ha'olam borei peri hagafen.*

With the permission of the company,

Blessed are you The Boundless One, our God, the sovereign of all worlds, who creates fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש:

Baruh atah adonay eloheynu meleh ha'olam borei m'oray ha'esh

Blessed are you The Radiance, our God, sovereign of all worlds, who creates the light of fire.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין יום הנשבעי, לנשעת ימי המעשה: ברוך אתה יי, המבדיל בין קדש לחול:

Baruh atah adonay eloheynu meleh ha'olam hamavdil beyn kodesh leh beyn or lehoshah beyn yom hashevi'ilesheshet yemey hama'aseh. Baruh atah adonay hamavdil beyn kodesh lehol.

Blessed are you, The Many Names, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, The Invisible who separates the holy from the ordinary.

-