

Yom Kippur Neilah Service

September 28, 2020
10 Tishri 5781



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נְעִילָה

N'ilah · Closing of the Gates

You hold out Your hand.

—LITURGY

בְּשַׁעְרֵי הַנְּעִילָה

B'shaarei HaN'ilah · Entering N'ilah

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

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

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

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

פתח דבר
Peitach Davar

אל נורא עליה
El Nora Alilah

בתהלה
Bit-hilah

חצי קדיש
Chatzi Kaddish

THE TEMPLE GATES WERE LOCKED. Why should this prayer of the synagogue be timed to the closing of the Temple gates? It makes more sense to say that the prayer refers to the gates of our hearts, which are about to close up because we have reached the end of our ability to keep them open. . . . In this final hour, as we realize the inner gates will have to close, we begin to turn from supplication toward making peace. We start on the road to accepting the new year, whatever our fate in it will be. (Rabbi Arthur Green, b. 1941)

Yitgadal v'yitkadash sh'meih raba,
b'alma di v'ra chiruteih.
V'yamlich malchuteih b'chayeichon
uvyomeichon,
uvchayei d'chol beit Yisrael —
baagala uvizman kariv;
v'imru: Amen.
Y'hei sh'meih raba m'varach
l'alam ul-almei almay.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih
d'kudsha — b'rich hu —
l'eila ul-eila mikol birchata v'shirata,
tushb'chata v'nechemata
daamiran b'alma; v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא כְרֻעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֻמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבָּתָא וְנַחֲמָתָא
דְּאִמְרוּ בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

פתח דבר
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אל נורא עליה
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בתהלה
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חצי קדיש
Chatzi Kaddish

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is entirely beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

MAY GOD'S GREAT NAME COME TO BE MAGNIFIED שְׁמֵהּ רַבָּא ... יִתְגַּדַּל. The *Chatzi* (half or partial) *Kaddish* has been called "a kind of liturgical punctuation mark"; and, in fact, it serves as a deep breath between major rubrics of prayer. But it is more than that. The *Chatzi Kaddish* tells us that God is the Ineffable, "entirely beyond" all the words that we speak. Why then is our worship defined by a book of words? Rabbi Henry Slonimsky (1884–1970) said this of the prayer book: "The Jewish soul is mirrored there as nowhere else, mirrored or rather embodied there." We are the true character and content of the book from which we pray.

התפילה

HaT'filah · Standing before God

כונה
Kavanahאבות ואמהות
Avot v'Imahotגבורות
G'vurotקדשת השם
K'dushat HaShemקדשת היום
K'dushat HaYomזכרנו
Zochreinuהברכות
האחרונות
HaB'rachot
HaAcharonot

Ki-kadosh hayom laAdoneinu; בִּי־קדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ,
v'al-tei-atzeivu — וְאַל־תֵּעַצְבוּ,
ki chedvat Adonai hi ma-uz'chem. כִּי־חֲדַוַּת יְיָ הִיא מַעֲזָכֶם.

This day is holy to our God. Do not be sad,
for your rejoicing in the Holy One is the
source of your strength.

Adonai, s'fatai tiftach — אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
ufi yagid t'hilatecha. וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,
that my mouth may declare Your praise.

THIS DAY IS HOLY בִּי־קדוֹשׁ הַיּוֹם, Nehemiah 8:10. Nehemiah's words were meant to comfort and reassure the community of Jews recently returned from exile in Babylonia (5th century BCE). When he saw the people grieving over their failure to fulfill the mitzvot, he urged them to move from repentance to celebration, teaching that the proper way to honor God is through joyful, life-affirming acts.

For those who have reached the closing hour of Yom Kippur, this verse is a reminder that we do not achieve spiritual fortitude through excessive self-recrimination and despair. Rejoicing in the Holy One is the source of our strength. We enter the last T'filah of this sacred day encouraged to cultivate our own sense of joy.

ADONAI, OPEN MY LIPS אֲדֹנָי, שִׁפְתֵי תִפְתָּח, Psalm 51:17.

ברוך אתה, יי, אלהינו ואלהי אבותינו ואמהותינו:
 אלהי אברהם, אלהי יצחק,
 ואלהי יעקב,
 אלהי שרה, אלהי רבקה,
 אלהי רחל, ואלהי לאה,
 האל הגדול הגבור והנורא,
 אל עליון,
 גומל חסדים טובים, וקונה הכל –
 וזוכר חסדי אבות ואמהות,
 ומביא גאולה לבני בניהם,
 למען שמו באהבה.
 זכרנו לחיים,
 מלך חפץ בחיים.
 וחתמנו בספר החיים,
 למענך אלהים חיים.
 מלך עוזר ומושיע ומגן –

*Baruch atah, Adonai,
 Eloheinu v'Elohei avoteinu v'imoteinu,
 Elohei Avraham, Elohei Yitzchak,
 v'Elohei Yaakov;
 Elohei Sarah, Elohei Rivkah,
 Elohei Rachel, v'Elohei Leah.
 HaEl hagadol hagibor v'hanora –
 El elyon,
 gomeil chasadim tovim, v'koneih hakol;
 v'zochair chasdei avot v'imahot,
 umeivi g'ulah livnei v'neiheim
 l'maan sh'mo b'ahavah.
 Zochreinu l'chayim,
 Melech chafeitz bachayim;
 v'chatmeinu b'sefer hachayim,
 l'maancha, Elohim chayim.
 Melech ozeir umoshia umagein.*

כונה
Kavanah
 אבות ואמהות
Avot v'Imahot
 גבורות
G'vurot
 קדשות השם
K'dushat HaShem
 קדשות היום
K'dushat HaYom
 זכרנו
Zochreinu
 הברכות
 האחרונות
HaB'rachot
HaAcharonot

You are the Source of blessing, Adonai, our God
 and God of our fathers and mothers:
 God of Abraham, God of Isaac, and God of Jacob;
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
 exalted God, dynamic in power, inspiring awe,
 God sublime, Creator of all —
 yet You offer us kindness,
 recall the loving deeds of our fathers and mothers,
 and bring redemption to their children's children,
 acting in love for the sake of Your name.

Remember us for life, sovereign God who treasures life.

Seal us in the Book of Life, for Your sake, God of life.

Sovereign of salvation, Pillar of protection —

ברוך אתה, יי, מגן אברהם ועזרת שרה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

Focusing Prayer	WHEN GREETING A FRIEND after more than a year—say: “Praise the Power that gives life to the dead.”
God of All Generations	
God's Powers	When the prisoner is freed and the sick one is healed—say: “Praise the Power that gives life to the dead.”
The Holiness of God	
The Holiness of the Day	When asking forgiveness and the other forgives—say: “Praise the Power that gives life to the dead.”
Remember Us	When words of Torah unlock the heart and open the eyes—say: “Praise the Power that gives life to the dead.”
Closing Words of HaT'filah	When evil is stopped and goodness prevails—say: “Praise the Power that gives life to the dead.”
	When hope fills the spirit of one who despaired—say: “Praise the Power that gives life to the dead.”
	When the hearts of the parents turn to the children and the hearts of the children turn to the parents—say: “Praise the Power that gives life to the dead.”

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹלֵה הַמֵּיְתִים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

We praise You, eternal Power—

Source of our immortal yearnings, our undying hopes.

G'VUROT גְּבוּרוֹת (*facing page*). What do we believe about God's power? How do we experience it? And how can we say something meaningful about that which is ultimately beyond our grasp? The G'vurot prayer speaks about God's power in both physical and moral terms: God brings dew, rain, and wind; and God is a force for healing and liberation. The Reform version of the prayer presents two spiritual options: a traditional phrase (*m'chayeh meitim*), which speaks of God as the giver of life to the dead (traditionally understood as resurrection); and a modern reframing (*m'chayeh hakol*), which speaks of God as the giver of all life. Some Reform Jews understand *m'chayeh meitim* as a way of expressing a belief in the immortality of the soul; others see it as an assurance that God is “with us in death as in life.” And for many it means that our dead accompany us through the power of their love, the legacy of their lessons, and the qualities we inherit from them. If we take all these words to heart, we might focus sometimes on *m'chayeh hakol* and, at other times, on *m'chayeh meitim*. The two ideas are not mutually exclusive; both help us express—directly or metaphorically—the ineffable experience of God's power in our lives.

WHEN GREETING A FRIEND. Rabbi Joshua ben Levi said: One who sees a friend after a lapse of twelve months says: “Blessed is the One who revives the dead.” (Talmud *B'rachot* 58b)

HEARTS OF THE PARENTS, Malachi 3:24.

*Sh'ma na!
S'lach na hayom,
avur ki fanah yom.
Unhalelcha nora v'ayom, kadosh.*

Hear us this day!
Forgive us, we pray — for the day begins to fade.
Your holiness awakens deepest awe.
Your praise shall be our song.

*Uvchein ulcha taaleh k'dushah,
ki atah Eloheinu melech
mocheil v'solei-ach.*

Our Sovereign,
God of pardon and forgiveness,
let these words of sanctity ascend to You.

*Pit-chu-lanu shaarei-tzedek;
navo vam, nodeh Yah.*

Open the gates of righteousness for us;
open the gates that we may enter and praise the Eternal.

Open the gates for us, for all Israel, and for people everywhere:
the gates of acceptance and atonement, beauty and creativity;
the gates of dignity, empathy, and faith;
the gates of generosity and hope, insight and joy;
the gates of knowledge and love, meaning and nobility;
the gates of openness, patience, and the quest for peace;
the gates of renewal, song, and tranquility;
the gates of understanding and virtue;
the gates of wisdom and wonder; exultation, youth and old age;
the gates of Zion — reborn and rebuilt in our time.
Open the gates; open them wide — show us the way to enter.

שְׁמַע נָא.
סָלַח נָא הַיּוֹם,
עֲבוֹר כִּי פָנָה יוֹם.
וְנִהְלַלְךָ נוֹרָא וְאִים, קָדוֹשׁ.

כּוֹנֵה
Kavanah
אֲבוֹת וְאִמּוֹת
Avot v'Imahot
גְּבוּרוֹת
G'vurot

קְדוּשַׁת הַשֵּׁם
K'dushat HaShem

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

זִכְרֵנוּ
Zochreinu

הַבְּרָכוֹת
הָאֲחֵרוֹנוֹת
HaB'rachot
HaAcharonot

וּבָכֵן וּלְךָ תִּעֲלֶה קְדוּשָׁה,
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ.

פְּתַח-לָנוּ שַׁעֲרֵי-צֶדֶק,
נִבְאֲבָם, נוֹדֶה יָהּ.

Focusing Prayer

God of All
Generations

God's Powers

The Holiness of God

The Holiness of
the Day

Remember Us

Closing Words of
HaT'filah**HOLY IS YOUR NAME**

Holy is your name, holy is your work, holy are the days that return to you. Holy are the years that you uncover. Holy are the hands that are raised to you, and the weeping that is wept to you. Holy is the fire between your will and ours, in which we are refined. Holy is that which is unredeemed, covered with your patience. Holy are the souls lost in your unnamings. Holy, and shining with a great light, is every living thing, established in this world and covered with time, until your name is praised forever.

OPEN GATE

The arc of evening
slowly turning,

the sun's blue shadows
washed away,

the gate still open
as three stars wait

to pierce the sky—
In the corridor

where night
bares its maze

you begin
to begin again.

OPEN THE GATES OF RIGHTEOUSNESS FOR US (*facing page*). This prayer is based on a traditional Sephardic *plyut* (religious poem) for *N'ilah*, whose opening verse comes from Psalm 118:19: *Open the gates of righteousness for me*. Invoking poetic license, the writer has changed "me" to "us." But the change is more than a simple adaptation of the psalm for congregational prayer: it is one of the moments in *N'ilah* that signals an emotional and spiritual turn from one sacred dimension to another. The shift here indicates a turning from the individual concerns of Yom Kippur toward a spirit of communal celebration at the end of a day devoted to self-reflection and self-judgment.

HOLY IS YOUR NAME. By Leonard Cohen (b. 1934).

OPEN GATE. By Marcia Falk (b. 1946).

אתה נותן יד

V'chotmeinu

b'sefer hachayim

livrachah v'likdushah —

ki atah kadosh, v'shimcha kadosh;

usharecha bikdushah nikaneis.

Seal us

for holiness and blessing in the Book of Life —

for You are holy and Your name is holy;

and we yearn to enter Your gates in holiness.

וְחַתְּמֵנוּ

בְּסֵפֶר הַחַיִּים

לְבָרָכָה וּלְקִדּוּשָׁה,

כִּי אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,

וְשָׁרְעֶיךָ בְּקִדּוּשָׁה נִכְנָסִים.

כוונה

Kavanah

אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

קדושת השם

K'dushat HaShem

קדושת היום

K'dushat HaYom

זכרנו

Zochreinu

הברכות

האחרונות

HaB'rachot

HaAcharonot

Ki atah notein yad l'foshim;

vimincha f'shutah l'kabeil shavim.

כִּי אַתָּה נֹתֵן יָד לְפוֹשְׁעִים,

וּיְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים.

For You hold out Your hand to those who do wrong;

Your right hand opens wide to receive those who return.

YOU HOLD OUT YOUR HAND אַתָּה נֹתֵן יָד. Three times in *N'ilah* the Hebrew words *atah notein yad* are spread wide across the page to proclaim this message: we have prayed, fasted, confessed, and asked forgiveness — all to the best of our ability. Now, instead of the long confession, *Al Cheit*, we say: "You hold out Your hand." That is, instead of a final litany of sin, we say: "You reach out to us."

The word *yad* can also mean "power." In that sense, *atah notein yad* ("You give us power") suggests that, in these last moments of Yom Kippur, God offers us the freedom and strength to turn our hands into instruments of blessing, to transform our myriad words of atonement into deeds of goodness.

Shaarei armon —	שַׁעֲרֵי אֲרָמוֹן	כוֹנֵה
m'heirah tiftach l'vo-arei amon!	מִהֲרָה תִּפְתָּח לְבוֹאֵי אֲמוֹן.	Kavanah
Shaarei g'nuzim —	שַׁעֲרֵי גְנוּזִים	אֲבוֹת וְאִמָּהוֹת
m'heirah tiftach l'dat'cha achuzim!	מִהֲרָה תִּפְתָּח לְדַתְּךָ אַחֲזִים.	Avot v'Imahot
Shaarei heichal hanechmadim —	שַׁעֲרֵי הַיֵּכָל הַנְּחָמָדִים	גְּבוּרוֹת
m'heirah tiftach livudim!	מִהֲרָה תִּפְתָּח לְוָעוּדִים.	G'vurot
Shaarei z'vul machanayim —	שַׁעֲרֵי זָבוּל מַחֲנֵי	קִדְשֵׁי הַשֵּׁם
m'heirah tiftach l'chachlili einayim!	מִהֲרָה תִּפְתָּח לְחַכְלִילֵי עֵינָיִם.	K'dushat HaShem
Shaarei tohorah —	שַׁעֲרֵי טְהוֹרָה	קִדְשֵׁי הַיּוֹם
m'heirah tiftach l'yafah uvarah!	מִהֲרָה תִּפְתָּח לְיָפָה וּבְרָה.	K'dushat HaYom
Shaarei cheter hamyuman —	שַׁעֲרֵי כֶּתֶר הַמִּיּוֹמָן	זִכְרֵנוּ
m'heirah tiftach l'lo alman!	מִהֲרָה תִּפְתָּח לְלֹא אֶלְמָן.	Zochreinu
		הַבְּרָכוֹת
		הָאֲחֵרוֹנוֹת
		HaB'rachot
		HaAcharonot

Gates of Heaven! Gates of Wisdom's Palace!
 Open them now to the people who seek life's meaning in Torah.

Gates of Mystery! Gates of Hidden Truth!
 Open them now to those who hold fast and refuse to give up.

Gates of Splendor! Gates of Beauty!
 Open them now to Your faithful congregation.

Gates of Your Presence! A Vision of Glory!
 Open them now to the red-eyed and weary from fasting and prayer.

Gates of Purity! Gates of Radiance!
 Open them now to the people who glow with inner light.

Gates of Sovereignty! Gates of Strength!
 Open them now to the people You have never abandoned.

GATES OF HEAVEN שַׁעֲרֵי אֲרָמוֹן. This liturgical poem (*piyut*) by Rabbi Simeon ben Isaac Abun (ca. 925–1020) was written to introduce the *K'dushah* — a vision of the heavenly hosts joining the congregation of Israel in proclaiming God's glory. Focusing on the mutual love and loyalty that unite God and the Jewish people, the poem evokes an exhausted community yearning for a glimpse of heaven: transcendent beauty and meaning.

WISDOM'S PALACE. This translation of the words *shaarei armon* draws on the imagery in Maimonides' famous 12th-century Parable of the Palace (*Guide for the Perplexed* 3:51), which describes those who seek to draw closer to the divine Sovereign through the intellectual and spiritual quest for truth.

Atah kadosh, v'shimcha kadosh —

ukdoshim b'chol yom y'hal'lucha selah.

You are holy.

Your name is holy.

Seekers of holiness praise You day by day. *Selah.*

ברוך אתה, יי, המלך הקדוש.

Baruch atah, Adonai, haMelech hakadosh.

You are the Source of blessing, Eternal One —

Sovereign of the sacred.

כונה

Kavanah

אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

זכרנו

Zochreinu

הברכות

HaB'rachot

HaAcharonot

SEEKERS OF HOLINESS PRAISE YOU DAY BY DAY וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ. The Talmud gives us a way of understanding what it means to be a "seeker of holiness." In *B'rachot* 17a we read: "A favorite saying of the rabbis of Yavneh was: I am God's creature and my friend is God's creature. My work is in the city and my friend's work is in the field. I rise early for my work and my friend rises early, as well. Just as my friend does not presume to do my work, so I do not presume to do my friend's work. In case you were to say, 'I study much Torah and my friend studies little' — have we not learned that, whether we do much or little, it is all one — provided we direct our hearts to heaven?" Seekers of holiness are those who devote their energies, great or small, to living in the presence of the Divine. Our tradition teaches us that the spiritual life should not be marred by competition, which leads to a "holier than thou" attitude. Rather, sincerity and intentionality define the search for holiness.

SOVEREIGN OF THE SACRED הַמֶּלֶךְ הַקָּדוֹשׁ. Throughout the High Holy Days we use the term "Sovereign" (*haMelech*) in this blessing instead of the word "God" (*haEl*). Experiencing ourselves in the presence of the Sovereign cultivates humility — a quality that is essential to asking forgiveness and confessing wrongdoing.

אל רחום

פתח לנו שער
P'tach Lanu Shaar

אל עליון
El Elyon

אל מלך יושב
El Melech Yosheiv

סלח נא
S'lach Na

סלח לנו
S'lach Lanu

כי אנו עמך
Ki Anu Amecha

El melech yosheiv al kisei rachamim — אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
mitnaheig bachasidut. מִתְנַהֵג בַּחֲסִידוּת

Majestic God, Your throne is mercy; love and kindness Your path.
Mocheil avonot amo, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
maavir rishon rishon, מַעְבִּיר רִשׁוֹן רִשׁוֹן,
marbeh m'chilah l'chata-im, מְרַבֵּה מַחִילָה לַחַטָּאִים,
uslichah l'foshim — וּסְלִיחָה לְפוֹשִׁים,
oseh tz'dakot im kol basar varuach, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ,
lo ch'raatam tigmol. לֹא כִרְעַתָּם תִּגְמַל.

Though we wander and stray, Your forgiveness grows
as You pardon our wrongs, one by one —
doing what is right for every living being.
In Your mercy and love, do not treat us harshly for the harshness of our deeds.

You teach us to proclaim Your Attributes —
made known to Moses, man of humility, long ago.
This day remember, for our sake, the Covenant of Your Thirteen Ways,
as it is written:

Vayeired Adonai be-anan, וַיֵּרֵד יי בְּעָנָן,
vayityatzeiv imo sham; וַיִּתְּיָצֵב עִמּוֹ שָׁם,
vayikra v'shem Adonai: וַיִּקְרָא בְּשֵׁם יי.

The Eternal descended in the cloud, stood with him there, and proclaimed:

"Adonai, Adonai: El rachum v'chanun; יי יי, אֵל רַחוּם וְחַנוּן,
erech apayim, v'rav-chesed ve-emet; אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.
notzeir chesed la'alafim; נֹצֵר חֶסֶד לְאַלְפִים,
nosei avon vafesha v'chataah; v'nakeih." נֹשֵׂא עֲוֹן וּפֹשַׁע וְחַטָּאָה, וְנִקְיָה.

"Adonai, Adonai —
God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon."

THE ETERNAL DESCENDED יי יי, Exodus 34:5-7.

אל רחום

פתח לנו שער
P'tach Lanu Shaar

אל עליון
El Elyon

אל מלך יושב
El Melech Yoshev

סלח נא
S'lach Na

סלח לנו
S'lach Lanu

כי אנו עמך
Ki Anu Amecha

"S'lach-na laavon haam hazeh
k'godel chasdecha,
v'chaasher nasata laam hazeh
mimitzrayim v'ad heinah."

Moses prayed to God:

"As You have been faithful to this people ever since Egypt,
please forgive their failings now,
in keeping with Your boundless love."

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

"Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon."

Vayomer Adonai:
"Salachti kidvarecha."

And God responded:

"I forgive, as you have asked."

יְיָ אֱלֹהֵי רַחוּם וְחַנוּן,
אֶרְךְ אַפַּיִם, וְרַב־חֶסֶד וָאֱמֶת.
נֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה, וְנִקֶּה.

וַיֹּאמֶר יְיָ:
סָלַחְתִּי כְדַבְּרְךָ.

AS YOU HAVE BEEN FAITHFUL נֶאֱמַר, Numbers 14:19.

ADONAI, ADONAI יְיָ, Exodus 34:6-7. Our Sages (Talmud Rosh HaShanah 17b) envisioned God promising that all those who recite this prayer, known as the Thirteen Divine Attributes, will receive divine compassion and forgiveness. But these words are not a magic formula intended to manipulate God for our own benefit. Rather, if we recite them with sincerity and focus, we can transform ourselves into "a chariot for God's Presence." That is, through our own actions we can make God's compassion manifest in the world. Strengthening our own sense of God's Presence within us, we become the carriers of divine love, responsible for revealing the Divine Presence to others.

AND GOD RESPONDED וַיֹּאמֶר יְיָ, Numbers 14:20.

אל רחום

*S'lach lanu, Avinu, ki chatanu;
m'chal lanu, Malkeinu, ki fashanu.
Ki atah, Adonai, tov v'salach —
v'rav-chesed l'chol korecha.*

Forgive us, *Avinu*, for we have strayed;
pardon us, *Malkeinu*, for succumbing to sin—
You are generous in granting forgiveness,
all-loving to those who reach out to You.

סֶלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ,
מַחֵל לָנוּ, מַלְכֵנוּ, כִּי פָשַׁעְנוּ.
כִּי אַתָּה, אֲדֹנָי, טוֹב וְסָלַח
וְרַב־חֶסֶד לְכֹל קוֹרְאֶיךָ.

פֶּתַח לָנוּ שַׁעַר
P'tach Lanu Shaar

אֵל עֲלִיּוֹן
El Elyon

אֵל מֶלֶךְ יוֹשֵׁב
El Melech Yoshev

סֶלַח נָא
S'lach Na

סֶלַח לָנוּ
S'lach Lanu

כִּי אָנוּ עֲמֶיךָ
Ki Anu Amecha

*"Adonai, Adonai: El rachum v'chanun;
erech apayim, v'rav-chesed ve-emet;
notzeir chesed la'alafim;
nosei avon vafesha v'chataah; v'nakeih."*

"Adonai, Adonai —
God, compassionate, gracious, endlessly patient, loving, and true;
showing mercy to the thousandth generation;
forgiving evil, defiance, and wrongdoing; granting pardon."

יְיָ, אֵל רַחוּם וְחַנוּן,
אֶרֶץ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.
נֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפֹשַׁע וְחַטָּאָה, וְנִקֶּה.

*Eloheinu v'Elohei
avoteinu v'imoteinu,
s'lach lanu, m'chal lanu, kaper-lanu.*

Our God and God of our fathers and our mothers —
forgive us, pardon us, lead us to atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
סֶלַח לָנוּ, מַחֵל לָנוּ, כַּפֶּר־לָנוּ.

GRANTING PARDON [נִקְיָה], Exodus 34:7. The thirteenth of the Thirteen Attributes of Mercy might be the most interesting of all. The verse in the Torah says: "God does not remit punishment" (*v'nakeih lo y'nakeh*). But the traditional liturgy omits the words *lo y'nakeh* and thereby reverses the original meaning: God does remit punishment. God does grant pardon. How can the Sages alter a verse in the Torah? The Talmud (*Yoma* 86a) answers: "God pardons those who repent — and does not pardon those who do not repent." The Sages' emendation is for us: those who are using the *machzor* to repent.

Open the Gates

Your Promise Is
Forever

Majestic God

Forgiveness

Forgive Us

We Are Your People

THOSE WHO STRUGGLE WITH PRAYER

*Enkat m'sal'decha —**taal lifnei chisei ch'vodecha.**Malei mishalot am m'yachadecha,**Shomei-a t'filat ba-ei adecha.*

אֲנִקַּת מְסַלְדֶּיךָ,
תַּעֲלֵל לִפְנֵי כִסֵּא כְבוֹדֶךָ.
מְלֵא מִשְׁאֲלוֹת עַם מִיַּחַדֶּיךָ,
שׁוֹמֵעַ תְּפִלַּת בָּאֵי עֲדֶיךָ.

May the prayers of those who struggle with prayer
reach Your presence.

May the people who say "Hear, O Israel"
come to know You as the One who hears.

Great Giver, Israel's eternal hope—
You are rich in forgiveness.

Though You dwell on high,
Your compassion is present—here and now.

Shelter us in the shade of Your presence.
When You look into our hearts, be kind; set us on the right path.
Come to us, our God. Please, be my Strength.
Hear the ache in our voices, the pain of our plea.

Most High and Hidden—we yearn to hear: "I have forgiven."
A broken people hungers for Your care and protection.
Answer us with righteousness. Inspire us with awe.
Adonai, be our Help—give us strength.

MAY THE PRAYERS. Each of these four stanzas is by a different poet: Rabbi Silano of Venosa, Italy (9th century); Rabbi Shefatya ben Amitai of Oria, Italy (9th century); Rabbi Yitzchak ben Shmuel of Dampierre, France (12th century); and Rabbi Shlomo ben Shmuel of Akko, Israel (13th century). The poem resonates with the language of Isaiah 49:2, Jeremiah 17:9, and Psalm 68:29.

BE MY STRENGTH. The individual soul, unable to hold back, bursts forth with a personal plea in the midst of this otherwise communal prayer ("Shelter us. . . Come to us. . .").

A BROKEN PEOPLE. The Hebrew Bible tells us that God cares especially for the poor and vulnerable. The poets of this prayer present the Jewish people as spiritually impoverished and broken in spirit—an image that may also ring true for Jews living after the Shoah.

Ki anu amecha, v'atah Eloheinu;

anu vanecha, v'atah avinu.

Anu avadecha, v'atah adoneinu;

anu k'halecha, v'atah chelkeinu.

Anu nachalatecha, v'atah goraleinu;

anu tzonecha, v'atah ro-einu.

Anu charmecha, v'atah notreinu;

anu f'ulatecha, v'atah yotzreinu.

Anu rayatecha, v'atah dodeinu;

anu s'gulatecha, v'atah k'roveinu.

Anu amecha, v'atah malkeinu;

anu maamirecha, v'atah maamireinu.

כִּי אֲנוּ עַמָּךְ, וְאַתָּה אֱלֹהֵינוּ,

אֲנוּ בְנֶיךָ, וְאַתָּה אָבִינוּ.

אֲנוּ עַבְדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ,

אֲנוּ קָהֳלֶךָ, וְאַתָּה חֶלְקֵנוּ.

אֲנוּ נַחֲלֶתֶךָ, וְאַתָּה גּוֹרְלֵנוּ,

אֲנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אֲנוּ כְרֻמָּךְ, וְאַתָּה נוֹטְרֵנוּ,

אֲנוּ פְעֻלֶתֶךָ, וְאַתָּה יוֹצֵרֵנוּ.

אֲנוּ רְעִיתֶךָ, וְאַתָּה דּוֹדֵנוּ,

אֲנוּ סִגְלֶתֶךָ, וְאַתָּה קְרוֹבֵנוּ.

אֲנוּ עַמָּךְ, וְאַתָּה מַלְכֵנוּ,

אֲנוּ מַאֲמִירֶךָ, וְאַתָּה מַאֲמִירֵנוּ.

פִּתַּח לָנוּ שַׁעַר

P'tach Lanu Shaar

אֵל עֲלִיוֹן

El Elyon

אֵל מֶלֶךְ יוֹשֵׁב

El Melech Yosheiv

סֵלַח נָא

S'lach Na

סֵלַח לָנוּ

S'lach Lanu

כִּי אֲנוּ עַמָּךְ

Ki Anu Amecha

Our God and God of our ancestors —

We are Your people; and You are our God.

We are Your children; and You are our father, our mother.

We are the people who serve You; and You call us to serve.

We are Your community; and You are our portion.

We are Your legacy; and You are our purpose.

We are Your flock; and You are our shepherd.

We are Your vineyard; and You watch over us.

We are Your work; and You are our maker.

We are Your beloved; and You are our lover.

We are Your treasure; and You are the one we cherish.

We are Your people; and You reign over us.

We offer You our words; and You offer us Yours.

So forgive us, pardon us, lead us to atonement.

WE ARE YOUR PEOPLE כִּי אֲנוּ עַמָּךְ. With its plethora of images for God, this *piyut* (religious poem) encourages us to think beyond the narrow definition of Divinity as “Ruler of the universe.” Above all, it suggests a theology that is relational, built on our capacity to respond to the Other.

In *N'ilah* we turn from the soul-searching of Yom Kippur to the world of relationships in our daily lives — encompassing love, responsibility, and commitment. This prayer may serve as a tool for exploring the multifaceted nature of those relationships.

Entering the Final
Confession

The Final
Confession

You Hold Out Your
Hand

Go Forth In
Gladness

HAKARAT HATOV: RECOGNIZING THE GOOD

אָהַבְנוּ, בָּכִינוּ, גָּמְלָנוּ, דִּבְרָנוּ יָפִי.
הֶאֱמַנּוּ, וְהִשְׁתַּדְּלָנוּ, זָכַרְנוּ, חִבְּקָנוּ, טַעַמְנוּ סֵפֶר.
יִצְרָנוּ, כָּמְהָנוּ, לַחֲמָנוּ עֲבוֹר הַצֶּדֶק, מְצִינוּ אֶת הַטּוֹב, נָסִינוּ,
סָרְנוּ לָרָאוֹת, עָשִׂינוּ אֲשֶׁר צִוִּיתָנוּ, פָּרַשְׁנוּ, צִדְקָנוּ לַפְּעַמִּים, קִרְאָנוּ בְּשִׂמְחָה.
רָצִינוּ, שָׂמְחָנוּ, תָּמַכְנוּ.

1

We loved. And we wept. We were kind—and spoke thoughtfully.
We were faithful and trusting. We put forth effort.
We were mindful. We embraced. We took delight in the holy books.
We were creative. And we yearned.
We fought for justice—and searched out the good.
We tried our best. And we were attentive.
We did what You commanded us to do.
We found meaning in Torah. And, most of the time, we did what is right.
We proclaimed Your name. And we were accepting.
We were joyful. And we cared.

2

We have Aspired to reach higher.	We have Nourished and supported.
We have Befriended those in need.	We have Opened ourselves to hope.
We have Created works of beauty.	We have Pursued the good.
We have Delighted in holy books.	We have Quieted our anger.
We have Embraced our dear ones and held them close.	We have Remembered those who came before.
We have Fought for justice.	We have Sought meaning in Torah.
We have Given of ourselves.	We have Trusted and been Trustworthy.
We have Honored Your mitzvot.	We have Uttered words of beauty.
We have Immersed ourselves in prayer.	We have Vigorously struggled to do right.
We have Joined hands to build community.	We have Wept over our shortcomings.
We have Kept our word with integrity.	We have eXchanged blame for compassion.
We have Loved faithfully and well.	We have Yearned to make life better.
We have Moved toward the light.	We have Zestfully rejoiced.

Go Forth in Gladness

*Leich b'simchah, echol lachmecha,
ush'teih v'lev-tov yeinechal*

*Elohim hadar bam'romecha:
Sh'ma enkat emunecha;
uvaseir et amecha:
"Salachti et z'donecha."*

*Leich b'simchah, echol lachmecha,
ush'teih v'lev-tov yeinechal*

*Ha-eit n'ilat sh'arim,
v'eit hashemesh lavo;
v'yazeh mei kippurim al
am bachar l'chab'vo.*

*Leich b'simchah, echol lachmecha,
ush'teih v'lev-tov yeinechal*

Go forth in gladness, your heart filled with joy:
eat your bread and drink your wine!

God of glory high above, hear the cry of those who trust You;
let Your people know:
"Even the unkindest of your deeds I will forgive."

Go forth in gladness, your heart filled with joy:
eat your bread and drink your wine!

Now, as the gates are closing; now, as the sun begins to fade —
with waters of atonement bathe Your people —
the ones You embrace in love.

Go forth in gladness, your heart filled with joy:
eat your bread and drink your wine!

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֶךָ,
וּשְׁתֵּה בְּלֵב־טוֹב יֵינְךָ.

אֱלֹהִים הָדָר בַּמְרוֹמָה,
שְׁמַע אֲנָקַת אֲמוּנֶיךָ,
וּבִשֵּׁר אֶת־עַמְּךָ:
סַלַּחְתִּי אֶת־זְדוֹנֶיךָ.

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֶךָ,
וּשְׁתֵּה בְּלֵב־טוֹב יֵינְךָ.

הַעֵת נְעִילַת שַׁעֲרִים,
וַעֵת הַשֶּׁמֶשׁ לָבוֹא ...
וַיֵּזֶה מִי כַּפָּרִים עַל
עַם בָּחַר לַחֲבֹבּוֹ.

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֶךָ,
וּשְׁתֵּה בְּלֵב־טוֹב יֵינְךָ.

הַקְדָּמָה לַוִּדּוּי זוּטָא
*Hakdamah LaVidui
Zuta*

וִּדּוּי זוּטָא
Vidui Zuta

אַתָּה בּוֹתֵן יָד
Atah Notein Yad

לֵךְ בְּשִׂמְחָה
Leich B'Simchah

GO FORTH לֵךְ בְּשִׂמְחָה. By Rabbi Moses Ibn Ezra (12th century).
The refrain is based on Ecclesiastes 9:7.

מול השער

Mul HaShaar · Conclusion of the Day

Avinu Malkeinu

אָבִינוּ מַלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.

Avinu Malkeinu — Almighty and Merciful —
welcome our prayer with love; accept and embrace it.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הָרַבִּים.

Avinu Malkeinu, aseih l'maan rachamecha harabim.

Avinu Malkeinu, act for the sake of Your boundless compassion.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לָמַעַן שְׁמֶיךָ.

Avinu Malkeinu, aseih imanu l'maan sh'mecha.

Avinu Malkeinu, act toward us as befits Your name.

אָבִינוּ מַלְכֵנוּ, חַתֵּמֵנוּ בְּסֵפֶר פָּרְנָסָה וְכִלְכָּלָה.

Avinu Malkeinu, chotmeinu b'sefer parnasah v'chalkalah.

Avinu Malkeinu, seal us in the Book of Sustenance and Livelihood.

אָבִינוּ מַלְכֵנוּ, חַתֵּמֵנוּ בְּסֵפֶר זְכוּיוֹת.

Avinu Malkeinu, chotmeinu b'sefer z'chuyot.

Avinu Malkeinu, seal us in the Book of Worthiness and Merit.

אָבִינוּ מַלְכֵנוּ, חַתֵּמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Avinu Malkeinu, chotmeinu b'sefer s'lichah umchilah.

Avinu Malkeinu, seal us in the Book of Forgiveness and Pardon.

SEAL US IN THE BOOK. One repeated refrain of this service — “The gates are closing” — expresses our sense of urgency and unease, perhaps fear that our time is running out. Another liturgical theme of *N'ilah* — “Open the gates” — expresses a sense of courage and hope, aspiration and faith. And when we say “seal us” — as we do five times in this last *Avinu Malkeinu* — we express our deep longing for certainty as the New Year begins. Each of us aches for some assurance that our names will be inscribed and sealed in this sacred scripture of Yom Kippur — this Torah of *T'shuvah*: the Book of Sustenance and Livelihood; the Book of Worthiness and Merit; the Book of Forgiveness and Pardon; the Book of Lives Well Lived; the Book of Redemption and Renewal. In a world of uncertainty, we want to know that our lives matter, that goodness and blessings await us in the year ahead. *Chotmeinu*, we say: “Seal us in these books. Let us know that our lives have lasting worth and meaning.”

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

שְׁאוֹ שְׁעָרִים
S'u Sh'arim

קַדִּישׁ שְׁלֵם
Kaddish Shaleim

הַיּוֹם מִסְתַּיֵּם
HaYom Mistayelm

תְּקִיעַה גְּדוּלָּה
T'kiah G'dolah

אָבִינוּ מַלְכֵנוּ, חַתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, chotmeinu b'sefer chayim tovim.

Avinu Malkeinu, seal us in the Book of Lives Well Lived.

אָבִינוּ מַלְכֵנוּ

Avinu Malkeinu

שְׂאוּ שְׁעָרִים

S'u Sh'arim

קָדִישׁ שְׁלֵם

Kaddish Shaleim

הַיּוֹם מִסְתַּיֵּם

HaYom Mistayelm

תְּקִיעַת גְּדוּלָה

T'kiah G'dolah

אָבִינוּ מַלְכֵנוּ, חַתְמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.

Avinu Malkeinu, chotmeinu b'sefer g'ulah vishuah.

Avinu Malkeinu, seal us in the Book of Redemption and Renewal.

אָבִינוּ מַלְכֵנוּ, מַלֵּא יָדֵינוּ מִבְּרָכוֹתֶיךָ.

Avinu Malkeinu, malei yadeinu mibirchotecha.

Avinu Malkeinu, let our hands overflow with Your blessings.

אָבִינוּ מַלְכֵנוּ, פָּתַח שְׁעָרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.

Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.

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

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, chadeish aleinu shanah tovah.

Avinu Malkeinu, renew us for a year of goodness.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Avinu Malkeinu, ein lanu melech ela atah.

Avinu Malkeinu, we have no Sovereign but You.

אָבִינוּ מַלְכֵנוּ, חַנּוּן וְעֲנֻן כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, choneinu vaaneinu ki ein banu maasim.

Aseih imanu tz'dakah vachessed, v'hoshi-einu.

Avinu Malkeinu — Almighty and Merciful —

answer us with grace when our deeds are wanting.

Save us through acts of justice and love.

WHEN OUR DEEDS ARE WANTING בִּי אֵין בָּנוּ מַעֲשִׂים From the evening of Rosh HaShanah until the afternoon of Yom Kippur, we sing: "Answer us with grace, for our deeds are wanting." Now, in *N'ilah*, having engaged in the process of *t'shuvah* (return) and *cheshbon hanefesh* (accounting of the soul), we experience this final moment of *Avinu Malkeinu* in a unique way. The tiny word *ki* makes all the difference: it can mean either "for" or "when." The latter suggests that, though we are bound to miss the mark in the year ahead, we now leave behind a year's worth of guilt — serene in the knowledge that we can start fresh. Our deeds are not wanting. Truly this is a moment of joy and renewal.

Avinu Malkein

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of
the Shofar

AS WE ARE SEALED — OPEN US

*Set me as a seal upon your heart,
as a seal upon your hand. . . .*

As the Book of Life is closed and sealed —
open our hearts, open our hands.

Let those who asked forgiveness and those who gave forgiveness
depart this place in peace.

Let all God-seekers and soul-searchers of this day
depart this place inspired and renewed.

Together let us build a community of commitment.

Let all of us be sealed this day —

גִּמְר חַתִּימָה טוֹבָה . . .

g'mar chatimah tovah . . .

sealed for goodness and sealed for life

בְּסֵפֶר חַיִּים טוֹבִים . . .

b'sefer chayim tovim . . .

sealed in the Book of Life and Good,
eager to taste life's sweetness,
to enjoy the fruit of our labors,
to bring light to the darkness
and joy where sorrow dwells.

Be sealed for a year of Torah and soulful searching.

Be sealed for a year of kindness, good deeds, and love.

As the Book of Life is closed and sealed —
open our hands, open our hearts.

SET ME AS A SEAL. Song of Songs 8:6.

ENJOY THE FRUIT. Based on Psalm 128:2.

From Psalm 24

S'u sh'arim, rasheichem!

Us-u pit-chei olam,

v'yavo melech hakavod.

Mi hu zeh melech hakavod?

Adonai tz'vaot —

hu melech hakavod. Selah.

שאו שערים ראשיכם
ושאו פתחי עולם,
ויבא מלך הכבוד.
מי הוא זה מלך הכבוד,
יי צבאות,
הוא מלך הכבוד סלה.

אָבִינוּ מַלְכֵנוּ

Avinu Malkeinuu

שאו שערים

S'u Sh'arim

קדיש שלם

Kaddish Shaleim

היום מקטנים

HaYom Mistayelm

תקיעה גדולה

T'kiah G'dolah

Lift yourselves, gates of heaven — rise high!
Be carried aloft, everlasting portals,
that the Sovereign of Splendor may enter.

Who is the Sovereign of Splendor?
The eternal Soul of the universe, the Sublime —
this is the Sovereign of Splendor.

LIFT YOURSELVES שֹׁאוּ שַׁעְרֵיכֶם, Psalm 24:9–10.

GATES OF HEAVEN . . . EVERLASTING PORTALS פֶּתְחֵי עוֹלָם . . . שַׁעְרִים We might think of the gates and portals of Psalm 24 in terms suggested by Rabbi Abraham Joshua Heschel (1907–1972), who speaks of “the door to ultimate significance.” For Heschel, the unlocking of that door is an experience of “wonder and awe, a sense of indebtedness . . . acts of yearning and luminous moments of insight.”

WHO IS THE SOVEREIGN OF SPLENDOR מִי הוּא זֶה מֶלֶךְ הַכְבוֹד This question, asked twice in Psalm 24, may refer to a ritual procession that accompanied the Ark of the Covenant into the Temple of biblical times. For present-day worshipers, this question suggests that, even after the intensity of the religious experience on Yom Kippur, we do well to ask theological questions and reflect on the meaning of God in our lives.

Full Kaddish

Yitgadal v'yitkadash sh'meih raba,
b'alma di v'ra chiruteih.
V'yamlich malchuteih b'chayeichon
uvyomeichon,
uvchayei d'chol beit Yisrael —
baagala uvizman kariv;
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul-almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih
d'kudsha — b'rich hu —
l'eila ul-eila mikol birchata v'shirata,
tushb'chata v'nechemata
daamiran b'alma;
v'imru: Amen.

Titkabal tz'lot-hon uvaut-hon
d'chol Yisrael kodam avuhon di
vishmaya;
v'imru: Amen.

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

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

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שֵׁמֶה רַבָּא,
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שֵׁמֶה
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא וּלְעָלָא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרוּן בְּעֻלְמָא.
וְאָמְרוּ: אָמֵן.

תִּתְקַבַּל צְלוֹתָהּ וּבְעוּתָהּ
דְּכָל יִשְׂרָאֵל קֳדָם אַבּוּהוֹן דִּי
בְּשַׁמַּיָּא.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמַּיָּא,
וַחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן.

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

שְׁאוֹ שְׁעָרִים
S'u Sh'arim

קַדִּישׁ שְׁלָם
Kaddish Shaleim

הַיּוֹם מִסְתַּיֵּם
Ha Yom Mistayelm

תְּקִינָה גְדוּלָה
T'kiah G'dolah

As the Day Ends

We stand as one before the gates of a new year —
renewed by this Day of Atonement,
made stronger by all who are with us
and by those whose presence we feel within.

As the long day fades into dusk,
we join our voices in words of hope and dedication:

פְּתֹחוּ־לָנוּ שַׁעֲרֵי־צֶדֶק, נְבִיאִם, נוֹדֶה יָהּ.

Pit-chu-lanu shaarei-tzedek; navo vam, nodeh Yah.

Open for us the gates of righteousness,
that we may enter and praise the Eternal Source of Life.

Open for us the gates of sacred community,
that we may enter and feel its healing power.

Open for us the gates of truth and integrity,
that we may enter and grow in faithfulness.

Open for us the gates of devotion and principle,
that we may enter and find enduring values and meaning.

Open for us the gates of repentance and return,
that we may enter and offer our best.

Open for us the gates of forgiveness,
that we may enter and offer our humanity.

Open for us the gates of kindness and compassion,
that we may enter and offer our love.

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

שְׁאוּ שַׁעֲרֵים
S'u Sh'arim

קַדִּישׁ שְׁלֵם
Kaddish Shaleim

הַיּוֹם מִסְתַּיֵּם
HaYom Mistayelm

תְּקִיעַה גְּדוּלָה
T'kiah G'dolah

OPEN FOR US THE GATES פְּתֹחוּ־לָנוּ. In the Book of Psalms (118:19) the verse reads: "Open for me the gates of righteousness" — a beautiful prayer for private devotion. But *N'ilah* is not a moment of solitude. In the last minutes of this powerful day, we express our solidarity as a congregation and our solidarity with the Jewish people. We do this by saying, "Open for us . . ."

Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of
the Shofar

For the Sounding of the Shofar

As the Sabbath of Sabbaths ends, we say from the heart:

Living Source — You are ours, we are Yours.

From beyond time and space,
You hold out Your hand to receive us.

Living Source — You are ours, we are Yours.

You are the Sovereign of remembrance, the Voice of holiness —
Your presence lights the way.

Living Source — You are ours, we are Yours.

Sh'ma, Yisrael — Hear the shofar —
witness to history, thunder to our souls.

Living Source — You are ours, we are Yours.

Happy are those who love the sound of the shofar —
its mystic chords of memory.Living Source — You are ours, we are Yours.
Hear the shofar! Hear its cry of freedom, its call of courage —
cherish its promise of hope.**YOUR PRESENCE LIGHTS THE WAY**, Psalm 89:16.**HAPPY ARE THOSE**, Psalm 89:16, adapted.**MYSTIC CHORDS OF MEMORY**. From Abraham Lincoln's first inaugural address
(March 4, 1861).**SH'MA YISRAEL . . . JERUSALEM** (*next two pages*). These words and sounds comprise a ritual unto itself. First, we witness the divine Unity by singing *Sh'ma Yisrael*, words recited every day when we lie down and when we rise up. Then three times (to symbolize past, present, and future) we affirm God's sovereignty, as did ancient worshipers after hearing the High Priest's three confessions on Yom Kippur. Next, the seven rungs of a "word ladder" appear on the page (for seven is the symbol of wholeness and holiness) — each rung bearing the two qualities of the righteous Judge: *Adonai*, mercy; *Elohim*, justice.A day filled with words nears its end with a cry that echoes from deep within and far away — the ram's horn: "God ascends with the sound of *t'ruah*, Adonai with the voice of the shofar" (Psalm 47:6). Finally, "Next year in Jerusalem" — a wish, a hope, a yearning for the place where our earliest ancestors encountered the Holy, and where the Divine Presence is felt in our time.

שמע ישראל יהוה

Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad.

Listen, Israel: Adonai is our God, Adonai is One.

אָבִינוּ מַלְכֵנוּ
Avinu Malkeinu

שְׁאוֹ שְׁעָרִים
S'u Sh'arim

קָדִישׁ שְׁלֵם
Kaddish Shaleim

הַיּוֹם מִסְתַּיֵּם
HaYom Mistayelm

תְּקִיָּצָה גְדוֹלָה
T'kiah G'dolah

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.
יְיָ הוּא הָאֱלֹהִים.

Adonai, hu haElohim.

Adonai is God.

Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of
the Shofar

אלהינו יהוה אחד

שופר

תְּקִיעָה

שְׁבָרִים

תְּרוּעָה

תְּקִיעָה גְּדוֹלָה

T'kiah

Sh'varim

T'ruah

T'kiah G'dolah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Lashanah habaah birushalayim!

Next year in Jerusalem!

הַבְּדֵלָה

Havdalah

יין
Yayin

בְּשָׁמִים
B'samim

נר
Ner

הַבְּדֵלָה
Havdalah

שִׁירִים
Shirim

Wine

*Baruch atah, Adonai,
Eloheinu melech haolam,
borei p'ri hagafen.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגֶּפֶן.

Adonai, our God and Sovereign, Source of blessings,
You create the fruit of the vine.

Spices

*Baruch atah, Adonai,
Eloheinu melech haolam,
borei minei v'samim.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִיְּנֵי בְשָׁמִים.

Adonai, our God and Sovereign, Source of blessings,
You create spices of every kind.

Lights

*Baruch atah, Adonai,
Eloheinu melech haolam,
borei m'orei ha-eish.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Adonai, our God and Sovereign, Source of blessings,
You create the lights of fire.

YOU CREATE SPICES OF EVERY KIND. At the end of Shabbat, Havdalah, the service of separation, is recited over wine, spices, and fire (the light of a braided candle). Some derive the use of spices in Havdalah from a teaching in the Talmud (*Beitzah* 16a): "Resh Lakish said: The Holy One gives a person an additional soul (*n'shamah y'teirah*) on the eve of Shabbat; but at the end of Shabbat the additional soul is taken away." Inhaling the sweet fragrance of the spices strengthens us after the additional soul has departed.

While spices are not traditionally included in the Havdalah ceremony that concludes Yom Kippur, many Reform Jews affirm Yom Kippur as *Shabbat Shabbaton* (the Sabbath of Sabbaths; *Leviticus* 16:31) — and therefore include spices, even when Yom Kippur falls on a weekday.

Wine	Separation	
Spices	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
Lights	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Separation	<i>hamavdil bein kodesh l'chol,</i>	הַמַּבְדִּיל בֵּין קֹדֶשׁ לַחֹל,
Songs	<i>bein or l'choshech,</i>	בֵּין אוֹר לַחֹשֶׁךְ,
	<i>bein Yisrael laamim,</i>	בֵּין יִשְׂרָאֵל לְעַמִּים,
	<i>bein yom hash'vi-i</i>	בֵּין יוֹם הַשְּׁבִיעִי
	<i>l'sheishet y'mei hamaaseh.</i>	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.

Adonai, our God and Sovereign, Source of blessings—
 You distinguish the holy from the everyday
 and separate light from darkness.
 You give each people a place in the family of nations,
 and thus distinguish Israel from other peoples.
 You set apart the seventh day from the six days of creation.

בָּרוּךְ אַתָּה, יי, הַמַּבְדִּיל בֵּין קֹדֶשׁ לַחֹל

Baruch atah, Adonai, hamavdil bein kodesh l'chol.

Adonai, Source of blessings,

You distinguish the holy from the everyday.

Hamavdil bein kodesh l'chol
chatoteinu hu yimchol
zareinu ushlomeinu yarbeh kachol
v'chakochavim balailah.

הַמַּבְדִּיל בֵּין קֹדֶשׁ לַחֹל
 חֲטָאֵתֵינוּ הוּא יִמְחַל
 זְרָעֵנוּ וּשְׁלוֹמֵנוּ יִרְבֶּה כָּחֹל
 וְכִכּוֹכָבִים בַּלַּיִלָה.

As You separate sacred from profane,
 separate us from our wrongful ways.
 Give us a future —
 our children countless as grains of sand.
 Give us peace —
 majestic and beautiful as the starry night.

GIVE US PEACE וְשְׁלוֹמֵנוּ יִרְבֶּה. This 11th-century blessing exists in two versions. One asks God to increase our offspring and our prosperity (*zareinu v'chaspeinu*); the other (above) presents a vision of the future that places *sh'lomeinu* (our peace, our well-being) among our two highest values.

Songs

*Shanah tovah, shanah tovah,
shanah tovah, shanah tovah (2x)*

A good year, a year of peace —
May gladness reign and joy increase. (2x)

*Eliyahu hanavi, Eliyahu haTishbi,
Eliyahu, Eliyahu, Eliyahu HaGiladi.
Bimheirah v'yameinu yavo eileinu
im mashiach ben-David,
im mashiach ben-David.*

Elijah the Prophet,
Elijah of Tishbi,
Elijah of Gilead:
may he come in our own time,
and reach us without delay.
May he yet fulfill — with love — our hope:
a world perfected and redeemed.

שָׁנָה טוֹבָה, שָׁנָה טוֹבָה,
שָׁנָה טוֹבָה, שָׁנָה טוֹבָה

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ
עִם מָשִׁיחַ בֶּן־דָּוִד,
עִם מָשִׁיחַ בֶּן־דָּוִד.

יין
Yayin

בְּשָׁמִים
B'samim

נֵר
Ner

הַבְּדֵלָה
Havdalah

שִׁירִים
Shirim

ELIJAH אֵלִיָּהוּ. II Kings 2:1–11 records Elijah's ascent to heaven, alive, in a chariot of fire. Some four centuries later, the prophet Malachi proclaimed in God's name: "I will send the prophet Elijah to you before the coming of the awesome, fearful day of Adonai. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with destruction" (Malachi 3:23–24). Long considered a harbinger of the messianic age, Elijah is recalled particularly at the departure of Shabbat, since Shabbat is called a "sampling" (or "taste") of the world-to-come (Talmud *B'rachot* 57b).

Similarly, the prophet Miriam (*facing page*) is associated with song and healing. Her role in the story of the Israelites in Egypt (Exodus 2:7–8) makes her a redemptive figure in biblical history. Our last words on this Sabbath of Sabbaths point toward an era of *tikkun* — a world healed and at peace.

L'Shana Tova!



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