

Ne'ilah: Prayers for the Closing of the Gates

תְּפִילֹת נְעִילַת הַשְּׁעָרִים

Tefillot Ne'ilat Ha-she'arim

Prayers for the Closing of the Gates

Ne'ilah, the name of the service which is about to begin, means "locking" or "closing," as in the locking or closing of gates.

In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted could enter. But at nightfall, the gates were locked. From then on, no one could enter or leave.

Later, the word Ne'ilah was applied to the last service of Yom Kippur. On the day of Yom Kippur, a Jew sees a spiritual gate, an entranceway to a new relationship with God, an opportunity to change, to begin again. At the end of Yom Kippur, we want to be inside a new spiritual space.

In modern Hebrew, ne'ilah also means the closing of a meeting. After a good or useful meeting, we return to the world changed by the knowledge and experience gained through coming together. Just so, may this Ne'ilah close our gathering for Yom Kippur, and send us out strengthened for the year to come.

This *Ne'ilah* service was put together by Ed Towbin, Gail BenEzra, and Patricia Madsen. Rabbi Evette Lutman, Eli Reshotko and Hal Aqua, *B'nai Havurah* Music Director, shared their experience, and offered invaluable support. The service grew out of the previous *B'nai Havurah machzor* for *Ne'ilah* and *Havdalah*, created in 1994, by Jim Estin, Ron Aal, Anne Lederer, Ruth Chapman, Shirley Coren, Jeffery Haber, Eric Strauss z'l, Ed Towbin, Hortense Zuckerman z'l, and Rabbi Brant Rosen. Copyright *B'nai Havurah*, 2012 (material not otherwise acknowledged or copyrighted).

August 2012 / *Tammuz* 5772

1 - Ne'ilah

Sources

Primary blessings are from *Kol Haneshemah: Mahzor Leyamim Nora'im* or the previous B'nai Havurah mahzor. Where the text provides neither initials nor a full name, either: (a) we could not locate a source, other than a previous BH mahzor, (b) we developed the section in collaboration, or (c) we forgot, and for any such omissions, we are sorry and ask forgiveness. **Verses from BIBLE/Tanakh are cited** by the book's English name and its Hebrew name, for example: LEV / ויקרא *Vayikra* 20:11. English font: ZapfHumanistGreek Dm BT. Hebrew fonts: DW Frank Ruhl, DW Ashknaz, DW Stam. Artwork: Ed Towbin

KEY TO INITIALS

In "Individual *Amidah*," names of sources are spelled out; elsewhere they are indicated by initials. Below is a key to the initials, alphabetized by first initials/first names.

AD --	EL -- Evette Lutman, Rabbi, <i>B'nai Havurah</i>	Washington University
AE -- Albert Einstein, physicist, humanist, most famous Jew and most famous scientist of the 20th century, Nobelist	FK -- Franz Kafka, Czech writer, wrote in German, spoke Yiddish	MA -- Michael Allen, former member, <i>B'nai Havurah</i>
AIK -- Abraham Isaac Kook (Rav Kook), Torah scholar, halakhist, kabbalist	FN -- Fanny Neuda, writer, 19 c. Moravia (modern Czech Republic)	MMK -- Mordecai M Kaplan, Rabbi, founder of Reconstructionist Judaism
AJH -- Abraham Joshua Heschel, Rabbi, philosopher, theologian, writer	GbE -- Gail ben Ezra, poet, liturgist, artist, business consultant, <i>B'nai Havurah</i> member	MP -- Marge Piercy, poet and novelist
AN -- Anais Nin, French novelist, memoirist, poet	GE -- George Eliot (Mary Ann Evans), novelist, translator	N -- Rav Nahman of Bratslav, Hasidic rebbe
BN -- Beverly Nichols, 20th c. religious writer, member of the Oxford Group	GL -- Gail Loyd, mystic, dabbler, BH member	PBS -- P B Schechter, <i>B'nai Havurah</i> member
BR -- Brant Rosen, Rabbi, former rabbi of <i>B'nai Havurah</i>	HS -- Hannah Senesh, poet, diarist, paratrooper	PM -- Pat Madsen, <i>B'nai Havurah</i> member
DAT -- David A. Teutsch	ILP -- I L Peretz, Yiddish writer	RB -- Ruth Brin, poet, scholar, librettist, liturgist
DS -- Danny Siegel, poet, author, lecturer	JM -- Jonathan Magonet, progressive British Jewish theologian, in <i>The Neilah Service</i>	RK -- Rav Kook
ET -- Ed Towbin, <i>B'nai Havurah</i> member	JV -- Judith Viorst, writer, poet	RL -- Richard Levy, Rabbi, liturgist
	LCD -- Lois C. Dubin, professor, Jewish history and thought	RMS -- Rami M. Shapiro, Rabbi
	LGB -- Leila Gal Berner, Rabbi, Prof. Judaic Studies at George	SG -- Sidney Greenberg, Rabbi
		SK -- Steven Kaye, Rabbi, former rabbi of <i>B'nai Havurah</i>
		WF -- William Faulkner, novelist
		YG -- Rav Ya'acov Gabriel

ADDITIONAL SOURCES for Individual *Amidah*

Mohammed Ali	James Stuart Mill
S. An-ski (Shloyme Zanvl Rappoport)	Rav Nahman of Bratzlav, <i>Likutei Moharan</i> 1 and 2
Sir Francis Bacon	Fanny Neuda, <i>Book of Prayers for Jewish Women</i> , Diana Berland, ed.
Nicholas Berdyaev	Marge Piercy, <i>The Art of Blessing the Day</i> , "Amidah"
Robert Brault	Eleanor Roosevelt
Judy Chicago	Leon Roth, professor of Jewish philosophy, Hebrew University
Nelson DeVille	Zalman Schachter-Shalomi, Rabbi
Marcia Falk, <i>The Book of Blessings</i>	Rivka Schwab
Anne Frank	George Bernard Shaw
Mahatma Gandhi	Sydney Smith
Siddhartha Gautama Buddha	Henry David Thoreau
Theodor Seuss Geisel (Dr. Seuss)	<i>Leviticus Rabbah</i> , a homiletic <i>midrash</i> on the book of Leviticus (<i>Vayikra</i>), maybe early 5th c.
Catherine Hall	Walt Whitman
Richard Levy, <i>On Wings of Awe</i>	
Syd Lieberman	
Thomas Merton	

INTRODUCTION to the CENTER COLUMN

The primary or central service is in the CENTER COLUMN. Look toward the rings.

Hebrew or Aramaic are followed first by *transliteration in italics*, then translation (sometimes interpretive) in upright type. Another way to find the English translation is to look for the little tree 🌳 which appears right before each translation. Most, but not all translations or interpretations are from *Kol Haneshamah*.

Amidah: We have introduced a silent *amidah* of readings and meditations before the chanted *amidah*. Traditionally, a silent or murmured *amidah* preceded the chanted version. We have provided different material for the silent *amidah* than the chanted *amidah*. Please use this silence as you will.

Sections of the service in bold are to be read by ALL. The LEADER may ask that other portions be read or chanted by ALL -- their call.

When the congregation is asked to stand, please feel free to remain seated if you need to.

Avinu malkenu / Haiyenu ozrenu: Some of us are uncomfortable about the masculine, personal, or authoritarian tenor of the traditional *avinu malkenu*. Others love the tradition. As an alternative for the uncomfortable, we have supplied **Haiyenu Ozrenu** (*our life, our help, pronounced HAI YEA NU OHS RAY NU*) in the primary service. Other alternatives appear in the OUTER COLUMN. Cry out to the ONE using whatever word feels right to your heart this evening.

Introduction to the OUTER COLUMN

In the OUTER COLUMN, we have placed **Alternative Blessings, Notes, Comments, Poems** and whatever else we thought should be available on the page, without necessarily being part of the primary service.

NOTE ON TRANSLITERATION:

Most of the time, transliteration is the same as in the 2006 *Yom Kippur* service -- see the chart on page 3 of that service. ך

(*het*) and ך (*khat*) are pronounced like the *ch* in Scottish *loch*, and appear as *h* and *kh* respectively. We say ך (*kaf*) and ך (*kof*) alike and they are both transliterated as 'k' -- it's arbitrary. It may not be what you are used to. This *Ne'ilah* service is transliterated the same way as the *Yom Kippur* morning service -- we did not want to use a different system for the *Ne'ilah* service.

3 - Ne'ilah

WHAT TO CALL GOD? God has a name (written יהוה in Hebrew, YHVH in English in this machzor) but tradition prohibits saying this Name aloud. Tradition substitutes 'Adonai' -- 'My Lord' -- when reading aloud. Other possibilities you could choose to say: Yah, the ONE, or My God.

TRANSLATION and INTERPRETATION: If you read Hebrew, you will notice that some grammatically masculine Hebrew constructions are translated into grammatically neutral English constructions. These are marked with a caret ^. All translation is interpretation -- some places, this truism is more plain than others.

ABOUT THE BLESSINGS IN THIS MAHZOR

In this *Ne'ilah* Service, material from more traditional blessings is in the OUTER COLUMN. Infinite possibilities for how to make blessings exist. At any place where a blessing occurs in the liturgy, you may combine the following elements -- or others of your own making -- to create alternative introductory formulas for blessings.

I	II	III
נְבָרֵךְ אֶת <i>Nevarekh et</i> Let us bless	עֵין הַחַיִּים <i>ein ha-hayim</i> the Source of Life	רוּחַ הָעוֹלָם <i>ruah ha-olam</i> Spirit of the world
בְּרוּכָה אַתָּה יְיָ <i>Berukhah at yah</i> Blessed are you Yah	הַשְּׁכִינָה <i>ha-shekhinah</i> Shekhinah	חַי הָעוֹלָמִים <i>hei ha-olamim</i> Life of all the worlds
בָּרוּךְ אַתָּה יְהוָה <i>Barukh atah adonai</i> Blessed are you Adonai	אֱלֹהֵינוּ <i>eloheinu</i> our God	מֶלֶךְ הָעוֹלָם <i>melekh ha-olam</i> Sovereign of all that is

A PRAYER ABOUT CERTAINTY:

From the cowardice that shrinks from the new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
O God of truth, deliver us.


— Mordecai M. Kaplan, Rabbi (who began his classes with this prayer)

נְעִילָה *Ne'ilah*
Closing the Gates

ALL sing:

פֶּתַח לָנוּ שַׁעַר *Petah lanu sha'ar*

כִּי פָנָה הַיּוֹם *Ki fana hayom.*

 Open the gate for us
for the day is waning

READER:

It is *Ne'ilah*. We hurry towards the closing gates, trying to get through before they shut.

If we have done our task today, God will do what has been promised: "I have forgiven according to your word." For this is a fast of hope.

The journey through the High Holy Days is measured not by what we feel when they are over, but by how we lead our lives after the final shofar blast.

-- JM, adapted

Losing hope is like losing your freedom, like losing yourself.


-- N

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבַּרְךָ:
Vayomer Adonai: Salahti kidvarecha. YHVH said, "I have forgiven ..."
NUMBERS/בְּמִדְבָּר *Bamidbar*
14:20

ALL sing:

פֶּתַח לָנוּ שַׁעַר *Petah lanu sha'ar*

כִּי פָנָה הַיּוֹם *Ki fana hayom.*

 Open the gate for us
for the day is waning

5 - Ne'itah

כָּל הָעוֹלָם כְּלוֹ

גֵּשֶׁר צָר מְאֹד

וְהַעֲקָר לֹא לְפָחוּד כְּלָל:

(We will sing this song on the next page.)

READER:

Kol ha-olam kulo gesher tzar me'od.

The whole world is a very narrow bridge.

Since *Rosh Hashanah*,

Since we raised our voices together

Pledging to return in repentance

To remember creation,

To build a better self –

A better world

ALL:

Since then, we have been poised

Between what we have been

and what we yearn to be.

READER:

On *Kol Nidre* we reconvened

On the eve of the tenth day

Wrapped in the authority of community

We freed ourselves from promises unfulfilled.

ALL:

We created a place of safety

A holy place set apart for us to come together

With all our imperfections

To put our yearnings into words

To awaken yearnings in each other: to pray.

When a person has a yearning for something and he brings it out into words, a soul is created. This soul flies in the air and reaches another person thereby awakening in him, too, a yearning.

-- N

READER:

On the eve of the tenth day, we reconvened

To begin One Long Day

One Long Holy Day -- *Yom Kippur*

Contemplating the journey of our lives

Letting go

Moving on.

ALL:

Yizkor. We remembered,

Contemplated the journey taken by other lives.

"It is not up to us to complete the task,

Neither may we desist from it."

SOURCE OF QUOTE:

Pirke Avot (Sayings of the Fathers) 2:21,
R.Tarfon

READER:

Now, at *Ne'ilah*
Our One Long Holy Day is closing
Seize this moment --
Repent. Mean it.
Commit. Mean it.
Give our hearts to the joy of *teshuvah*. Really.

ALL:

The gates of repentance are always open. Really.

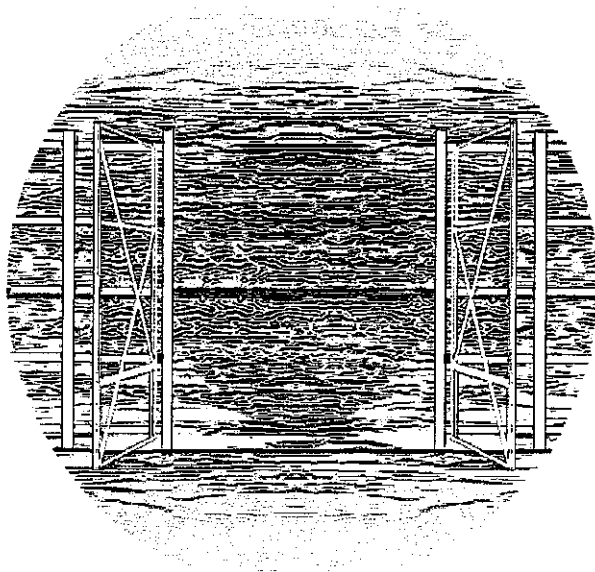
-- GbE, ET, PM

ALL *sing*:

כָּל הָעוֹלָם כְּלוֹ
גֶּשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לִפְחָד כָּלֵל:

*Kol ha'olam kulo
Gesher tzar me'od
Veha'ikar
Lo lefahed klal*

This entire world is a very narrow bridge
But the main thing we can do
is to know our fears and walk on through.



SOURCE:

This saying is attributed to Rav Nahman of Bratslav. The text is translated variously as:

🌳 The entire world is a very narrow bridge,
The essential thing is to have no fear at all.

🌳 Know! A person walks in life on a very narrow bridge. The most important thing is not to be afraid.

🌳 And know! A person has to pass a very very narrow bridge, the main thing is to have no fear at all.

🌳 All that is, the whole of it is a very narrow bridge and the principle is: do not fear at all.

🌳 The whole world is a very narrow bridge And the main thing to recall is not to be afraid.

7 - Ne'ilah

אַשְׁרֵי
Ashrei
Happy

ALL chant:

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֶלָה
אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרֵי הָעַם שִׁיהוּהוּ אֱלֹהֵינוּ

YHVH is God's name. We do not speak this name; tradition substitutes *Adonai* (my Lord). You could try substituting *Adonati* (my Lady), *ha-Shem* (the Name) or *Kadosh* (the Holy).

Ashrei yoshvei veitekha, od ye'halelukha selah.
Ashrei ha'am shekacha lo ashrei ha'am sh'ADONAI elohav.

- 🌳 Happy are they who dwell within your house
may they continue to give praise to you
- 🌳 Happy is the people for whom life is thus,
happy is the people with THE EVERLASTING for its God!

PSALMS/תְּהִלִּים *Tehilim* 84:5, 144:15

READER:

Happy are they who find the world a sacred place to dwell
Every day, today and forever.

I will sing its many praises
To a glorious world, full of beauty and wonder.

To a moral world, where justice reigns
with kindness and compassion.

To a world of hope -- for peace and prosperity
for an end to ignorance and suffering.

I open my heart and my mouth in song
in search of holiness and blessing.

-- SK, MA

ALL chant:

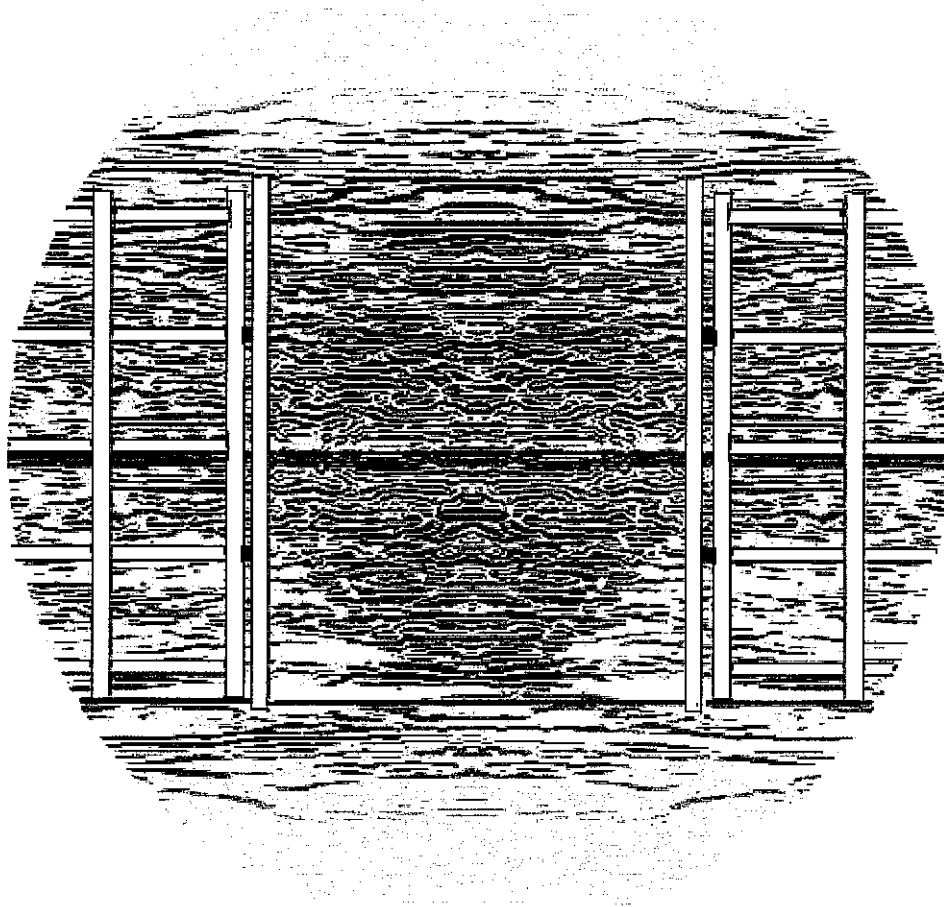
תְּהִילַת יְיָ יְדַבֵּר-פִּי
וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ.

*Tehilat ADONAI ye'daber pi
Vivarekh kol-basar shem kadsho l'olam v'ed.
Va'anachnu n'varekh yah me'atah v'ad-olam. Halleluyah!*

🌿 The praise/prayers [of] my mouth
will exclaim, all flesh will bless his holy name forever.
We will bless YAH from now until forever. Praise YAH!

YAH is a form of YHVH that
Jewish tradition allows us to
speak aloud.

PSALMS / תְּהִלִּים / *Tehilim* 145:21



9 - Ne'ilah

וְבָא לְצִיּוֹן

U'va l'tzion

And there will come to Zion

READER:

וְבָא לְצִיּוֹן גּוֹאֵל.

U'va l'tzion go'el

✿ A redeemer shall come to Zion.

ISAIAH / יְשַׁעְיָהוּ *Yesha'yahu* 59:20

ALL:

**We are the redeemers
a people bidden to bring *tikkun*
healing
to this fragmented world.**

READER:

The place we call Zion
is a place
deep within us all

a place that once was
whole
and can be again

READER:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh, ADONAI tzva'ot
m'lo khol-ha'aretz k'vodo

✿ Holy, Holy, Holy is the ONE
the entire earth is filled with divine splendor.

-- Isaiah/ יְשַׁעְיָהוּ *Yesha'yahu* 6:3

U'VA L'TZION from *Kol*
Haneshamah:

And they all draw strength
from one another, and
declare: "Holy in the highest
heavens, where GOD'S
presence dwells, holy on the
earth, where all GOD'S deeds
resound, holy to eternity,
through all eternities, the
creator of the MULTITUDES OF
HEAVEN, yes, the world is
overflowing with the splendor
of GOD'S light.

ALL:

**We are the redeemers
inheriting a world
filled
with divine glory**

READER:

In hollow places
seeming unredeemed
we must seek divine glory

in hollow places
inside ourselves
we may find divine glory

READER:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Barukh k'vod ADONAI mimkomo.

🌿 Blessed is the glory of the HOLY ONE,
in the Dwelling Place.

EZEKIEL / יְחֶזְקֵאל Y'hez'kel 3:12

ALL:

**We are the redeemers
ever searching
for that place
of completeness.**

READER:

Searching the heavens
climbing mountains
fearing most the journey within
Turning from the road one day
perhaps we will find
the divine dwelling place inside

U'VA L'TZION from *Kol
Haneshamah*:

And a divine wind lifted me
aloft; I heard a voice,
speaking with great
emotion: "Blessed is the
glory of the LIVING GOD,
wherever GOD may dwell!"

READER:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. ADONAI yimlokh l'olam va'ed.

🌿 *The ETERNAL ONE shall rule forever.*

EXODUS / שְׁמוֹת Shemot 15:18

ALL:

**We are the redeemers
yet we try to impose dominion
over a world
that does not belong to us.**

READER:

Accepting God's rule
means accepting the limits
of our power.
Accepting God's rule
means facing the fragments of our selves
we cannot redeem alone.

U'VA L'TZION from *Kol
Haneshamah*:

And the spirit lifted me; I
heard behind me a great,
tumultuous sound from
those who sang out praises
and declared: "Blessed is the
precious aura of the
omnipresent, from the place
where the SHEKHINAH dwells!
The ETERNAL ONE shall reign
forever, the kingdom of the
FONT OF LIFE shall last
eternally, through all
eternities.

-- from IS/Yesha'yahu
59:20-21, PS/Tehillim 22:4,
IS/Yesha'yahu 6:3, EZ/
Y'hez'kel 3:12, and EX/
Shemot 15:18.

11 - Ne'ilah

READER:

NOTE ON REDEEMERS:

Go'el means "redeemer." In Torah, the *go'el* is the relative charged with the duty of restoring the rights of a kinsman, and avenging wrongs. Among other duties, the *go'el* is to redeem the relative from slavery, repurchase the farm land of a relative who had to sell it because of poverty, and avenge the shedding of a relative's blood.

Later, the rabbis held it a *mitzvah* that all Jews must ransom Jewish captives, whether imprisoned or enslaved. Stolen Torah scrolls were also ransomed, but some authorities held that a Torah scroll could be sold to ransom captives.

In body or spirit, we are all captive to something -- bodily infirmity, addiction, the insults of aging, depression, ennui, too much of this, too little of that. We are all in need of redemption. Perhaps this is what Rav Nahman meant when he said, "Gan Eden [Paradise] and Gehinom [Perdition] are literally in this world."

MIDRASH:

A different way to look at the meaning of גואל (*go'el*), redeemer, may come from considering the syllables. The first, גו (*go*), is an Aramaic preposition meaning "interior or inner", and אל (*eyl*) can mean 'power' as well as 'god' or 'God'. Together they give: "inner power", an inner capacity for action. So, *u'va letzion go'eyl* can mean "an inner power shall come to Zion."

-- ET

וְבָא לְצִיּוֹן גּוֹאֵל.

U'va l'tzion go'el

✿ A redeemer shall come to Zion.

ISAIAH/ ישעיהו *Yeshu'ahu* 59:20

ALL:

**We are the redeemers
a people bidden to bring *tikkun*
healing
to this fragmented world.**

READER:

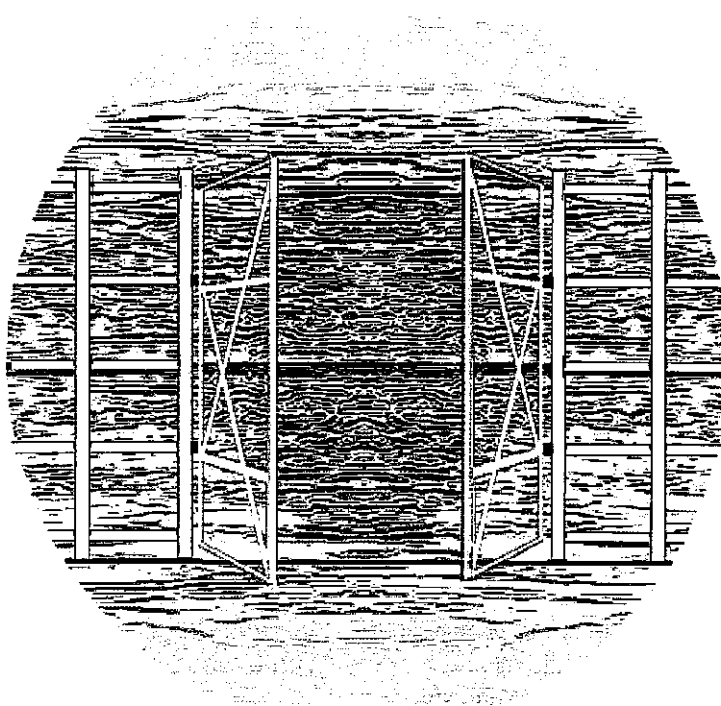
The place we call Zion
is a place
deep within us all

a place that once was
whole
and can be again

ALL:

**We are the redeemers and yet
we cannot redeem alone.**

-- BR, adapted



READER:

At the gateway to a New Year,
we come together to seek ourselves and the spirit of God within
us.

Read responsively:

READER:

ALL:

If our hopes have become faded,	we must revise them.
If our loyalties have grown dim,	we must brighten them.
If our values have become confused,	we must clarify them.
If our purposes have grown blurred,	we must sharpen them.
If our horizons have become contracted,	we must widen them.
If our lives have become shallow,	we must deepen them.
If our principles have become shabby,	we must repair them.
If our ideals have become tarnished,	we must restore them.

READER:

Above the din of a noisy world, we seek to hear the still,
small voice that is the spirit of God.

-- SG

ALL *sing*:

יְדִיד נֶפֶשׁ אֵב הָרַחֲמָן
 מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ
 יָרוּץ עֲבָדְךָ כְּמוֹ אַיִל
 לְשִׁתְּחִוָּה אֶל מוֹל הַדָּרֶךְ.

*Yedid nefesh av harahaman,
 m'shokh avdekha el retzonekha,
 Yarutz avdekha kemo ayal
 yishtahaveh el mul hadarekha.*

🌿 Soul's beloved, compassionate ^ parent, draw your
servant to your will. Your servant will run to you like a deer,
and bow before your majesty.

THE MYSTERY OF
SOURCES:

This is part of a poem
commonly attributed to the
sixteenth century kabbalist,
Rabbi Elazar ben Moshe
Azikri (1533-1600) but Azikri
did not claim authorship of
it and there have been other
suggested authors (e.g.
Judah Halevi, or Israel
Nagara). The poem
appeared in a manuscript by
Samuel ben David ben
Solomon dated to about
1438 -- long before Azikri's
birth. ♪ In the full
poem, the first letters of
each of the four verses
make up the four letter
name of God, YHVH.

חֲצִי קַדִּישׁ

Hatzi kaddish
Half Kaddish

SO MANY KADDISHES

Kaddish is Aramaic for *kadosh*, i.e., holy. *Hatzi kaddish* is used to mark the transition between sections of public worship. Other *kaddishim* are the Mourner's *Kaddish* (recited when honoring the deceased), the *Kaddish derabanan* (Sages' *Kaddish*, used to mark the end of study), and *Kaddish titkabal* (*Kaddish* for Completion of Prayer, said after *Amidah*).

The small sparks of holiness we manage to discover in our everyday lives are but hints of the holiness our efforts can help make manifest.

-- DAT

Holiness is the quality or value that things or persons have when they help people to become fully human.

-- MMK

The *Hatzi* (lit., 'half') *Kaddish* is an ancient prayer in Aramaic that marks the end of one portion of a service.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻגְלָא
וּבְזִמְנָן קָרִיב וְאַמְרוּ אָמֵן:

Yitgadal veyitkadesh shemei raba.
be'alma di vera khirutei ve'yamlikh malkhutei
behayekhoh uvyomeikhoh uvhayei dekhoh beit yisrael ba'agala
uvizman kariv ve'imru: Amen.

🌿 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.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
Yehei shemei raba mevarakh le'olam ulalmei almaya.

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְקַדְשָׁא בְרִיךְ הוּא
לְעָלְמָא לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאַמִּירָן בְּעֻלְמָא וְאַמְרוּ אָמֵן:

Yitbarakh veyishtabakh veyitpa'ar veyitromam veyitnasei
veyit-hadar veyitaleh veyit-halal shemei dekudsha berikh hu
le'ela le'ela mikol birkhata veshirata tushbehata venehemata
da'amiran be'olma ve'imru: Amen.

🌿 May it be blessed, and praised, and glorified and held in honor, viewed with awe, embellished and revered; and 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.

עמידה

Amidah

Standing [Prayer]

We are now entering *Amidah*, the central group of prayers in Jewish services. The *Amidah* is recited while standing, traditionally beginning with three short steps forward and bowing left and right, a reminder that we are in the presence of the HOLY. *Yom Kippur* is the Sabbath of Sabbaths, and on *Shabbat*, the *Amidah* consists of 7 prayers -- *Tefilat Sheva*. The seven themes of this *Amidah* are:

Those Who Came Before Us אַמוֹת וְאַבוֹת *Imot v'avot*
 The Strengths Within Us גְּבוּרוֹת *Gevurot*
 Connection קְדוּשָׁה *Kedushah*
 Setting the Day Apart קְדוּשַׁת הַיּוֹם *Kedushat ha-yom*
 Serving עֲבוּדָה *Avodah*
 Gratitude הוֹדָאָה *Hoda'ah*
 Well-being שְׁלוֹם *Shalom*


On *Ne'ilah*, we acknowledge where we are and plan how to reset our course.

PLEASE stand if you are able.

ALL sing:

אֲדֹנָי, שִׁפְתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

ADONAI, *sefatai tiftah, ufi yagid t'hilatekha.*

 KIND ONE, open up my lips that my mouth shall declare your praise.

PSALMS/ תְּהִלִּים *Tehilim* 51:17

Individual Amidah

An individual Amidah offers us an island in the midst of our communal prayers, an opportunity for personal meditation. A series of silent readings follow. They reflect the themes of the Amidah for Ne'ilah. Each blessing ends with a conclusion in English, a Hebrew hatimah with transliteration, and a reconstruction of the Hebrew in English. Alternative conclusions are in the outer column. Additional meditations are on pages 26 and 27, as well as in the Yom Kippur morning service and the additional readings after it. Please move at your own pace, taking in all the themes or dwelling on one or two, or using this time for personal reflections outside of these pages.

You will find selections from the Hebrew Amidah prayers in Kol Haneshamah after this Individual Amidah, starting at page 32.

Individual Amidah will conclude with Oseh shalom or another song on page 28.

They say we're supposed to be in a palace.

So we bow and take certain steps as the prescribed supplication drops from our lips. But what do we really know of castles and kings?

My kitchen faucet constantly leaks

and the kids' faces usually need cleaning.

If a door opened to a real palace,

I'd probably forget

and carry in a load of groceries.

No, the door we stand in front of when the Amidah begins is silence.

And when we open it and step through we arrive in our hearts.

Mine's not a fancy place, no jewels, no throne, certainly not fit for a king. But in that small chamber, for just a few moments on Sabbath [or High Holy Days], God and I can roll up our sleeves, put some schnapps out on the table, sit down together, and finally talk. That's palace enough for me.

-- Syd Lieberman

15 - Ne'ilah

WE HONOR --

The rebellion of Abraham
The laughter of Sarah
The love of Rachel
The devotion of Ruth
The trembling of Isaac
The leadership of Moses and Aaron
and Miriam
The courage of Esther
The yearning of Leah
The jealousy of Joseph's
brothers
The fraternity of Mannaseh
and Ephraim
The determination of Henrietta Szold
The poetry of Emma Lazarus
The brilliance of Einstein
The songs of Carlebach
The minds of Maimonides and
Spinoza
The spirituality of Chagall and Rothko
The vision of Virginia Wolff
The love for the Jewish people
of Mordecai Kaplan
The hope of the Ba'al Shem Tov
The stories of I.B. Singer and
the 2000 Year Old Man
The chutzpah of Bella Abzug
And so many more . . .

-- Gail benEzra and Ed Towbin

The past isn't over. It isn't even past.

-- William Faulkner

HATIMOT

A *hatima* is the conclusion - the seal -
of a blessing, here, *Barukh atah*
Adonai, magen avraham v'ezrat
sarah.

🌿 Blessed are you YHVH, shield of
Abraham and help of Sarah.

נְכַבֵּד אֶת הַחַיִּים וְאֵת
מוֹרְשֵׁתֵנוּ בְּסִפּוּרֵינוּ.

Nekhaved et ha-hayim v'et
morashtenu b'sipureinu.

🌿 Let us honor life and our
heritage with our stories.

Imot v'avot

Those Who Came Before Us

On this day of atonement I stand in the congregation and
pause to remember the generations who came before me,
the many lives whose faithfulness, love and courage
preserved our faith for me and for my community. As I call
to mind the men and women on whose shoulders I stand,
may I consider what I have done in this past year to
preserve and enrich the tradition for future generations.

-- Gail Loyd

Everything follows from a beginning
And so I start each time with Abraham and Sarah
My father and mother
Over and over again
I connect in space and time
To my history and my heritage

I speak of my ancestors
I call them by their individual names:
Abraham, Isaac and Jacob
Morris, Sam and Irv
Sarah, Rivka, Rachel and Leah
Lena, Fannie, Bessie and Raizel

I honor their joys and sorrows
Their struggles and their redemptive moments:
Their deeds of generosity and courage.

All the characters of our history are linked to each other
And I am the present link.

-- Ed Towbin and Gail ben Ezra

I am blessed by the generations who came before.
May I continue their work.

בְּרוּךְ אַתָּה יְיָהוָה מִגֵּן אֲבוֹתֵנוּ וְעֶזְרַת שָׂרָה:
Barukh atah YHVH magen abraham v'ezrat sarah:

Blessed is the SOURCE OF OUR ANCESTORS' TRADITION.

The Strengths Within Us

Two kinds of strength:

large, dramatic acts, on the public stage, expansive, bold
small, quiet acts, behind-the-scenes, restrained, calm

What strength do I admire?

What strength do I desire?

The strength to heal myself of what ails me --
to free myself from the limiting habits of my mind?

The strength to bear transition and change
when I lose my moorings
my faith in myself and the world
to cope with that which is alien -- even exile and old age?

The strength to keep on keeping on
despite set-backs and obstacles?

The strength to speak my truth and be true to my convictions?
The strength to withhold speech, to whisper, to suggest?

The strength to take bold action -- to forge ahead?
The strength to refrain from action?

The strength to lead: to model and command?
The strength to follow: to obey and trust?

The strength to stand my ground and refuse to flee out of fear?
The strength to retreat in order to live to fight again?

Two kinds of strength: large and small.
I need them both.

-- Gail benEzra and Ed Towbin

I am blessed with strengths I know and strengths
I have yet to imagine.
May I find them all and help myself and my world use them all
for good.

בָּרוּךְ אַתָּה יְיָ מִיְהוָה מִתְּחִלָּה כָּל הַיּוֹם

Barukh atah YHVH m'hayyei kol hai:

Blessed is the giving and renewal of life.

One person with a belief is equal
to a force of 99 who have only
interests.

-- John Stuart Mill

Knowledge is power.

-- Sir Francis Bacon

You gain strength, courage, and
confidence by every experience in
which you really stop to look fear
in the face. You must do the thing
which you think you cannot do.

-- Eleanor Roosevelt

Everyone thinks of changing the
world, but no one thinks of
changing himself.

-- Leo Nikolaevich Tolstoy

The world is moved along, not
only by the mighty shoves of its
heroes, but also by the aggregate
of tiny pushes of each honest
worker.

-- Helen Keller

הָיָה נִשְׁתַּמֵּשׁ
גְבוּרָתְנוּ בְּחֻכְמָה.

*Havah nishtameish gevurateinu
b'hokhmah.*

🌿 Let us use our strength with
wisdom.

🌿 Blessed are you, YHVH, who
gives and renews life.

Connection

Blessed is the influence of one true, loving human soul on another.

-- George Eliot (Mary Ann Evans)

MEDITATION:

אָהַד, יְחִיד - וּמִיּוּהַד
Ehad, yahid, um'yuhad.

The ONE
every single one
each one found
and united to ONE.

-- Zalman
Schachter-Shalomi, R.

All living are one and holy, let us remember as we eat, as we work, as we walk and drive.

We must praise the power of the one that joins us. Whether we plunge in and thrust ourselves far out finally we reach the face of glory too bright for our eyes and yet we burn and we too give light.

Let us lift each other on our shoulders and carry each other along.

Let holiness move in us.

Let us pay attention to its small voice.

Let us see the light in others and honor that light.

Remember the dead who paid our way dearly, dearly and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us, Amen.

-- Marge Piercy, abridged

I am blessed with an idea: justice and mercy are holy.
May I seek justice and show mercy.

נִכְבֵּד כָּל מְקוֹם נִשְׁמַע אֶת הַשֵּׁם.
Nekhabed kol makom nishma et ha-shem.

Let us honor every place we hear the name.

נוֹשְׁמוֹת, שׁוֹמְעִים.
נוֹשְׁמִים, שׁוֹמְעוֹת
אֶת הַשֵּׁם.

*Noshmot, shomim,
noshmim, shomot
et ha-shem.*

We breathe, we hear,
We breathe, we hear
the name.

It is only a true and close community that develops associations, traditions and memories that go to make up its soul. To mingle one's personality with that soul becomes a natural longing. . . . Then all questions about saying this or that become trivial . . .

-- MMK, adapted

בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ:

Barukh atah YHVH, hamelekh hakadosh.

Blessed are you, YHVH, the holy sovereign.

Blessed is our connection to the holiness of all that is and was and will be.

Kedushat ha-yom

Setting the Day Apart

The day has come
To take an accounting of my life.

Have I dreamed of late
Of the person I want to be,
Of the changes I would make
In my daily habits,
In the way I am with others,
In the friendship I show companions,
woman friends, man friends, my partner,
In the regard I show my father and mother,
Who brought me out of childhood?

I have remained enchained too often to less than what I am.
But the day has come to take an accounting of my life.

Have I renewed of late
My vision of the world I want to live in,
Of the changes I would make
In the way my friends are with each other
The way we find out whom we love
The way we grow to educated people
The way in which the many kinds of needy people
Grove their way to justice?

I, who am my own kind of needy person, have been afraid
of visions.
But the day has come to take an accounting of my life.

So long as I have breath
I know I have the strength
To transform what I can be
To what I am.

-- Richard N. Levy (poem abridged)

I am blessed with days, who knows how many.
May I live each one well.

בָּרוּךְ אַתָּה יי מְקַדֵּשׁ (הַשַּׁבָּת וְ) יוֹם הַזְכָּרוֹן:

Barukh atah YHVH m'kadesh (ha-shabbat v') yom hazikaron:

🌿 Blessed is the SOURCE OF HOLINESS on this (Shabbat and) Day of Remembering.

It is only necessary to behold
the least fact or
phenomenon, however
familiar, from a point a hair's
breadth aside from our
habitual path or routine, to
be overcome, enchanted by
its beauty and significance ...

-- Henry David Thoreau

Bless this day for me,
that it be a day of goodness,
a day of purpose,
a day of success,
a day that sanctifies my life.
Amen.

-- Fanny Neuda

Whatever place a person
stands and looks toward
heaven is the holiest of holy
places.

And every day throughout
one's life is a
Day of Atonement,
and every person a
kohen gadol,*
and every word a person
utters in a state of holiness
and purity, a name of God.

-- S. An-Ski (Solomon
Rapaport), *The Dybbuk*

*The *kohen gadol* was the
High Priest in the Temple in
Jerusalem.

*Nekhaved et ha-hayim v'et
morashtenu et (yom shabbat
v') yom ha-kippurim.*

🌿 Let us honor life and
our heritage (of a day of
rest and) a day of
atonement.

🌿 Blessed are you YHVH on
this (Shabbat and) Day of
Remembrance.

Avodah

Serving

How wonderful it is that nobody need wait a single moment before starting to improve the world.

-- Anne Frank

Act as if what you do makes a difference. It does.

-- William Faulkner

Unless someone like you cares a whole awful lot, nothing is going to get better. It's not.

-- Dr. Seuss

The willingness to share does not make one charitable; it makes one free.

-- Robert Brault

It is the greatest of all mistakes to do nothing because you can only do little -- do what you can.

-- Sydney Smith

Out of dust were we all born,
filled with namings, eager to master everything
save ourselves,
brimming with insight into the inner workings of all things,
yet all too often satisfied with superficiality.

The knowledge to attend to the needs of this world,
and to appreciate its subtleties, is in our hands,
yet we are so enchanted by our own talents that
the opportunity for wisdom eludes us.
Instead we stumble and unweave, rend moment from moment,
expose raw nerves at the very instant we most sincerely
mean no harm.

This is our great skill, our mark from ancient days,
which knotted our ancestors Adam and Eve in the rope of
mortality.

We see many paths open to us at a time of decision,
yet the knowledge required for us to choose correctly is
incomplete.

It is earned by paying the price of error, which compounds
experience.

We are laden by our journeys down the forking paths of right
intention,

which is polluted by misstep and sin.

So often the arrow flies wide from its mark,
but we must move on, heedless of what we have felled by
stray missile, inopportune act, and thoughtless word.

- from *Forms of [Prayer for] Jewish Worship*, adapted

**I am blessed with the ability to attend to the needs
of others in this world.**

May I decide to attend to other's needs.

🌿 Blessed are you YHVH
who brings your presence,
your *Shekhinah*, to Zion.

בָּרוּךְ אַתָּה יי הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

Barukh atah YHVH hamahazir shekhinato l'tzion:

🌿 Blessed is the SOURCE OF RECEIVING dwelling within us.

נִכְבֵּד אֶת הַחַיִּים וְאֶת מוֹרֶשְׁתֵּנוּ
הַזֶּה נִמְשִׁיךְ אֶת הָעֲבוּדָה.
*Nekhaved et ha-hayim v'et
morashtenu havah namshikh
et ha-avodah.*

🌿 Let us honor life and
our heritage by continuing
the work.

Hoda'ah
Gratitude

I do not know why
 I came to be.
 I did not ask
 to be born.
 Still,
 I received my life's breath
 with gratitude.

Every day spent
 sheltering
 this singular soul
 is yet another opportunity
 to give thanks for the awesome mystery
 that is my life.

Every night
 as I lay this body
 down,
 my spirit rises to greet
 its source
 and I glimpse what it must mean
 to return
 such a gift.

I do not know why
 I came to be.
 I did not ask
 to be born.
 Still,
 I received my life's breath
 with gratitude
 and gratefully shall I give it
 back.

-- Rabbi Brant Rosen

**I am blessed with life.
 May I radiate thank you's with all my deeds.**

בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלֵךְ נָא לְהוֹדוֹת:

Barukh atah YHVH hatov shimkha ulekha na'eh l'hodot:

🌳 Blessed is the SOURCE OF GRATITUDE forever filling us
 with thanks.

"Though in the time to come
 all sacrifices will cease, the
 thank-offering will never
 cease." ... [T]hanksgiving
 will never become obsolete
 in the realms of spiritual
 bliss. ... We must think less
 of what we lack, more of
 what we have.

-- *Leviticus Rabbah* 9 and
 comment by
 Mordecai M. Kaplan, R.

נִכְבֵּד אֶת הַחַיִּים וְאֶת מוֹרְשָׁתֵנוּ
 בְּהוֹדָיָה.

*Nekhbed et ha-hayim v'et
 morashtenu b'hodayah.*

🌳 Let us honor life and
 our heritage with
 gratitude.

Shalom

Well-being

Fill us as the tide rustles into
the reeds in the marsh.
Fill us as the rushing water
overflows the pitcher.
Fill us as light fills a room
with its dancing.
Let the little quarrels of the
bones and the snarling of the
lesser appetites and the
whining of the ego cease.
Let silence still us so you
may show us your shining
and we can out of that
stillness rise and praise.

-- Marge Piercy

It is good to set aside a
specific time every day to be
heartbroken and to speak out
all one's problems before
God, but the rest of the day
be only happy.

-- Rav Nahman of Bratslav

Traveler, there is no path.
The path is made by walking.
Traveler, the path is your tracks
And nothing more.
Traveler, there is no path.
The path is made by walking.
By walking, you look back
At a way you will never tread
again. Traveler, there is no road
Only wakes in the sea.
*Caminante, no hay camino.
Se hace camine al andar.
Caminante, son tus huellas
el camino, y nada mas;
Caminante, no hay camino,
Se hace camino al andar
Al andar se hace camino,
y al volver la vista atras
se ve la senda que nunca
se ha de volver a pisar
Caminante, no hay camino, sino
estelas in la mar.*

-- Antonio Machado

There are two paths through life, the living and the dead.

The living path is Wisdom's Way:
the dying path is the way of folly and wickedness.
The path of the living is a refuge for life: each step is peace, each
step is healing, each step is whole and balanced.
There is no destination; the journey itself is the prize.

The path of the dying is about arriving --
getting somewhere other than here, for here is filled with
anxiety, fear, and suffering.
But there is nowhere but here, so the traveler on dying's way
rushes from place to place,
certain that the next place will be the last place.
There is no joy in dying's way;
exhaustion is its only promise.

-- Rami M. Shapiro

**I am blessed with a choice to think I have arrived
or love the journey
May I love the journey.**

בְּרוּךְ אַתָּה יי' עוֹשֵׂה הַשְּׁלוֹם:

Barukh atah YHVH osey hashalom.

 Blessed is the SOURCE OF PEACE.

וידוי

Vidui

Unspoken Confession

God, I begin to wonder what I'm doing here
with all these people
confessing all their horrible faults.
I think I did a pretty good job last year
considering what I had to work with
and the world I had to work in.
So what am I doing here?

Well, there's no question
I could have done a little bit better
and I'm also grateful
that I had the chance to do it at all.

So even though I'm not exactly sure
who it is I should be saying this to,
I want to say thank you . . . to someone
I want to say I'm sorry . . . to someone
I want to say let's do it better next year to someone.
And I'm glad there's someone to say this to
even if I sometimes wonder.

-- Author unknown

Don't ask God to forgive you. Ask God to sustain you as you delve into the madness of your life and the suffering you have caused yourself and others. ... As we confess our wrongs and feel the pain we caused, we may reach a point where words no longer convey what we are feeling. It is then that we turn to Nahman's silent scream: "You can shout loudly in a still small voice. Anyone can do this. Just imagine the sound of a scream in your mind. Depict the shout in your imagination exactly as it would sound. ... This is actually a scream and not mere imagination ... you are actually shouting inside your brain." This practice may sound strange to you and the only way to understand it is to try it. But don't force it. ... The gift of the silent scream is absolute release. All the negative energy that confession has built up, most of it fear-based and fear-filled, explodes out into the void and you are free of it.

-- Rami Shapiro

TIME-HONORED METHOD

How does one confess?
[He or she] says: 'Please
God! I have intentionally
sinned, I have sinned out
of lust and emotion, and
I have sinned
unintentionally. I have
done [such-and-such]
and I regret it, and I am
ashamed of my deeds,
and I shall never return
to such a deed.' That is
the essence of
confession, and all who
are frequent in
confessing and take great
value in this matter,
indeed are praiseworthy.

Maimonides, *Mishneh Torah*:
Hilkhot, Teshuvah Chapter 1,
Law 2

אָשָׁמוּנָה

Ashamnu

We have incurred guilt

We are not so foolish as to say before SHEKHINA, "HOLY ONE of our mothers and fathers, we are righteous, we have not sinned," for we have indeed sinned.

We have אָשָׁמוּנָה Assimilated
We have condoned אָשָׁמוּנָה Bigotry
We have been אָשָׁמוּנָה Greedy
We have been אָשָׁמוּנָה Destructive
We have אָשָׁמוּנָה Hated
We have been אָשָׁמוּנָה Violent
We have been overly אָשָׁמוּנָה Zealous
We have made wrong אָשָׁמוּנָה Choices
We have אָשָׁמוּנָה Transgressed
We have tolerated אָשָׁמוּנָה Injustice
We have אָשָׁמוּנָה Cheated
We have אָשָׁמוּנָה Lied
We have disregarded the אָשָׁמוּנָה Mitzvot
We have despoiled אָשָׁמוּנָה Nature
We have אָשָׁמוּנָה Strayed
We have led others אָשָׁמוּנָה Astray
We have acted אָשָׁמוּנָה Perversely
We have forgotten אָשָׁמוּנָה TZedaka
We have broken the bones of אָשָׁמוּנָה Kinship
We have אָשָׁמוּנָה Robbed
We have neglected אָשָׁמוּנָה SHabbat
We have drifted from the study of אָשָׁמוּנָה Torah

עַל הַטָּא
Al Het
For the wrong

The Al Het confession of sins is said ten times in the course of the traditional Yom Kippur services: once following the Amidah of the afternoon prayers the day before Yom Kippur and just before sunset on Yom Kippur eve; twice during the evening and morning services of Yom Kippur, the Musaf service and the afternoon service of Yom Kippur day (once at the end of the Individual Amidah, and once during the cantor's repetition of the Amidah).

Below is an individual Al Het. We will say a communal Al Het in the Chanted Amidah.

For the pain and suffering I caused under duress or willingly
For missing the mark by _____ (*fill in the blank*)
For losing the way when I _____ (*fill in the blank*)
For being distracted
For the alienation I cause
For transgressing against my fellows
For the anger I caused
For the destruction I caused
For the harm I did by turning aside
And for the harm I caused by hard-heartedness
And for going astray with an utterance of my lips
For the destruction I caused through speech
For the wrong I committed by impurity of speech
And for the harm I caused by foolish talk
For the wrong I committed with immorality
And for the wrong I committed openly or secretly
For the pain I caused with knowledge and with deceit
And for going astray through improper thoughts
And for the harm I caused by insincere verbal confession
For the wrong I committed by disrespect
And for the wrong I committed intentionally or unintentionally.

***For all these, may I pardon, may I be pardoned,
may I forgive, may I be forgiven,
may I atone for myself and my community.***

25 - Ne'ilah

For the wrong I committed by using coercion.
And for the destruction I caused by desecrating nature.
For the harm I caused with the evil inclination.
For false denial and lying.
And giving bribes or taking bribes.
For sin committed in business dealings.
For usury.
For embezzlement.
For scoffing, for impudence.
For evil talk about another.
For breaking fasts when health did not demand it.
For eating too much and drinking too much.
For haughty demeanor and proud looks.
For the prattle of my lips.
For letting my eyes stray.

***For all these, may I pardon, may I be pardoned,
may I forgive, may I be forgiven,
may I atone for myself and my community.***

For casting off the yoke of Heaven.
For the pain and suffering caused in passing judgment.
For scheming against our fellows.
For begrudging.
For hardness of heart.
For frivolity.
For running to do evil.
For bearing tales.
For swearing in vain.
For causeless hatred.
For a confused heart.

***For all these, may we pardon, may we be pardoned,
may we forgive, may we be forgiven,
may we atone for ourselves and our community.***

ADDITIONAL MEDITATIONS FOR **INDIVIDUAL AMIDAH**

We must begin with ourselves, but not end with ourselves. Turning -- *teshuvah* -- means something greater than repentance and acts of penance. It means that by a reversal of our whole being, we who had been lost in the maze of selfishness, where we had set ourselves as our goal -- find a way to something greater than ourselves, that is, a way to the fulfillment of the particular task for which we had been destined. Repentance can only be an incentive to such active reversal. Those who go on fretting themselves with *teshuvah*, those who torture themselves with the ideas that their acts of penitence are not sufficient, withhold their best energies from the work of reversal. You have done wrong? Then counteract it by doing right.

There are three prerequisites for turning: eyes that see, ears that listen, and an understanding heart. If you have all three, you are ready to turn and be healed.

-- Rabbi Abraham Joshua Heschel

The whole world is but a little wheel,
spun around by time.
Happiness and sorrow, honor and wealth,
merely roll along by its side.

One lives an entire life in poverty,
the other lives in great wealth.
In the twinkling of an eye it all turns about,
with the spinning of the little wheel.
Joy is not too far removed from distress,
since both can be changed by the little wheel.

Look at everything around you,
and learn a lesson thereby.
Then you will realize that rich and poor,
depend only on the turn of the wheel.

-- traditional Yiddish Folk Lesson

The Day of Atonement itself has no sacramental power of its own and a verbal repentance is worthless. We must make our own peace with God, with life, individually. And we must make our peace with each other first. Atonement must be preceded by restitution. This was so by Temple law. The sacrifice was offered *only after the restitution*. It was a public acknowledgement of wrong done, to be made and accepted only after the wrong had been repaired. The doctrine is the moral one of individual responsibility.

-- Leon Roth, adapted

Bread for myself is a material question. Bread for my neighbor is a spiritual one.

-- Nicholas Berdyaev

You must be the change that you want to see in the world.

-- Mahatma Gandhi

Service to others is the rent you pay for your room here on earth.

-- Mohammed Ali

The Lord loveth a cheerful giver.
He also accepteth from a
grouch.

-- Catherine Hall

Love the earth the sun the
animals
Despise riches, give alms to
everyone that asks
Stand up for the stupid and
crazy
Devote your income and labor
to others
And your very flesh shall be a
great poem

-- Walt Whitman

Thousands of candles can be
lighted from a single candle and
the life of the candle will not be
shortened. Happiness never
decreases by being shared.

-- Buddha

Forgiveness is the courage to let
go.
One does not pardon another;
one lets go of oneself,
thus allowing pain received and
sustained,
hurt inflicted and imposed,
to settle,
and the true self to rise.

27 - Ne'ilah

ADDITIONAL MEDITATIONS FOR INDIVIDUAL AMIDAH

This is the true joy in life --
being used for purpose
recognized by yourself as a
mighty one; being
thoroughly worn out before
you're thrown on the scrap
heap; being a force of nature
instead of a feverish selfish
little clod of ailments and
grievances complaining that
the world will not devote
itself to making you happy.

-- George Bernard Shaw

We cannot change anything
until we accept it.
Condemnation does not
liberate, it oppresses.

-- C. G. Jung

If everyone howled at every
injustice, every act of
barbarism, every act of
unkindness, then we would
be taking the first step
towards a real humanity.

-- Nelson DeMille

Finding the true self involves
uncovering a unity beneath
the multiplicity of events and
experiences that constitute
our biography ...

-- Thomas Merton

Once upon a time, when a great drought
plagued the land of Israel,
Rabbi Eliezar stood before all the congregation
and prayed long and hard for rain.

No rain fell.

Rabbi Akiba then stepped up to the bima
and offered a brief prayer.

The rain fell.

Suddenly a voice from heaven thundered:

"Not that this one is greater than that one,
But that one has gone outside himself and the other has not
gone outside himself." (from *Talmud, Ta'anit* 25b)

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
and then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
and then all will cherish life's creatures
And then all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.

-- Judy Chicago

WE are seated:

ALL sing one of the following:

עוֹשֵׂה שְׁלוֹם בְּמִרְוַמָּיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ.
וְעַל־כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisrael v'imru amen.*

✿ May the one who makes peace in the heavens make peace
for us all, and let us say, amen.

OR

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּינוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:

*Yih'yu l'ratzon imrei-fi v'heg'yon libi l'faneikha YHVH
tzuri v'go'ali.*

✿ May the words of my mouth and the meditations of my heart
be seen favorably, ADONAI, my rock and my redeemer.

עוֹשֵׂי שְׁלוֹם בְּעוֹלָם,
בּוֹא נַעֲשֶׂה שְׁלוֹם בֵּינֵינוּ
וְעַם כָּל יִשְׂרָאֵל
וְעַם כָּל יוֹשְׁבֵי תְּבֵל.
וְאָמְרוּ אָמֵן.

*Osey shalom ba'olam,
bo na'aseh shalom beineinu,
ve'im kol yisra'el,
ve'im kol yoshvey teyveyl.
ve'imru: amen*

✿ Let us make peace in the
world. Come, let us make
peace among us, and within
all Israel, and with all who
dwell on earth. And we say:
Amen.

-- ET, PBS, EL

אֵל נוֹרָא עֲלִילָה

Eyl nora alilah

Power that makes for salvation

ON GOD-TALK:

ALL chant:

אֵל נוֹרָא עֲלִילָה, בְּשִׁעַת הַנְּעִילָה

Eyl nora alilah, bishe'at hane'ilah

✿ Awesome POWER THAT MAKES FOR SALVATION, in this hour of
closing

Mordecai Kaplan, the founder of Reconstructionism, said, "God is the Power that makes for salvation" or as he sometimes put it, "God is the sum of the animating, organizing forces and relationships which are forever making a cosmos out of chaos."

READER:

May we be redeemed
at this hour of closing.

Aware of our spiritual essence,
Acknowledging the awesome presence
the miracle and mystery of existence.

ALL:

Redeemed, holy
at this hour of closing.

"We learn more about God when we say that love is divine than when we say God is love. A veritable transformation takes place. . . . Divinity becomes relevant to authentic experience and therefore takes on a definiteness which is accompanied by an awareness of authenticity." Kaplan thought that belief in God stems not from the intellect but from the will to live, reflecting the faith that there is enough in the world for man's needs, although not for man's "greeds and lusts."

READER:

May we be redeemed
at this hour of closing.

Gathering the scattered fragments of our selves,
our thought, our spirit, our god,
Mending the rent fabric of our soul
Making ourselves whole,

ALL:

Redeemed, whole
at this hour of closing.

Kaplan sometimes referred to God as a Power and other times as a process.

29 - Ne'ilah

READER:

May we be redeemed
at this hour of closing.

Curing afflictions of spirit,
Apologizing, making amends,
Repenting, creating well-being,
From darkness healing light transcends.

ALL:

Redeemed, healed
at this hour of closing.

ALL chant:

אֵל גּוֹרָא עֲלֵיִלָהּ, בְּשִׁעַת הַנְּעִילָה

Eyl nora alilah, bishe'at hane'ilah

🌳 Awesome POWER THAT MAKES FOR SALVATION, in this hour of
closing

READER:

May we be redeemed
at this hour of closing.

Caring, thinking of others,
Supporting fulfillment of our sisters and brothers.

ALL:

Redeemed, loved
at this hour of closing.

READER:

May we be redeemed
at this hour of closing.

Seeing divinity in the struggle against oppression,
worshipping THE GOD OF FREEDOM,
Striving to be
Who we want to be.

ALL:

Redeemed, free
at this hour of closing.

READER:

May we be redeemed
at this hour of closing.

Recognizing where we've missed the marks,
Refocusing our aim,
Refreshing our view,
next year releasing the sparks.

ALL:

Redeemed, renewed
at this hour of closing.

READER:

May we be redeemed
at this hour of closing.

Contemplating ourselves as part of THE DIVINE,
For holiness and blessing we yearn,
Seeing spirituality in all our expressions,
Manifest at every turn.

ALL:

Redeemed, blessed
at this hour of closing.

ALL chant:

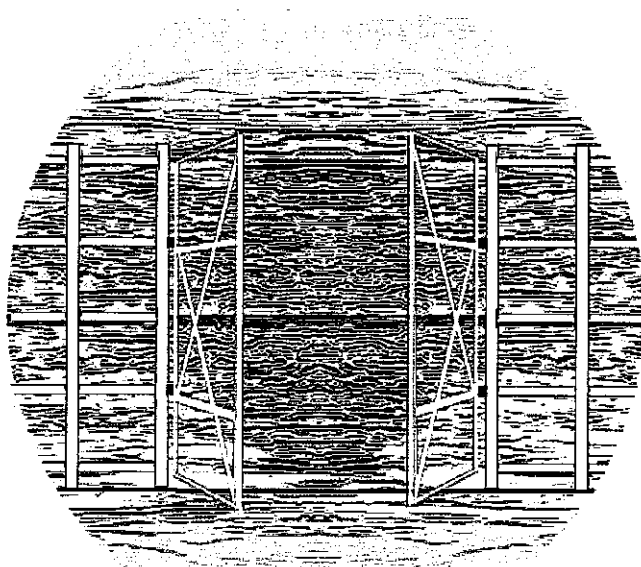
אֵל נֹרָא עֲלִילָהּ, בְּשִׁעַת הַנְּעִילָה

Eyl nora alilah, bishe'at hane'ilah

🌿 Awesome POWER THAT MAKES FOR SALVATION, in this hour
of closing

-- ET

In Jewish mysticism, redemption is not an event that takes place all at once at "the end of days," nor does it concern the Jewish people alone. Redemption is a continual process, taking place at every moment. Each human deed is a single action in the long drama of redemption, and all that is must be redeemed.



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

-- MP

ON BLESSINGS:

Traditional blessings begin with a formula: *Barukh atah Adonai, eloheinu melekh ha-olam* - Blessed are you [our Lord], our God, Sovereign of the Universe. But how is God blessed, and by whom? Isn't the sovereign of the universe the source of blessing? How can the speaker of the blessing -- that must be us -- bestow blessing upon God? ... God is not the only agent, for the blessing of God requires another agent, the human speaker of the formula.

-- LCD, abridged

..the discipline of blessings is to taste each moment,
the bitter, the sour, the sweet and the salty, and be glad for what does not hurt. The art is in compressing attention to each little and big blossom of the tree

of life, to let the tongue sing each fruit,
its savor, its aroma and its use. Attention is love, what we must give children, mothers, fathers, pets, our friends, the news, the woes of others.
What we want to change we curse and then pick up a tool. Bless whatever you can with eyes and hands and tongue.
If you can't bless it, get ready to make it new.

-- MP

PLEASE *stand if you are able.*

ALL *sing:*

אֲדֹנָי, שִׁפְתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ

ADONAI, *sefatai tiftah,*
ufi yagid thilateha.

☀ **POWERFUL ONE**, open up my lips
that my mouth shall declare your praise.

PSALMS/ תְּהִלִּים *Tehilim* 51:17

READER:

You do not have to leave the room
Remain standing in your place and listen.
Do not even listen, simply wait.
Do not even wait.
Be quiet, still and solitary.
The world will freely offer itself to you.
To be unmasked.
It has no choice.
It will roll in ecstasy at your feet.

-- FK

אֲמוֹת וְאָבוֹת

Emot v'avot

1. Mothers and fathers

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל
 אֱלֹהֵי לֵאָה, [אֱלֹהֵי בִלְהָה, אֱלֹהֵי זִלְפָּה]
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
 וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֲמוֹת וּמְבִיא גְאֻלָּה לְבָנָי
 בְּיָהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Barukh atah ADONAI eloheinu velohei avoteinu v'imoteinu
 Elohei Abraham, Elohei Yitzhak, Elohei Ya'akov,
 Elohei Sarah, elohei Rivka, elohei Rahel,
 Elohei Leah, [Elohei bilhah, Elohei Zilpah]
 Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
 vekoneh ha-kol vezokher hasdei avot ve'imot umevi ge'ulah
 livnei veneihem lema'an shemo be'avahah:*

READER:

Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own.

-- RMS

בְּרוּךְ אַתָּה יְהוָה מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה:

Barukh atah ADONAI magen abraham v'ezrat sarah:

Blessed is the shield of Abraham
 and the help of Sarah.

TRANSLATION:

Blessed are you, our God and
 God of our fathers and mothers:
 God of Abraham, God of
 Isaac, God of Jacob,
 God of Sarah, God of
 Rebecca, god of Rachel,
 God of Leah, [God of
 Bilhah*, God of Zilpah*,]

Great, heroic, awesome God,
 supreme divinity, imparting deeds
 of kindness, begetter of all;
 mindful of the loyalty of Israel's
 ancestors, bringing, with love,
 redemption to their children's
 children for the sake of the divine
 name.

Blessed are you YHVH, shield
 of Abraham and help of Sarah.

NOTE:


*Bilhah is Rachel's handmaid,
 mother of Dan and Naphtali;
 Zilpah is Leah's handmaid, mother
 of Gad and Asher. GENESIS בְּרֵאשִׁית
B'reshit 35:25 & 26. These sons
 are the ancestors of four of the
 twelve tribes of Israel. Why has
 tradition let the handmaids'
 identities disappear into the
 names of those who owned them?

ג. גבורות

Gevurot

2. Strengths [within Us]

TRANSLATION:

 You are forever powerful, ALMIGHTY ONE, abundant in 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, healing the sick, 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.


And the day came when the risk it took to remain
Tight inside the bud was more
painful than the risk it took
To blossom

-- AN

Strength is the capacity to break a
Hershey bar into four pieces with
your bare hands -- and then eat
just one of the pieces.

-- JV

* RK, adapted

 Blessed are you, YHVH, who gives and renews life.

אַתָּה גִּבּוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם
אֱמוּנָתוֹ לִישׁוּי עֶפֶר: מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי
הוֹמֵה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:
מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי:

*Atah gibur l'olam ADONAI rav l'hoshi'ah: Morid hatal:
M'khalkel hayyim b'hesed m'hayyeh kol hai b'rahamim
rabim some'akh noflim v'rofeh holim umatir asurim
umkayyem emunato lishenei afar: Mi khamoha ba'al
g'vurot umi domeh lakh melekh memit um'hayyeh
umatzmiah yeshuah:*

*Mi khamoha av harahamim zokher yetzurav l'hayyim
b'rahamim:*

V'ne'eman atah l'haheyot kol hai:

READER:

Behold, we awaken each day anew to life
but all too often we accept life passively.

Let us embrace this life with courage.

Courage to pose questions:

questions of ourselves

questions of the community

questions of THE DIVINE

Questions that risk our peace of mind.*

READER:

For are there not times when peace of mind is
madness? paralysis? absence of vision?

A slumber that lulls us to trust the world too strongly,
too blindly.

ALL:

On this *Ne'ilah*,

I pledge myself to embrace this life with courage.

בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

Barukh atah ADONAI m'hayyeh kol hai:

Blessed is the giving and renewal of life.

ג. קְדוּשָׁה
Kedushah
 3. Holiness

READER:

We proclaim the holiness of God, manifest in the mystery and the majesty of nature, of which we are a part. We affirm the ancient words of the prophet Isaiah:

ALL:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יי צְבָאוֹת
 מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

*Kadosh, kadosh, kadosh, ADONAI tzvaot, m'lo
 khol ha'aretz k'vodo.*

TRANSLATIONS:

🌿 Holy, Holy, Holy is the ONE OF MULTITUDES - the entire earth is filled with his splendor.

READER:

Let us hear in the cries of nature a call to *teshuvah*. Our ability to right our course is an attribute of HOLINESS and the POWER OF LIFE. As the prophet Ezekiel proclaims:

ALL:

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

Barukh k'vod ADONAI mimkomo.

🌿 Blessed is THE GLORY in his place.

READER:

May we soon witness justice, peace and freedom in the city of Jerusalem, the Land of Israel and throughout the world, as anticipated in the words of the Psalms:

ALL:

יְמֻלֶךְ יי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ.

Yimlokh ADONAI l'olam eloheiyikh tzion l'dor v'dor halleluyah!

🌿 THE ETERNAL will reign forever, your GOD, O Zion, for all generations. Halleluyah!

ALL:

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוּשׁ:

Barukh atah ADONAI, hamelekh hakadosh.

🌿 Praised are you, HOLY SOVEREIGN.

Blessed is the ONE.

ALL sing:

It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

-- MMK

* *ha-adam* literally, 'man' or 'mankind'

אֵלֵי, אֵלֵי, שְׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהָיָם
רִשְׁרוּשׁ שֶׁל הַיָּם
בְּרַק הַשָּׁמַיִם
תִּפְלַת הָאָדָם.

*Eyli, eyli, shelo yigamer l'olam. Hahol v'hayam, rishrush shel hamayim b'rak hashamayim, tefilat ha-adam.**

☞ Eyli, Eyli, 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 all.

-- HS

ד. קְדוּשַׁת הַיּוֹם

Kedushat ha-yom

4. Setting the day apart

TRANSLATION:

☞ You have loved us, and have taken pleasure in us, and have made us holy with your *mitzvot*, and you have brought us, sovereign one, near to your service.

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשְׁתָּנוּ
בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ.

*Atah ahavtanu v'ratzita banu v'kidashtanu
b'mitzvotaiha v'keravtanu malkenu la'avodateha.*

READER:

Night and day follow one another
like the coils of a tightly wound spring, so nearly identical one
forgets
the power for change that lies within them.

The years follow one another
so close and so alike
that forty years in the wilderness
seemed to Moses like a flight on eagle's wings.

The day, Yom Kippur, is like a person's life:
it begins in darkness and ends in darkness:
it has a time to prepare, a time to labor,
and a time to reflect before the closing of the gates.

The years follow one another alike as the coils of a tightly wound
spring,
But on Yom Kippur we think of our power
to release that spring: to soar upward!

-- BR

כִּי אָנוּ עַמְּךָ
Ki anu amekha
 We are your people

ALL sing:

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ:
 אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ:

Ki anu amekha ve'atah eloheyenu.
Anu vanekha ve'atah avinu.

🌳 For we are your people,
 and you are our God.
 We are your children,
 and you are our creator [parent].

אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵינוּ:
 אָנוּ קְהֵלְךָ וְאַתָּה חֵלְקֵנוּ:

Anu avadekha ve'atah adoneynu.
Anu kehalecha ve'atah helkenu.

🌳 We are your servants,
 and you are our sovereign.
 We are our community,
 and you are our portion.

אָנוּ נְחֻלְתְּךָ וְאַתָּה גּוֹרְלֵנוּ:
 אָנוּ צֹאֲנֵךָ וְאַתָּה רוֹעֵנוּ:

Anu nahalatekha ve'atah goralenu.
Anu tzonekha ve'atah ro'enu.

🌳 We are your possession,
 and you are our fate.
 We are your sheep,
 and you are our shepherd.

אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ:
 אָנוּ פְּעֻלְתְּךָ וְאַתָּה יוֹצְרֵנוּ:

Anu kharmekha ve'atah notrenu.
Anu fe'ulatekha ve'atah yotzrenu.

🌳 We are your vineyard,
 and you are our keeper.
 We are your creation,
 and you are our fashioner.

אָנוּ רַעֲיֹתְךָ וְאַתָּה דוֹרְנוּ:
 אָנוּ סִגְלֹתְךָ וְאַתָּה קְרוֹבֵנוּ:

Anu rayatekha ve'atah dodenu.
Anu segulatekha ve'atah kerovenu.

🌳 We are your loved ones,
 and you are our beloved.
 We are your treasure,
 and you are our kin.

אָנוּ עַמְּךָ וְאַתָּה מַלְכֵנוּ:
 אָנוּ מְאֲמִירֶךָ וְאַתָּה מְאֲמִירֵנוּ:

Anu amekha ve'atah malkenu.
Anu ma'amirekha ve'atah ma'amirenu.

🌳 We are your people,
 and you are our ruler.
 We are your faithful,
 and you, our source of faith.

ALL:

For we are a people obligated to holiness.

RECONSTRUCTIONIST INTERPRETIVE
TRANSLATION from *Kol Haneshamah*

🌳 May our prayers rise at evening hour,
and may our cry come forth from the dawn,
and may our song be pleasing through the day.

🌳 May our voices rise at evening hour,
and may our merit come forth from the dawn,
and may our prayer redeem us through the day.

🌳 May our searching rise at evening hour,
and may our plea for pardon come at dawn,
and may our sigh reach you through the day.

🌳 May refuge rise at evening hour,
and may it come, for your sake, with the dawn,
and may atonement reach us through the day.

🌳 May salvation rise at evening hour,
and may our cleansing come forth with the dawn,
and may our plead for grace throughout the day.

🌳 May our memory rise at evening hour,
and may confession come forth from the dawn,
and may our glory ring out through the day.

🌳 May urgent prayer rise at evening hour,
and may our rejoicing come forth with the dawn,
and may our plea be heard throughout the day.

🌳 May our weeping rise at evening hour,
and may it come forth to you with the dawn,
and may it find your favor through the day.

יְעֹלָה Ya'aleh Rise up

יְעֹלָה תְּחַנּוּנֵינוּ מֵעֶרֶב Y'aaleh taha^hnunenu me'erev
וְיָבוֹא שְׂוֵעֵתֵנוּ מִבֶּקֶר veyavo shavaten^u miboker
וְיִרְאֶה רַחֲמֵינוּ עַד עֶרֶב: veyera'eh rinunenu ad arev.

יְעֹלָה קוֹלֵנוּ מֵעֶרֶב Ya'aleh kolenu me'erev
וְיָבוֹא צְדָקָתֵנוּ מִבֶּקֶר veyavo tzidkatenu miboker
וְיִרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב: veyera'eh pidyonenu ad arev.

יְעֹלָה עֲוֹנוֹנוּ מֵעֶרֶב Ya'aleh inuyenu me'erev
וְיָבוֹא סְלִיחָתֵנוּ מִבֶּקֶר veyavo selihatenu miboker
וְיִרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב: veyera'eh na'akatenu ad arev.

יְעֹלָה מְנוּסָנוּ מֵעֶרֶב Ya'aleh menusenu me'erev
וְיָבוֹא לְמַעַנּוּ מִבֶּקֶר veyavo lema'ano miboker
וְיִרְאֶה כְּפֻרָנוּ עַד עֶרֶב: veyera'eh kipurenu ad arev.

יְעֹלָה יִשְׁעֵנוּ מֵעֶרֶב Ya'aleh yishenu me'erev
וְיָבוֹא טְהוּרָנוּ מִבֶּקֶר veyavo taharenu miboker
וְיִרְאֶה חַנּוּנֵנוּ עַד עֶרֶב: veyera'eh hinunenu ad arev.

יְעֹלָה זְכוּרֵנוּ מֵעֶרֶב Ya'aleh zikhronenu me'erev
וְיָבוֹא וְעוֹדֵנוּ מִבֶּקֶר veyavo ve'udenu miboker
וְיִרְאֶה הַדְרָתֵנוּ עַד עֶרֶב: veyera'eh hadratenu ad arev.

יְעֹלָה דְּפָקָנוּ מֵעֶרֶב Ya'aleh dafkenu me'erev
וְיָבוֹא גִילָנוּ מִבֶּקֶר veyavo gilenu miboker
וְיִרְאֶה בַקְשָׁתֵנוּ עַד עֶרֶב: veyera'eh bakashatenu ad arev.

יְעֹלָה אֲנָקָתֵנוּ מֵעֶרֶב Ya'aleh enkatenu me'erev
וְיָבוֹא אֵלֵינוּ מִבֶּקֶר veyavo eleikha miboker
וְיִרְאֶה אֵלֵינוּ עַד עֶרֶב: veyera'eh eleinu ad arev.

וידוי

Vidui

Confession

ALL:

Our GOD and GOD of my ancestors,
may my prayer open my heart:
I have been given the freedom to choose between
right and wrong
and I have not always chosen wisely.
Now, together with this community of Jews,
I am about to ask forgiveness.
I have not done all the misdeeds which
I am about to name.
Yet I come here not only as an individual,
but also as a cell in the body of my community,
my people, and the whole human race.
I am implicated in the acts, good or bad,
that every person does.

אֲשָׁמְנוּ

Ashamnu

We are convicted (of an *alef-beth* of errors):

It is traditional to strike the left side of the chest with the right fist while reciting each of the sins in the following litany:

אֲשָׁמְנוּ: בְּגַדְנוּ: גָּזַלְנוּ: דִּבַּרְנוּ דָּפִי:

הִעֵוִינוּ: הִרְשָׁעְנוּ: זָדְנוּ: חָמְסְנוּ: טָפְלָנוּ שָׂקָר:

יַעֲצֵנוּ רָע: כּוֹזְבֵנוּ: לָצְנוּ: מָרְדְנוּ:

נִאֲצָנוּ: סָרְדְנוּ: עֵוִינוּ: פָּשַׁעְנוּ: אָרַדְנוּ: קִשִּׁינוּ עֲרֹף:

רָשַׁעְנוּ: שָׁחַתְנוּ: תַּעֲבָנוּ: תַּעֲוִינוּ: תִּנְעַתְעָנוּ:

Ashamnu Bagadnu Gazalnu Dibbarnu dofi
He'veinu V'hirshanu Zadnu Hamasnu Tafalnu shaqer
Ya'atznu ra Kizavnu Latznu Maradnu
Ni'atznu Sararnu Avinu Pashanu Tzararnu Qishinu oref
Rashanu Shihatnu Ti'avnu Ta'inu Titanu

🌿 We were found guilty, we betrayed, we robbed, we slandered, we perverted, we were wicked, we sinned willfully, we extorted, we accused falsely, we gave evil counsel, we deceived, we scorned, we rebelled, we provoked, we turned away, we were perverse, we acted wantonly, we persecuted, we were obstinate, we were wicked, we corrupted, we were abominable, we strayed, you let us go astray.

FROM *Kol Haneshamah*:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא
לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְּנֵנוּ
שָׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֲרֹף לֹאמַר
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל
אֲנַחְנוּ חָטָאנוּ:

Eloheinu velohei avoteinu v'imoteinu
tavo l'faneikha tiflateinu v'al titalam
mithinatenu she'ein anahnu azei
fanim ukshei oref lomar l'faneikha
YHVH eloheinu velohei avoteinu
v'imoteinu tzadikim anahnu v'lo
hatanu aval anahnu hatanu:

🌿 Our God, our ancients' God,
may our prayer come before
you. Hide not from our
supplication, for we are not so
insolent and stubborn as to say,
here in your presence, "HOLY
ONE, god of our fathers and our
mothers, we are righteous, and
we have not sinned," for we
indeed have sinned.

מָה אָנוּ: מָה חַיֵּינוּ: מָה חֲסֵדְנוּ:
מָה צְדִקְנוּ: מָה יִשְׁעֵנוּ: מָה כֹּחֵנוּ:
מָה גְבוּרָתֵנוּ:

Mah anu? Meh haieinu? Meh
hasdeinu? Mah-izid'kenu?
Mah-yishenu? Mah-kohenu?
Mah-g'vurateinu?

🌿 What are we? What is our
life?
What is our love? What is our
justice?
What is our help? What is our
strength?
What is our power?

39 - Ne'ilah

🌿 For all these wrongs, HOLY ONE OF FORGIVENESS, bear with us, pardon us, forgive us.

THE TROUBLESOME SELF:

Will not a tiny speck very close to our vision blot out the glory of the world, and leave only a margin by which we see the blot? I know no speck so troublesome as self.

-- GE

🌿 Blessed are you, THE ONE, sovereign of mercy and forgiveness for our wrongdoings, and for those of all your kin, the house of Israel, you who make our guilt to pass away year after year, the sovereign power over all the earth who raises up to holiness (Shabbat, and) the people Israel and the Day of Atonement.

ALL sing:

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת סְלַח־לָנוּ. מִחַל־לָנוּ. כַּפְּרֵ־לָנוּ:

V'al kulam eloha s'lihoh, s'lah-lanu. M'hal-lanu.

Kaper-lanu.

🌿 For all these may we pardon, may we be pardoned, may we forgive, may we be forgiven, may we atone for ourselves and our community.

READER:

There is no less holiness at this time --
as you are reading this --
than there was on the day the Red Sea parted, or
that day in the 30th year, in the 4th month,
on the 5th day of the month as Ezekiel was a
captive by the river Cheban, when the heavens opened
and he saw visions of god. There is no whit less
enlightenment under the tree at the end of your street than
there was under Buddha's bo tree . . .
In any instant the sacred may wipe you with its finger.
In any instant the bush may flare,
your feet may rise, or
you may see a bunch of souls in trees.

-- AD

בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת
עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה
מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם
הַכִּפּוּרִים:

*Barukh atah ADONAI melekh mohel v'sole'ah
la'a'vonoteinu v'la'va'onot amo beit yisrael uma'avir
ashmoteinu bkhoh-shanah v'shana melekh
al-kol-ha-aretz m'kadesh (hashabbat v') yisrael
v'yom ha-kipurim:*

Blessed are mercy and forgiveness.
Blessed is the raising up to holiness of (Shabbat and) Yom
Kippur.

ה. עבודה

Avodah

5. Serving

READER:

There is still a long road ahead of us, in order to finish what we began to do. We began to ask great questions once -- among ourselves and in the ears of the entire world: but we have not yet answered. We will ask what we can.

ALL:

מה אננו? מה חיינו? *Mah anu? Meh haieinu?*

What are we?

What is our life?

READER:

We stand in the middle of our questions. All ears strain for us to answer; we cannot stop asking, we do not want to. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. We will ask what we can.

ALL:

מה חסדנו? *Meh hasdeinu?*

What is our love?

READER:

But we will ask what we can, as much as our power of speaking and understanding permit, even as generations before us have done. We will ask what we can.

ALL:

מה צדקנו? מה ישיענו? מה יכחננו?

Mah-tzid'keinu? Mah-yishenu? Mah-khohenu?

What is our justice?

What is our help?

What is our strength?

READER:

And we know that in the course of time, others will ask that which we cannot. We shall not stop until all has been asked, for our sake, for the sake of our community, for the sake of the world.

ALL:

מה גבורתנו? *Mah-g'vurateinu?*

What is our power?

FROM *Kol Haneshamah:*

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם
באהבה תקבל בְּרָצוֹן ותְּהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
ישראל עמך:

ותְּחַזְקֶנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים:

*Retzeh YHVH eloheinu b'amekha yisrael
v'lahav tefilatam b'ahavah t'kabel b'ratzon
ut'hi l'ratzon tamid avodat yisrael amekha:*

*V'tehezzeina eininu b'shuvcha l'tzion
b'rahamim:*

☞ Take pleasure GRACIOUS ONE, our GOD, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion.


לא עליך המלאכה לגמור
ולא אתה בן־חורין להבטל ממנה.
*Lo aleikha hamlakha ligmor
V'lo atah ben horin l'hibatel mimenah.*

☞ It is not for you to complete the work but neither are you such a child of freedom that you can desist from [doing your part].

-- *Pirkei Avot* 2:21

What do we live for, if not to make life less difficult for each other?

-- GE


 Blessed are you, the faithful one, who brings your presence home to Zion.

FROM *Kol Haneshamah*:


מודים אנחנו לך שאתה הוא יהוה אלהינו
ואלהי אבותינו ואמותינו לעולם ועד צור
תמינו מגן ישענו אתה הוא לדור ודור:
וכל החיים יודוך סלה ויהללו את שמך באמת
האל ישועתנו ועזרתנו סלה:

*Modim anahnu lakh she'atah hu YHVH
eloheinu velohei avoteinu v'imoteinu
leolam va'ed zur hayeinu magen yish'enu
atah hu ledor vador.*

*Vekhol hahaiyim yodukha selah vihalelu et
shimekha be'emet ha'el yeshu'atenu
ve'ezratenu selah:*

 We give thanks to you ^ that you are the ALL-MERCIFUL our GOD, GOD of our ancestors, today and always. All life thanks you. Selah.

All beings praise your name in truth, GOD, our rescue and our aid.

 Blessed are you, SOURCE OF GRATITUDE whose name is good, to whom all thanks are due.

*Ay, ay, ich danke eich Aybeshter far alle
matunnis.*


I thank you GOD for all your gifts.

-- YG

ALL sing:

פתחילי שערי צדק אבאים אודה יה:
זה השער ליי צדיקים יבאו בו.

*Pithu li sha'arei tzedek avo vam odeh yah
Zeh hash'a'ar ADONAI tzadikim yavo'u vo*

 Open for me the gates of justice.

This is the gate of THE ETERNAL ONE: the just shall enter through it.

ISAIAH / ישעיהו / *Yesha'yahu* 118:19-20

ALL:

ברוך אתה יהוה המחזיר שכינתו לציון:

Barukh atah ADONAI hamahazir sh'khinato l'tzion:

Blessed is the giving of offerings from the heart.

Blessed is the receiving.

ו. הודאה

**Hoda'ah
Gratitude**

READER:

We give thanks -- for we are not alone,
we are not abandoned in the world.

We are persons,
And so there must exist within the universe
An acknowledgement of persons,
A presence we acknowledge.

We can feel secure here. Protected.
Each one of our imperfect lives
Reveals an irreplaceable piece of a holy world.

Miracles surround us:
Every minute of an ordinary day and
at every corner of a troubled night.

For all life:
Its beauty, ugliness, tragedy, delight,
Is the truth of God's existence
And goodness.
We give thanks for it all.

-- RL, adapted

ALL:

ברוך אתה יהוה הטוב שמך וליך נאה להודות:

*Barukh atah ADONAI hatov shimekha ulekha na'eh
l'hodot:*

Blessed is the SOURCE OF GRATITUDE forever filling us
with thanks.

א. בְּרַכַּת הַשְּׁלוֹם
Birkat ha-shalom
7. Blessing of Peace

READER:

A longing for peace is in the hearts of us all. But peace is not the same as the absence of war. Peace among people depends upon a relationship of reverence for each other.

Peace will not come until people return from their exile from one another, not until Hagar and Sarah, Esau and Jacob, can embrace upon peaceful shores.

The wicked will not find peace until the holy sparks of the divine that have gone astray in them are found. Once the sparks are found, the wicked can return to their true selves. The wicked are not 'them.'

Peace will not come until we see the flaws in our own selves and struggle to efface them, until each person realizes the uniqueness of her own being, or his, and attunes that very special self to its perfection.

-- AJH, adapted

ALL:

Blessed is the SOURCE OF PEACE.

ALL sing:

שֵׁם שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם
 חַן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּה:

*Sim shalom tovah uverahakhah ba'olam
 hen vahesed verahamim
 aleynu ve'al kol yisrael ameha.*

🌿 Grant peace, goodness and blessing in the world,
 grace, love and mercy
 over us and over all your people Israel.

NOTE:

YHVH is God's name. We do not speak it. Tradition substitutes Adonai (my Lord). You could try Adonati (my Lady), ha-Shem (the Name), or Kadushah (Holiness).

PRIESTLY BLESSING:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:

Yevarechekha ADONAI ^ veyishmerkha.

🌿 May the ETERNAL bless you and protect you.

כֵּן יְהִי רָצוֹן:

Ken yehi ratzon.

🌿 Let it be God's will!

יָאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִזְוֶךָ:

Ya'er ADONAI ^ panav elekha vihunekha.

🌿 May the ETERNAL's face give light to you, and show you favor.

כֵּן יְהִי רָצוֹן:

Ken yehi ratzon.

🌿 Let it be God's will!

יִשָּׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם:

Yisa ADONAI ^ panav elekha veyasem lekha shalom.

🌿 May the ETERNAL's face be lifted toward you, and bestow upon you peace.

כֵּן יְהִי רָצוֹן:

Ken yehi ratzon.

🌿 Let it be God's will!

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Barukh atah ADONAI ^ oseh hashalom:

🌿 Blessed are you, COMPASSIONATE ONE,
 maker of peace.

חַיֵּינוּ עֲזָרָנוּ

Haiyenu Ozrenu

Our Life, Our Help

[Avinu Malkenu מְלַכְנוּ]

*Avinu malkenu/Haiyenu ozrenu: Some of us are uncomfortable about the masculine, personal, or authoritarian tenor of the traditional avinu malkenu. Others love the tradition. As an alternative for the uncomfortable, we have supplied **Haiyenu Ozrenu** (Our Life, Our Help). Among the infinitely many other alternatives:*

אִמֵּינוּ

Imeynu  Our Mother

מְקוֹרָנוּ

Mekorenu  Our Source

שְׂכִינָתָנוּ

Shekhinatenu  Our Presence

מְלַכְתָּנוּ

Malkatenu  Our Queen

מַשְׁמָעָנוּ

Mashma'eynu  Our Meaning

יִשׁוּתָנוּ

Yeshutenu  Our Being

מַעֲשֵׂינוּ

Ma'aseinu  Our Doing

עֲזָמָנוּ

Otzmenu  Our Power

בְּרִכּוֹתָנוּ

Birkhotenu  Our Blessings

רַבֵּינוּ

Rabbenu  Our Teacher

Cry out to the one using whatever word feels right to your heart this evening.

We have repented our wrongs, and confessed them. Now we cry out for help. Tradition says that Rabbi Akiva instituted this next prayer, as it is stated: "Once Rabbi Eliezer ordered 13 fast days, but no rains fell.... Rabbi Akiva followed him before the Ark and said, 'Our Father, our King, we have no king but Thee.' He was immediately answered" (Ta'anit 25b).--*Orhot Hayyim*, Aharon haKohen of Lunel. Two thousand years have passed, and we still have not learned to be as brief as R. Akiva. [Because this is a prayer of petition, it is traditionally omitted when *Yom Kippur* falls on *Shabbat*.]

READER:

Haiyenu Ozrenu, we need strength to seek forgiveness.

ALL:

Haiyenu Ozrenu, we need the understanding to grant forgiveness.

READER:

Haiyenu Ozrenu, let this be the year we make peace with our enemies.

ALL:

Haiyenu Ozrenu, let us keep from being our own worst enemies.

READER:

Haiyenu Ozrenu, let this be the year we make our neighborhoods safe.

ALL:

Haiyenu Ozrenu, let this be the year we find shelter for the homeless.

READER:

Haiyenu Ozrenu, let this be the year we make health care available for all.

ALL:

Haiyenu Ozrenu, let us keep from surrendering our hopes.

READER:

Haiyenu Ozrenu, let us learn to cherish the good we have abandoned.

ALL:

Haiyenu Ozrenu, let us learn to abandon the evil we cherish.

READER:

Haiyenu Ozrenu, teach us the joy of studying Torah.

ALL:

Haiyenu Ozrenu, let this be the year we make better choices.

ALL sing:

*please choose the words you wish to use
as you call out to THE ONE:*

אָבִינוּ מַלְכֵנוּ { חַיֵּנוּ עוֹזְרֵנוּ } הַגָּנוּ וְעִנְנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Haiyenu Ozrenu [*Avinu malkenu*], honenu va'anenu,
Ki eyn banu ma'asim,
Asey imanu, tzedaka vahesed,
Vehoshi'eynu,

🌳 Our Life, Our Help [Our Father, Our King],
Our Grace and Our Delight,
not for our deeds [not because we deserve it]
do justice and mercy to our people and be our help.

WE are seated.

READER:

Thus the final challenge of *Yom Kippur*--
make a joyful noise unto Life
that all might know we yet live

ALL:

and strive

READER

and birth

ALL:

and hope

READER:

and sing

ALL:

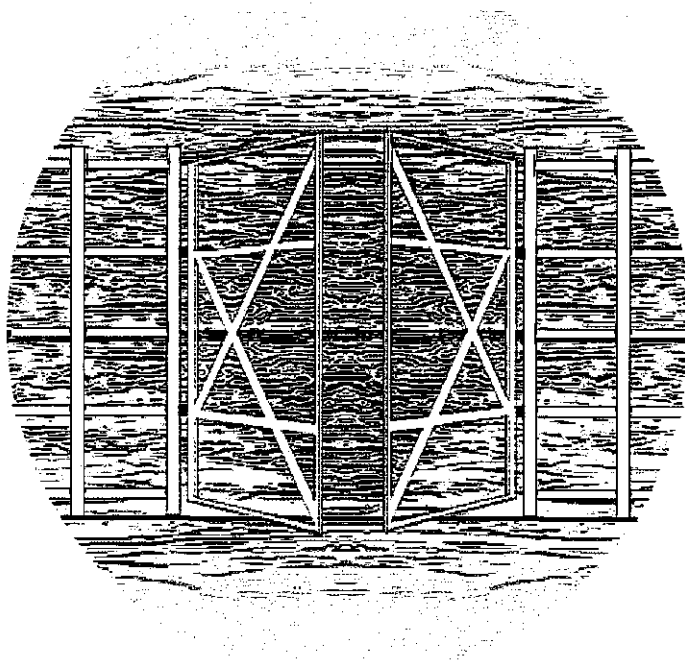
and play

READER:

and work

ALL:

and love.



ALL proclaim:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisrael, ADONAI eloheinu, adonai ehad:

🌿 Hear, Israel, THE UNSPOKEN is our GOD, THE UNSPOKEN ONE.

ALL proclaim (3x):

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Barukh shem k'vod malkhuto l'olam v'aed.

🌿 Praised be THE NAME, whose domain is forever and ever.

ALL proclaim (7x):

יְיָ הוּא הָאֱלֹהִים:

ADONAI hu ha'elohim

🌿 THE SILENT NAME is GOD.

TEKIAH GEDOLAH!

ALL:

**לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם
לְשָׁנָה הַבָּאָה, עִיר הַשְּׁלֹמֹם**

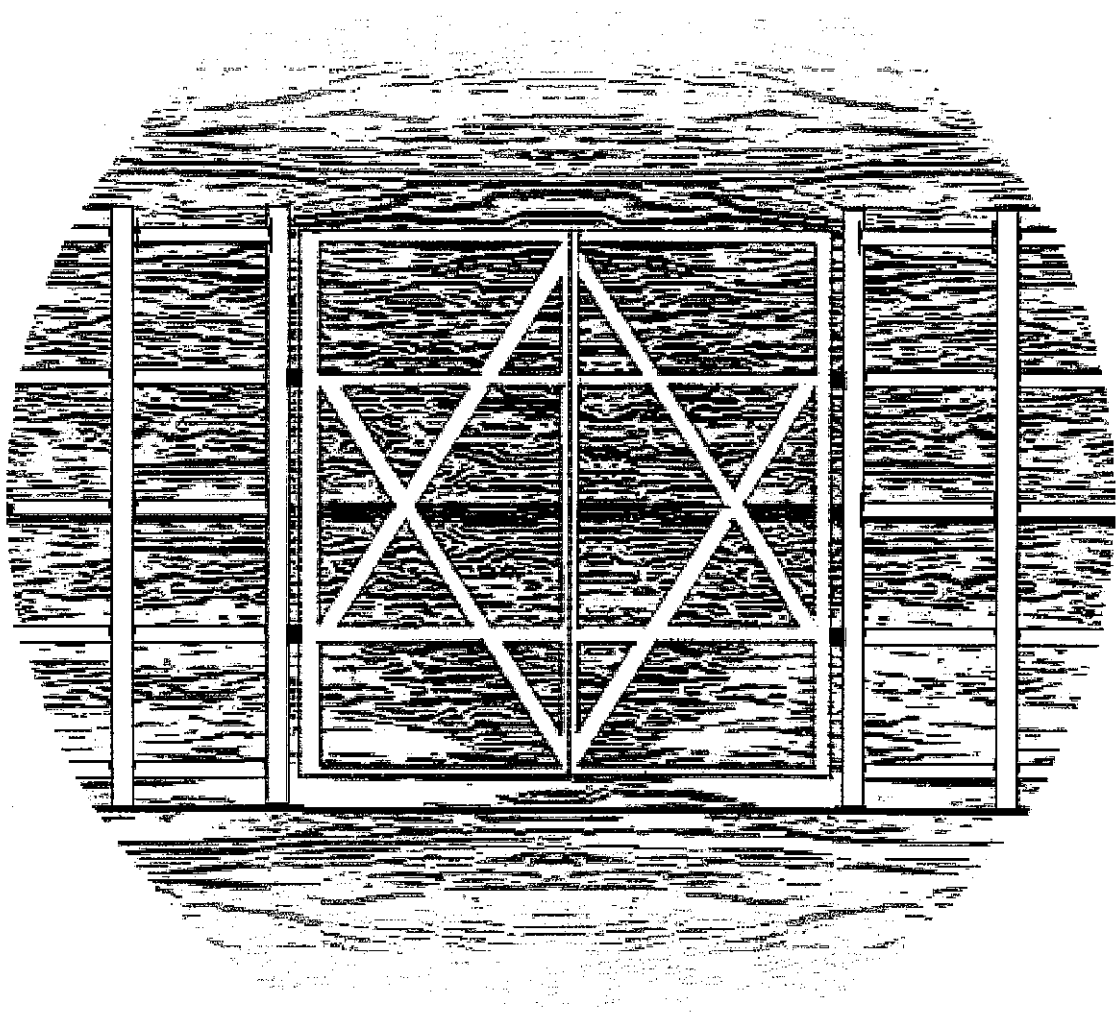
L'shanah ha'ba'ah birushalayim

L'shanah ha'ba'ah ha-ir ha-shalom

🌿 Next year in Jerusalem!

Next year, a city of peace!

47 - Ne'ilah



הַבְּדֵלָה
Havdalah
 Separating

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 בּוֹרֵא פְרֵי הַגָּפֶן:

*Barukh atah ADONAI eloheinu melekh ha-olam
 borei p'ri hagafen.*

✿ Blessed are you, YHVH,
 sovereign of all, creator of
 the fruit of the vine.

Blessed is THE ONE whose presence fills creation, forming
 the fruit of the vine.

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 בּוֹרֵא מִיְנֵי בְשָׂמִים:

*Barukh atah ADONAI eloheinu melekh ha-olam
 borei minei besamim.*

✿ Blessed are you, YHVH,
 sovereign of all, creator of
 fragrant spices.

Blessed is THE ONE whose presence fills creation, forming
 fragrant spices.

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

*Barukh atah ADONAI eloheinu melekh ha-olam
 borei m'orei ha-eish.*

✿ Blessed are you, YHVH,
 sovereign of all, creator of
 the lights of the fire.

Blessed is THE ONE whose presence fills creation, forming
 the lights of the fire.

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁק. בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בְּרוּךְ אַתָּה יְיָ הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

*Barukh atah ADONAI eloheinu melekh ha-olam,
 hamavdil bein kodesh l'hol, bein or l'hoshekh, bein yom
 hash'vi'i l'sheshet y'mei hama'aseh.
 Barukh atah adonai ha'mavdil bein kodesh l'hol.*

✿ Blessed are you, YHVH,
 sovereign of all, separating
 holy from sand*, light from
 dark, the seventh day from
 six days of doing.

Blessed are you, YHVH,
 separating holy from dross.

* הוֹל *hol*, means 'sand'
 literally; the ordinary,
 everyday, or dross,
 metaphorically

Blessed is THE ONE, separating the holy from the everyday.

ALL sing:

🌿 Elijah, the prophet.
Elijah, the Tishbite.
Elijah, the Gileadite.
Speedily in our days
Come to us
With Moshiah Son of David.

Eliahu ha-navi. אֱלִיָּהוּ הַנָּבִיא
Eliahu ha-tishbi. אֱלִיָּהוּ הַתִּשְׁבִּי
Eliahu ha-giladi. אֱלִיָּהוּ הַגִּלְעָדִי
Bim heira b'yameinu בְּמַהְרָה בְּיָמֵינוּ
yavo eyleinu. יָבֹא אֵלֵינוּ.
Im moshiah ben david. עִם מְשִׁיחַ בֶּן דָּוִד.

🌿 Miriam the Prophetess,
strength and song in her hand,
will dance with us
to repair the world.
Soon, and in our days,
may she bring us
to the waters of redemption!

Miriam hanevi'ah, oz v'zimra b'yadah. מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ
Miriam tirkod itanu l'hagdil zimrat olam. מִרְיָם תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
Miriam tirkod itanu letaken et ha'olam. מִרְיָם תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם:

-- LGB

Bimheira v'yameinu, hee t'vi'einu בְּמַהְרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
el mei hayeshu'a. אֶל מֵי הַיְשׁוּעָה:

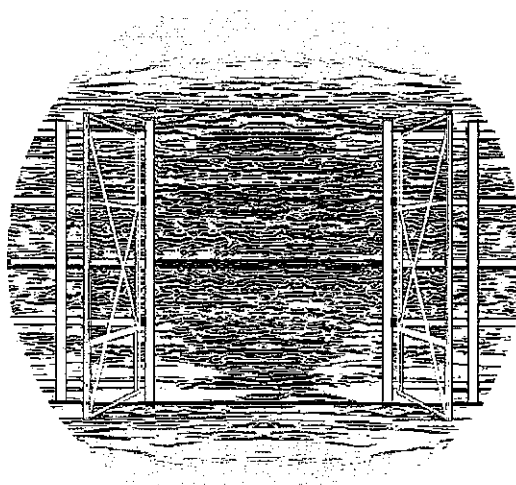
🌿 A good year!

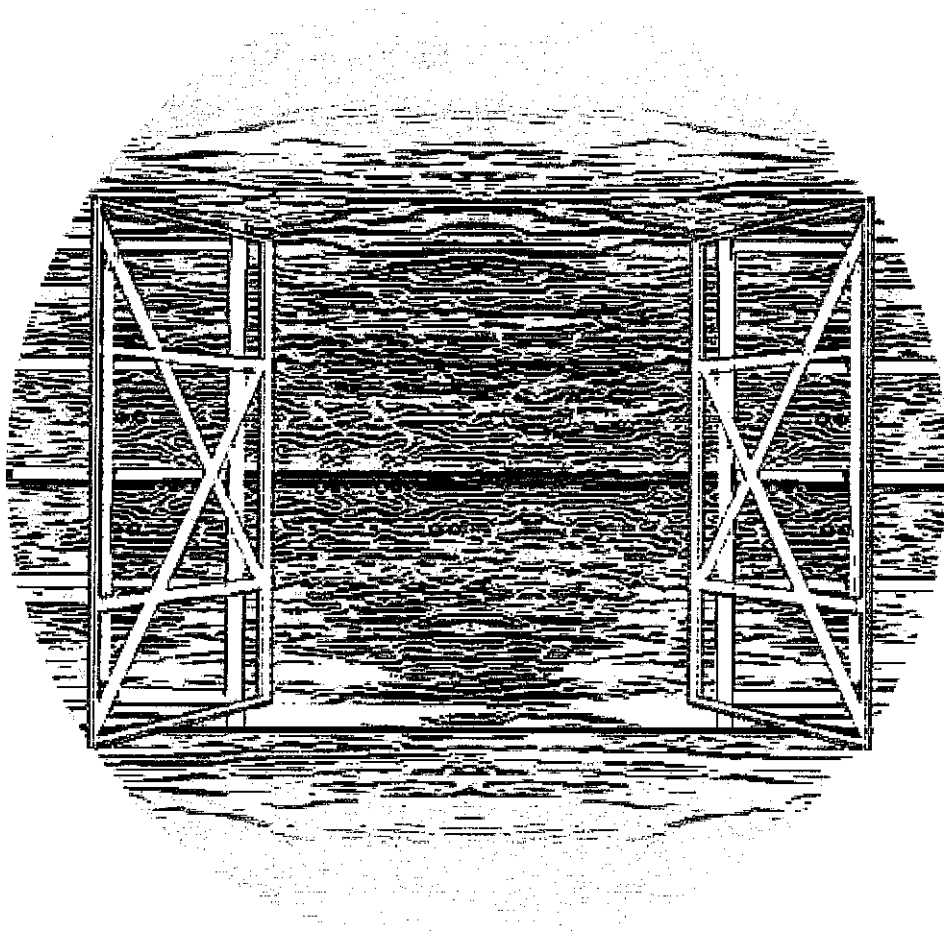
שָׁנָה טוֹבָה!

Shanah tovah!

Every moment of this strange
and lovely life from dawn to
dusk is a miracle.
Somewhere, always, a rose is
opening its petals to the dawn.
Somewhere, always, a flower is
fading in the dusk.
The incense that rises with the
sun,
and the scents that die in the
dark,
are all gathered, sooner or later,
into the solitary fragrance that is
God.
Faintly, elusively,
that fragrance lingers
over all of us.

-- BN





Welcome to a new year of opportunities to get it right.
Really.

ADDITIONAL SONGS

Achat Sha'alti

אחת שאַלְתִּי מֵאֵת יְהוָה אוֹתָהּ אֶבְקֶשׁ
שְׁבִתִּי בְּבֵית יְהוָה כָּל יְמֵי חַיִּי
לְחֻזוֹת בְּנֵעָם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.

*Achat sha'alti me'et Adonai otah avakesh
shivti b'veit Adonai kol y'mei chayai
lachazot b'noam Adonai ul'vaker heichalo.*

One thing I ask of God; one thing do I seek:
that I may stay in the divine presence all the
days of my life, envision divine delight, and
contemplate God's presence.

(Psalm 27:4)

Mi Shebeirach

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב
מִי שֶׁבֵרַךְ אֲמוֹתֵינוּ שָׂרָה רַבֵּקָה לֵאָה וְרַחֵל

*Mi shebeirach avoteinu,
Avraham, Yitzchak v'Ya'akov
Mi shebeirach imoteinu,
Sarah, Rivkah, Leah v'Rachel*

May the One who blessed our mothers
May the One who blessed our fathers
Hear our prayer, hear our prayer,
Hear our prayer and bless us as well

(Lisa Levine)

Oseh Shalom

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבִיל
וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya'aseh shalom
aleinu, v'al kol Yisrael, v'al kol yoshvei teveil.
Everything gonna be all right (4x)
Oseh shalom (2x)
v'al kol yoshvei teveil, oseh shalom.*

Od Yavo Shalom Aleinu

עוֹד יָבֹא שְׁלוֹם עָלֵינוּ וְעַל כָּל־עוֹלָם.
שְׁלוֹם עָלֵינוּ וְעַל כָּל הָעוֹלָם,
שְׁלוֹם, סָאֵלָאֵם.

*Od yavo shalom aleinu v'al kulam.
Shalom, aleinu v'al kol ha'olam,
shalom, shalom.
Salaam, aleinu v'al kol ha'olam,
salaam, salaam.*

Peace will still come for us and for the whole
world. *(Sheva)*

Zochreinu

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפְצֵי בְּחַיִּים
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

*Zochreinu, zochreinu l'chayim
Melech chafeitz bachayim.
V'chot'veinu b'sefer hachayim
L'ma'ancha Elohim chayim.
L'ma'ancha, l'ma'ancha, l'ma'ancha Elohim,
L'ma'ancha, l'ma'ancha, Elohim chayim.*

Remember us for life, sovereign who wishes us
life, and write us into the book of life
for your sake, ever-living God.

Adon HaSelichot

חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.

Chatanu l'fanecha rachem aleinu.

We have missed the mark in one another's
presence; may we have compassion for each
other.

