

תפלת נעילה

NE'ILAH

The Concluding Service

Kavanot - Spiritual Insights

FOOTNOTE TO A HIGH HOLY DAYS PRAYER

Like the rays of the late afternoon sun, slanting through the trees, shining on each leaf, thou shinest upon us, Adonai, and like the leaves, we reflect Thy light. I thank Thee with all my heart for the presence of Thy spirit, which is life. I pray Thee not to withdraw from me, I pray Thee not to depart from me, though I am unworthy, I pray Thee let me pray to Thee. How can I love Thee, who art afar off? How can I know Thee, whose face I have not seen? How can I approach Thee, when I am laden with guilt? I can love some of Thy creatures, and so love something of Thee. I can know some of Thy world, and so know something of Thee. I can approach Thee with repentance and prayer and righteous deeds, but I can do none of these, Adonai God, without Thy help. Help me to love Thee and know Thee and pray to Thee that this my existence may become a life, a life that like a leaf in the afternoon sun reflects Thy great and golden light.

-- Ruth F. Brin

BEFORE THE CLOSING OF THE GATES

As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of this Holy day. The dusk draws ever closer; the relentless hand of time hangs poised, about to mark the end of Yom Kippur. In the entire Jewish year, there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of night draw near, we feel a new pitch of intensity. "Open for us the gate at the hour of the closing of the gate."

The word "Neilah," the name of the service which is about to begin, means the "locking of a gate." 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 "Neilah" was applied to the last service of Yom Kippur. For in this day the Jew saw a spiritual gate, an entrance way to a new relationship with God, an opportunity to change, to begin again.

In our lives, many gates open before us and close behind us. Each year has been such a gate, for as the years have come and gone, gates have opened and shut. No power or prayer can reopen a gate which has swung shut. It is sealed forever. But a new gate has just opened before us. It beckons to us with wondrous gifts. It offers us minutes, hours, days. How will we use these precious gifts? In this Neilah hour, let us resolve to enter the gates to truth and justice, the gates to kindness and compassion, to love and forgiveness; let us seek those things which abide forever. Let us use well the opportunities which now beckon . . . before the gate swings shut.

-- Milton Steinberg (adapted)

CLOSING PRAYER

We have shared many words together. That we could speak them and hear them spoken, means that there is a place in the world for them, that our songs of praise and prayers of hope have not gone empty from our mouths, but still remain in the air, waiting for other words to join them. Too often they are not joined, rhetoric propounded but not meant, accents without acts. If the hopes that we have shared tonight are not to have been shared in vain, we must not leave our words here in our seats neatly folded in our books. Our words must leave with us, go streaming out the doors of this New Year, accompany us as we walk on the road, when we sit in our homes, when we lie down, and when we rise up. They must emblazon the doorposts of our house, and seal themselves into our hands before our eyes, that the world might remember the words it has so long forgotten, and compose from them a new song which all might sing in celebration of the world we all desire.

-- Rabbi Richard Levy, *On Wings of Awe*

ASHREI

אשרי

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִחַלְלוּךָ סֵלָה: אֲשֶׁרֵי הָעַם שִׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שֵׁנִי אֱלֹהִיו: תִּהְלֶה לְדוֹר, אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד: בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהַלֵּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:

Ashrei yoshvei veitekha, od y'halelukha selah. Ashrei ha'am shekakha lo, ashrei ha'am sheAdonai elohav. T'hilah l'David, aromimkha elohai hamelekh, va'averkha shim'kha l'olam va'ed. B'khol yom avarkhekha, va'ahalelah shimkha l'olam va'ed. Gadol Adonai um'hulal me'od, v'ligdulato ein cheker. Dor l'dor yishtabach ma'asekha, ug'vurotekha yagidu.

Happy are they who dwell in Your house; forever shall they praise You. Happy is the people so favored; happy is the people whose God is Adonai.

A Psalm of David: I extol You, my God and sovereign; I will praise You for ever and ever. Every day I praise You, glorifying You forever. Great is Adonai, eminently to be praised; God's greatness cannot be fathomed. One generation to another lauds Your works, recounting Your mighty deeds.

הַדָּר כְּבוֹד הוֹדָךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדוּלַתֶךָ אֶסְפְּרֶנָּה: זָכַר רַב טוֹבְךָ יִבְיְעוּ, וְצִדְקַתֶךָ יִרְגְּנוּ: חֲנוּן וְרַחוּם יְיָ, אֲרֵךְ אַפַּיִם וּגְדֹל חֶסֶד: טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּךָ:

Hadar k'vod hodekha, v'divrei nifle'otekha asikha. Ve'ezuz norotekha yomeru ug'dulatkha asaprena. Zekher rav tuvka yabi'u, v'tzid'katkha y'ranenu. Chanun v'rachum Adonai, erech apayim ug'dal chased. Tov Adonai la'khol, v'rachamav al kol ma'asav. Yodukha Adonai kol ma'asekha, v'chasidekha y'var'khukha.

They speak of the splendor of Your majesty and of Your glorious works. They tell of Your awesome acts, declaring Your greatness. They recount Your abundant goodness, celebrating Your righteousness. Adonai is gracious and compassionate, exceedingly patient, abounding in love. Adonai is good to all, God's tenderness embraces all Creation. All Your creatures shall thank You; and Your faithful shall praise You.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ: מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמְמִשְׁלֹתֶךָ בְּכֹל דוֹר וָדוֹר: סוֹמֵךְ יְיָ לְכֹל הַנְּפֹלִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים: עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאֵתָה נֹתֵן לָהֶם אֶת אֲבָלָם בְּעֵתוֹ: פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכֹל חַי רְצוֹן: צַדִּיק יְיָ בְּכֹל דְּרָכָיו, וְחַסִּיד בְּכֹל מַעֲשָׂיו:

K'vod malkhutkha yomeru, ug'vuratkha y'daberu. L'hodi'a livnei ha'adam g'vurotav, ukhvod ha'dar malkhuto. Malkhutkha malkhut kol olamim, umem'shaltekha b'khol dor vador. Somekh Adonai l'khol hanoflim, v'zofek l'khol hakfufim. Einei khol elekha yesaberu, v'atah noten lahem et okhlam b'ito. Pote'ach et yadekha, umasbia l'khol chai ratzon. Tzadik Adonai b'khol d'rachav, v'chasid b'khol ma'asav.

קָרוֹב יְיָ לְכֹל קְרָאִיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד: תִּהְלֶת יְיָ יִדְבֵּר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קְדָשׁוֹ,

לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Karov Adonai l'khol kor'av, l'khol asher yik're'uhu ve'emet. R'tzon y'reiav ya'aseh, v'et shavatam yish'ma v'yoshiem. Shomer Adonai et kol ohavav, v'et kol haresha'im yashmid. T'hilat Adonai y'daber pi, vivarekh kol basar shem kodsho, l'olam va'ed. Va'anachnu n'varekh ya, me'atah v'ad olam, haleluya.

They shall speak of the glory of Your dominion, proclaiming Your power, that all may know of Your might, the splendor of Your sovereignty. Your sovereignty is everlasting, Your dominion endures for all generations. Adonai supports all who stumble, and makes all who are bent stand straight.

The eyes of all look hopefully to You; You give them their food when it is due. You open Your hand, You satisfy the needs of all the living. Adonai, how beneficent are Your ways! How loving are Your deeds! Adonai is near to all who call out - to all who call out in truth, fulfilling the desires of those who are reverent, hearing their cry and delivering them. Adonai preserves those who are faithful, but destroys those who are wicked. My mouth shall speak the praise of God, whose praise shall be uttered by all, forever. We shall praise Adonai, now and evermore. Halleluyah.

CHATZI KADDISH

חצי קדיש

READER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meh raba. B'alma di v'ra khirutei, v'yamlikh malkhuteh b'chayekhon uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agalah uviz'man kariv v'imru amen.

Congregation then Cantor:

יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

Yitbarakh v'yishtabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh d'kudsha b'rich hu. L'ela l'ela min kol bir'khata v'shirata, tush'bechata v'nechemata, da'amiran b'alma, v'imru amen.

All rise.

עמידה

THE AMIDAH

אֲדֹנָי שְׁפֹתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fatai tiftach ufi yagid t'hilatekha.

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

AVOT

אבות

GOD OF ALL GENERATIONS

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el hagadol hagibor v'hanora, el elyon, gomel chasadim tovim, v'koneh hakol, v'zokher chasdei avot, umevi go'el liv'nei v'neihem l'ma'an sh'mo b'ahava.

You are the Source of blessing, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and Leah; Great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Kavanah - Spiritual Insight

Our whole way of life, proclaimed by the Torah has but one objective: to reveal the enlightenment that comes from aspiration after divine ideals.

-- Abraham Isaac Kook

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מֶגֶן אַבְרָהָם וְשָׂרָה:

Zokhrenu l'chayim, melekh chafetz b'chayim, v'kotvenu b'sefer hachayim, l'ma'ankha elohim chayim. Melekh ozer umoshi'a umagen. Barukh atah Adonai magen Avraham v'Sara.

Remember us for life, O sovereign who delights in life; inscribe us in the book of life, for Your sake, O God of life. You are our sovereign who helps, redeems, and protects. You are the Source of blessing, Adonai, Shield of Abraham and Sarah.

GEVUROT

גבורות

GOD'S POWER

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אִמּוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מַמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

Atah gibor l'olam Adonai, m'chayeh metim atah, rav l'hoshiah. Mekhal'kel chayim b'chesed, m'chayeh metim b'rachamim rabim, somekh nof'lim v'rofeh cholim, umatir asurim, um'kayem emunato lish'nei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melech mei'mit um'chayeh umatz'mi'ach yeshu'ah.

Adonai, mighty for all eternity, with Your saving power You grant immortal life. You sustain the living with lovingkindness, and, with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

מִי כְמוֹךָ אֱלֹהֵי הַרְחָמִים, זֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים: וְנִצְאָמֶן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

Mi khamokha av harachamim zokher y'tsurav l'chayim b'rachamim. V'ne'eman atah l'hachayot metim. Barukh atah Adonai m'chayei ha'metim.

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. You are the Source of blessing, Adonai, who grants immortality to the departed.

Kavanot - Spiritual Insights

“Supporting the fallen... healing the sick,” While the ability to determine life and death may be the most dramatic evidence of God’s power, we recognize it also in more common occurrences, like supporting the fallen and healing the sick. In all such areas, we are called to imitate God.

-- Elliot Dorff, My People’s Prayer Book, p.72

You are forever mighty, The first blessing talks about the past, God’s special relationship with the progenitors of the Jewish People. The second tries to gain God’s attention in the present with an eye on the activities that we expect of God in the future.

-- Judith Hauptman, My People’s Prayer Book, p.72

Giving life to the dead, When we pray we are able to activate the creative divine power residing in the letters and the words of the prayer. In just this way, we are able to bring those who seem to be hopelessly lost, spiritually dead, “back to life.” We begin with the purity of intention and focus on ourselves, then we shift our attention to the letters themselves, awakening the power latent within them, and finally, we share this life-giving energy with “sleepers in the dust.” We become agents of the divine in spreading God’s life-giving power in and through the letters. “Blessed are You, O God, who gives life to the dead!”

-- Lawrence Kushner & Nehemia Pollen, My People’s Prayer Book, p.79

KEDUSHAH

קְדוּשָׁה

SANCTIFICATION

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדָּוְשֵׁים אוֹתוֹ בְּשֵׁמי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָדָּ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

*N'kadesh et shim'kha ba'olam k'shem shemakdishim oto bishmei marom kakatuv al yad n'vi'ekha:
v'kara zeh el zeh v'amar.*

We sanctify Your name on earth as it is sanctified in the heavenly heights. We chant the words which angels sang, in the mystic vision of Your prophet:

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

Kadosh, kadosh, kadosh Adonai tz'vaot, melo khol ha'aretz k'vodo.

"Holy, holy, holy is God of the myriads; the whole world is filled with God's glory."

אִז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים, לְעַמַּתְּם בְּרוּךְ יֵאמְרוּ:

*Az b'kol ra'ash gadol adir v'chazak mashmi'im kol, mit'nasim l'umat s'rafim,
l'umatam barukh yomeru.*

Then their heavenly voices thunder forth in a resounding majestic chorus, and, rising toward the Seraphim, they respond in blessing, saying:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Barukh k'vod Adonai mim'komo.

"Praised be the glory of Adonai which fills the universe."

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתִי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁבֹּן. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ
תִּרְאִינָה מַלְכוּתְךָ, בְּדַבַּר הָאִמּוֹר בְּשִׁירֵי עֶזְרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדִיקְךָ:

*Mim'komkha malkeinu tofi'a, v'timlokh aleinu, ki m'chakim anachnu lakh. Matai timlokh b'tzion,
b'karov b'yameinu, l'olam va'ed tishkon. Titgadal v'titkadash b'tokh Yerushalayim irkha, l'dor vador
ul'netzach netzachim. V'ei'nenu tir'ena malkhutkha, ka'davar ha'amur b'shinei u'zekha, al y'dei
David mashiach tzidkekha.*

O our sovereign, reveal Yourself throughout the universe and establish Your rule over us; for we await You. When, Adonai, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous anointed king:

יְמַלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim'lokh Adonai l'olam elohayikh tzion l'dor va'dor haleluya.

"Adonai shall reign forever; Your God, O Zion, through all generations; Hallelujah!"

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַת נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם
וְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

*L'dor vador nagid godlekha, ul'netzach netzachim k'dushatka nakdish, v'shivchakha eloheinu
mipinu lo yamush l'olam va'ed, ki el melekh gadol v'kadosh atah.*

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and sovereign.

וּבְכֵן תֵּן פַּחְדְּךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מַה שֶׁבָּרַאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כְלָם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם, כְּמוֹ שֶׁיְדַעְנוּ יי
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ, עוֹ בְיָדְךָ וּנְבִירָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶׁבָּרַאתָ.

*Uv'khen ten pachdekha Adonai eloheinu, al kol ma'asekha, v'aimatkha al kol mah shebarata.
V'yira'ukha kol hama'asim, v'yishtachavu l'fanekha kol habru'im, v'ye'asu khulam agudah
achat la'asot r'tzonkha b'levav shalem, k'mo she'yadanu Adonai eloheinu, shehashaltan
l'fanekha, oz b'yadkha ug'vurah biyminakha v'shimkha nora al kol mah shebarata.*

Adonai our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all
You have created.

וּבְכֵן תֵּן כְּבוֹד, יי לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ,
שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְחַת קֶרֶן לְדוֹד עֲבָדְךָ, וְעִרְיַת נֵר לְבֵן יִשִׁי מְשִׁיחֶךָ,
בְּמַהֲרָה בְּיָמֵינוּ.

*Uv'khen ten khavod, Adonai l'amekha t'hilah l'yirekha v'tikvah tovah l'dorshekha ufit'chon peh
lam'yachalim lakh, simcha l'artzekha v'sasson l'yirekha utz'michat keren l' David av'dekha,
va'arikhat ner l'ven Yishai meshichekha, bim'heirah v'yameinu.*

Grant honor, Adonai, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה כְּעָשָׁן תִּבְלָה, כִּי תִעָבֵר מִמְּשָׁלַת זְרוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ: יְמִלֶּךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הַלְלוּיָהּ.

Uv'khen tzadikim yiru v'yismachu, visharim ya'alozu, v'chasideim b'rinah yagilu. V'olatah tikpatz piha v'khol harish'ah kulah ke'ashan tikhleh ki ta'avir memshelet zaton min ha'arets. V'timlokh atah Adonai l'vadekha, al kol ma'asehkha, kakatuv b'divrei kodshekha. Yimlokh Adonai le'olam elohaikh tzion l'dor va'dor haleluyah.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth. Then You alone, Adonai, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "Adonai shall reign forever; your God, Zion, through all generations; Halleluyah!"

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּפָתוּב:

Kadosh atah v'norah sh'mekha, v'ein eloha mibal'adekha kakatuv:

You are holy, Your name is awe-inspiring, and there is no God but You.
Thus the prophet wrote:

וַיִּנְבֵּא יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בָּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

Vayigbah Adonai tz'vaot bamishpat v'ha'el hakadosh nikdash bitz'dakah. Barukh atah Adonai hamelekh hakadosh.

"Adonai of the myriads is exalted by justice and the holy God is sanctified through righteousness. You are the Source of blessing, Adonai, the holy sovereign."

KEDUSHAT HA'YOM

קְדוּשַׁת הַיּוֹם

THE HOLINESS OF THIS DAY

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶתְחַבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

Atah v'chartanu mikol ha'amim, ahavta o'tanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotekha, v'keravtanu malkeinenu la'avodatekha, v'shimkha hagadol v'hakadosh aleinu karata.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַכִּפּוּרִים הַזֶּה, יוֹם תְּרוּעָה (בְּאַהֲבָה)
מִקְרָא קֹדֶשׁ, זֵכֶר לְיִצְיַאת מִצְרַיִם.

Vatiten lanu, Adonai eloheinu, b'ahavah et yom (hashabbat hazeh v'et yom) ha'kipurim hazeh, yom t'ruah (b'ahavah) mikrah kodesh, zecher li'tziat mitzrayim.

In love have You given us, Adonai our God, (this Sabbath day, and) this Day of Atonement, a day for the sounding of the Shofar, (in love) a holy convocation, commemorating the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּזְכֶּר זְכוֹרוֹנוֹ, וַיִּזְכְּרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה
וְלַטּוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחָמִים, לְחַיִּים וְלְשָׁלוֹם, בְּיוֹם הַכִּפּוּרִים הַזֶּה.

Eloheinu v'elohei avoteinu ya'aleh v'yavo v'yizakher zikhronenu v'zikhron kol amkha beit Yisrael l'fanekha lif'leitah ul'tovah, l'chen l'chesed ul'rachamim, l'chayim ul'shalom, b'yom hakippurim hazeh.

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים;

Zokhreinu Adonai eloheinu bo l'tova, u'fokdenu vo livrakha v'hoshi'enu vo l'chayim,

Remember us, O Lord; bless us with all that is good.

Recall Your promise of merciful redemption; God.

Spare us, have compassion upon us, and graciously save us.

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה.

U'vidvar y'shuah v'rachamim chus v'chonenu, v'rachem aleinu v'hoshieinu, ki elekha eineinu, ki el melekh chanun v'rachum atah.

To You we lift our eyes in hope; for You, our sovereign, are a gracious and merciful God.

Kavanot - Spiritual Insights
A LONG ROAD AHEAD

There is still a long road ahead of us, in order to finish what we began to do. We once began to speak a great word, among ourselves and in the ears of the entire world, but we have not yet completed it. We stand in the middle of our speech. All ears strain for us to finish; we cannot stop it nor do we want to stop it. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. But we will say what we can, as much as our power of understanding and speaking will permit, even as generations before us have done. And we know that in the course of time, others will say that which we try and are unable to say. But we shall not stop until it has all been said, for our sake and for the sake of the world.

-- Rav Kook

THE MEANING OF THIS HOUR

There is a divine dream which the prophets and rabbis have cherished and which fills our prayers and permeates the acts of true piety. It is the dream of a world rid of evil -- by the grace of God as well as by the efforts of those who are dedicated to the task of establishing the sovereignty of God in the world. The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition. We should not spend our life hunting for trivial satisfactions while God is waiting for our effort and devotion. We have not survived so that we might waste our years in vulgar vanities. The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream. God is waiting for us to redeem the world.

-- Abraham Joshua Heschel (adapted)

On Shabbat add words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעֹונֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת הַזֶּה וּבַיּוֹם) הַכֹּפְרִים הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטֹּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמֵר: מְחִיתִי כְּעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטֹּאתֶיךָ, שׁוּבָה אֵלַי כִּי גֹאֲלֶתֶיךָ וְנֹאמֵר: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לְפָנַי יְיָ תַמְהָרוּ.

Eloheinu v'elohei avoteinu, m'chal la'avonoteinu b'yom (hashabbat hazeh uv'yom) hakipurim hazeh, m'che v'ha'aver fsha'einu v'chatoteinu mineged ei'neikha. Ka'amur anokhi anokhi hu moche fsha'eikha l'ma'an'i v'chatoteikha lo ezkor. V'ne'emar machiti ka'av p'sha'eikha v'khe'a'nan chatoteikha elai ki g'al'tikha ki vayom hazeh y'khaber aleikhem l'taher et'khem mikol chatoteikhem lifnei Adonai titharu.

Our God and God of our ancestors, forgive our sins (on this Sabbath day and) on this Day of Atonement. Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I do not recall." You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you." And in the Torah it is written:

"For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before Adonai."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצָה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשֶׁךָ, וְיִגְדֹלוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶיךָ) וְמַהֵר לְבָנוּ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלָעָדֶיךָ אֵין לָנוּ מִלָּד מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.

Eloheinu v'elohei avoteinu, (r'tzeh bim'nuchateinu) kadsheinu b'mitzvotekha v'ten chelkenu b'toratekha, sab'einu mituvekha v'samchenu b'yeshu'atekha (hanchilenu, Adonai eloheinu, b'ahavah uv'ratzon shabbat kod'shekha, v'yanuchu va Yisrael m'kadshei sh'mekha) v'taher libenu l'ovdekha be'emet, ki atah sal'chan l'Yisrael u'machlan l'shivtei y'shurun b'khol dor va'dor, u'mibil'adekha ein lanu melekh mochel v'sole'ach ela atah.

בְּרוּךְ אַתָּה, יי, מִלְךָ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלְךָ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

Barukh atah, Adonai, melekh mochel v'soleiach la'avonoteinu v'l'avanot amo beit Yisrael uma'avir ashmoteinu b'khol shana v'shana melekh al kol ha'aretz, m'kadesh (ha'shabbat v') Yisrael v'yom hakipurim.

Our God and God of our ancestors, (may our Sabbath rest be acceptable to You;) may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. (Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.) Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows (the Sabbath,) Israel, and this Day of Atonement.

AVODAH

עבודת

WORSHIP

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוֹדָה לְדַבֵּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וְתִחְוֶינָה עֵינֵינוּ בְּשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

R'tzeh, Adonai eloheinu, b'amkha Yisrael u'vit'filatam, v'hashev et ha'avoda lidvir beitekha, v'ishei Yisrael, ut'filatam b'ahavah t'kabel b'ratzon, ut'hi l'ratzon tamid avodat Yisrael amekha. V'tekhezena eineinu b'shuvkha l'tzion b'rachamim. Barukh atah Adonai hamachazir sh'khinatio l'tzion.

Be gracious to Your people Israel, Adonai our God, and lovingly accept their prayers. May our worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

Kavanah - Spiritual Insight
WHEN THE GATES ARE CLOSED

We are taught by our Rabbis that the "gates of tears are not closed;" namely that tearful pleas to God for mercy are acceptable by Him. It may be asked, since they are not closed, of what use are gates? The answer is: if one begs tearfully but without intelligence, the gates are then closed.

-- Medzibozer Rabbi Butzina De-Nehorah

HODA'AH

הודאה

THANKSGIVING

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור גודה לך ונספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיה שבכל יום עמנו, ועל נפלאותיך ומובותיך שבכל עת, ערב ובקר וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קוינו לך.

We thankfully acknowledge You, our God and God of our ancestors, God of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times-morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease.
You are our abiding hope.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.
ובתוב לחיים טובים כל בני בריתך. וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

For all Your blessings we shall praise and exalt You, O our sovereign, forever. Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. You are the Source of blessing, Adonai, beneficent God, to whom all praise is due.

אבינו מלכנו, זכור רחמיך וכבוש בעסקך, וכלה דבר וחרב, ורעב ושבי, ומשחית ועון, ושמד ומגפה, ופגע רע וכל מחלה, וכל תקלה וכל קמטה, וכל מיני פגעניות, וכל גזרה רעה ושנאת הנם, מעלינו ומעל כל בני בריתך.

Avinu Malkeinu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

ובתוב לחיים טובים כל בני בריתך. וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

Uchtov l'chayim tovim kol b'nei v'ritekha. V'khol hachayim yo'dukha selah, vi'halelu et shimkha be'emet, ha'el y'shu'ateinu v'ezratenu selah. Barukh atah Adonai hatov shimkha ulkha na'eh l'hodot.

Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent God, to whom all praise is due.

BIRKAT HA'SHALOM

ברכת שלום

BLESS US WITH PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Shalom rav al Yisrael amkha tasim l'olam, ki atah hu melekh adon l'khol hashalom. V'tov b'einekha
l'varekh et am'kha Yisrael b'khol et uv'khol sha'ah bish'lomekha.*

Grant lasting peace to Your people Israel, for You are the sovereign God of peace. May it please You
to bless Your people Israel, in every season and at every hour, with Your peace.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*B'sefer chayim berakha v'shalom u'parnasa tovah nizakher v'nikhatev l'fanekha anachnu v'khol
amkha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh hashalom.*

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of
Israel, be inscribed for a good and peaceful life. You are the Source of blessing, Adonai, Source of
peace.

Hadrakha - Instruction

During the recitation of the Vidui-Confession, one should stand with head and body slightly bowed, in
submissive contrition. Strike the left side of the chest while reciting each of the sins of the following
confession litany:

VIDUI

וידוי

CONFESSION OF SIN

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ, שְׂאִין אָנוּ עוֹי פְּנִים וְקִשִׁי
עָרַף, לֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ, אֲבָל אֲנַחְנוּ
וְאֲבוֹתֵינוּ חַטָּאֵנוּ.

*Eloheinu v'elohei avoteinu, tavo l'fanekha t'filatenu, v'al tit'alem mit'chinatenu, sh'ein anu azei
fanim u'k'shei oref, lomar l'fanekha Adonai eloheinu v'elohei avoteinu, tzadikim anachnu v'lo
chatanu, aval anachnu va'avoteinu chatanu.*

Our God and God of our ancestors, may our prayers come before You and may You not ignore our
pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not
sinned; for, indeed, we have sinned.

WE HAVE TRESPASSED

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, וְזָדְנוּ, חָמְסָנוּ, מִפְּלָנוּ שִׁקְרָה. יַעֲצֵנוּ רַע, בְּזַבְנוּ,

לְצַנּוּ, מְרַדְּנוּ, נִאֲצַנּוּ, סָרְרָנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֲרָה. רָשָׁעְנוּ, שָׁחַתְנוּ, תַּעֲבַבְנוּ,
תַּעֲיִינוּ, תַּעֲתָעְנוּ.

*Ashamnu, bagad'nu, gazalnu, dibarnu dofi. He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker.
Ya'atznu rah, kizavnu, latznu, maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref.
Rashanu, shichatnu, ti'avnu, ta'inu, ti'tanu.*

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת
עָשִׂיתָ וְאַנְחֵנוּ הִרְשָׁעְנוּ.

*Sarnu mimitzvotekha u'mimishpatekha hatovim, v'lo shaveh lanu. V'atah tzadik al kol ha'ba aleinu, ki
emet asita v'anachnu hir'shanu.*

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

Kavanah - Spiritual Insight

George Bernard Shaw once said, "The only person who really knows me is my tailor. When I go to get a new suit, he measures me from scratch, taking a new measurement each time. Maybe I changed since I was there last."

-- Author unknown

PATACH LANU SHA'AR

פַּתַח לָנוּ שַׁעַר

KEEP OPEN YOUR GATE OF MERCY

פַּתַח לָנוּ שַׁעַר, בְּעֵת נִעְלֵת שַׁעַר, כִּי פָנָה יוֹם.

P'tach lanu sha'ar, b'et n'ilat sha'ar, ki fana yom.

O keep open for us Your gate of mercy, at the time of the closing of the gate,
now that the day is waning.

הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה, נְבוֹאָה שְׁעָרֶיךָ.

Ha'yom yifneh, hashemesh yavo v'yifneh, navo'ah sh'arekha.

The day is passing; the sun is setting; O let us enter Your gate at last.

אָנָא אֵל נָא, שָׂא נָא, סְלַח נָא, מְחַל נָא,
חַמַּל-נָא, רַחֵם-נָא, כַּפֵּר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן.

Ana el na, sa na, s'lach na, m'chal na, chamal na, rachem na, k'vosh chet v'avon.

O God, we beseech You, forgive, pardon, take pity; grant us atonement; subdue our sin and iniquity.

KI'SEI RACHAMIM

כסא רחמים

THE THRONE OF MERCY

אֵל מְלֶכֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחַסְדֵי דוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מְעַבִּיר רֵאשׁוֹן רֵאשׁוֹן, מְרַבֵּה מְחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בְּשָׂר וְרוּחַ, לֹא כְרַעַתָּם תִּגְמוּל. אֵל, הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה, זָכַר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֵד יְיָ בְּעָנָן, וַיִּתְיַצֵּב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

O God our sovereign, enthroned in mercy, You rule with loving kindness. You pardon Your people's transgressions, forgiving them again and again. You are generous in forgiveness to sinners; You deal mercifully with all creatures, not according to the evil of their deeds. Adonai, You taught us through the humble one, Moses, to recite Your thirteen attributes of mercy. Remember, as You judge us, the covenant of mercy which You then revealed. Thus is it written in Your Torah: "Adonai descended in a cloud, and Moses was with Adonai there, and proclaimed the name of Adonai."

THE COVENANT OF MERCY:
The Thirteen Attributes

וַיַּעֲבֹר יְיָ עַל פְּנֵי וַיִּקְרָא:

Vaya'avor Adonai al panav vayikra:

Then Adonai passed before Moses and proclaimed:

יְיָ, אֵל רַחוּם וְחַנּוּן, אַרְךָ אַפַּיִם, וְרַב חַסֵּד וְאַמֶּת. נִצַּר חַסֵּד לְאַלְפִים,
נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְּהָ.
וְסֹלַחַת לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנִחַלְתָּנוּ.

Adonai, Adonai, el rachum v'chanun, erekh apayim, v'rav chesed ve'emet. Notzer chesed la'alafim, no'se avon vafesha v'chata'ah, v'nakeh. V'salachta la'avoteinu ul'chato'tenu un'chaltanu.

Adonai is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent.

Pardon our iniquity and our sin; take us to be Your own.

סְלַח לָנוּ אֱבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה, אֱדָנִי, טוֹב וְסֹלַח
וְרַב חַסֵּד לְכָל קוֹרְאֶיךָ.

S'lach lanu avinu ki chatanu, m'chal lanu mal'kenu ki fashanu, ki atah, Adonai, tov v'salach v'rav chesed l'khol kor'ekha.

Forgive us, Avinu, for we have sinned; pardon us, our sovereign, for we have transgressed. For You, Adonai, generously forgive; great is Your love for all who call upon You.

KI ANU AMECHA

כי אנו עמך

WE ARE YOUR PEOPLE, YOU ARE OUR GOD

אלהינו ואלהי אבותינו, סלח לנו מחל לנו, כפר-לנו.

Eloheinu v'elohei avoteinu, s'lach lanu m'chal lanu, kaper lanu.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

אנו בניך ואתה אבינו.	כי אנו עמך, ואתה אלהינו;
אנו קהלתך, ואתה חלקנו.	אנו עבדך, ואתה אדוננו;
אנו צאנך, ואתה רוענו.	אנו נחלתך, ואתה גורלנו;
אנו פועלתך, ואתה יוצרנו.	אנו כרמך, ואתה נוטרינו;
אנו סגלתך, ואתה קרובנו.	אנו רעייתך, ואתה דודנו;
אנו מאמריך, ואתה מאמירנו.	אנו עמך, ואתה מלכנו;

*Ki anu amekha, v'atah eloheinu; anu vanekha v'atah avinu.
Anu avadeikha, v'atah adonenu; anu k'halekha, v'atah chel'kenu.
Anu nach'latekha, v'atah goralenu; anu tzonekha, v'atah ro'enu.
Anu khar'mekha, v'atah not'renu; anu fe'ulatekha, v'atah yotz'renu.
Anu ra'ayatekha, v'atah dodenu; anu s'gulatekha, v'atah k'rovenu.
Anu amekha, v'atah melkenu; anu ma'amireikha, v'atah ma'amireinu.*

For we are Your people, and You are our God. We are Your children, and You are our Parent. We are Your servants, and You are our Master. We are Your congregation, and You are our Heritage. We are Your possession, and You are our Destiny. We are Your flock, and You are our Shepherd. We are Your vineyard, and You are our Guardian. We are Your creatures, and You are our Creator. We are Your faithful, and You are our Beloved. We are Your treasure, and You are our Protector. We are Your subjects, and You are our Ruler. We are Your chosen ones, and You are our Chosen One. We are Your people, and You are our God.

אנו עזי פנים, ואתה רחום וחנון; אנו קשי ערף ואתה ארך אפים; אנו מלאי עון, ואתה מלא רחמים; אנו ימינו כצל עובר, ואתה הוא ושנותיך לא יתמו.

Anu azei fanim, v'atah rachum v'chanun; anu k'shei oref v'atah erekh apayim; anu m'le'ei avon, v'atah ma'le rachamim; anu yameinu k'tzel over, v'atah hu u'shnoteikha lo yitamu.

We are arrogant; but You are merciful. We are obstinate; but You are patient. We are laden with sin; but You abound in compassion. We are as a passing shadow; but You are eternal.

Kavanah - Spiritual Insight

REMIND US THAT WE ARE ONLY HUMAN

O God of the strong and the weak, before You even the strongest are weak. Adonai of all wisdom and knowledge, before You even the wisest is as a speechless child. You fill the heavens with Your majesty, and yet reveal Yourself in a lowly bush. Fill us with the pride which will keep us from self-humiliation, but purge us of the pride which leads to self-exaltation. Remind us that we are only human, so that we may be most human. Keep us mindful of our littleness so that we may strive for true greatness. Help us to see how dependent we are upon You and upon one another. May we fulfill the teaching of Your prophet: To do justice, to love mercy, and to walk humbly with our God.

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי כְּעֶפְרַר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וּקְלָקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמִיךְ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יִהְיוּ לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.

Elohai, netzor leshoni mera, us'fatai midaber mirmah. V'lim'kalelai nafshi tidom, v'nafshi k'afar lakol tih'yeh. P'takh libi b'toratekha, uv'mitzvotekha tirdof nafshi. V'khol ha'choshvim alai ra'ah, meherah ha'er atzatom v'kalkel machashavtam. Aseh l'ma'an toratekha, l'ma'an yechaltzun y'didekha, hoshi'ah yemin'kha va'aneni. Yih'yu l'ratzon imrei fi v'heg'yon libi l'fanekha Adonai tzuri v'go'ali.

Adonai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law. Save Your loved ones, Adonai; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

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

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Minhag-Tradition

Avinu Malkenu is a liturgical highlight of the Days of Awe. It is traditionally said during the Rosh HaShanah Evening Service, and then four additional times before the closing blast of the shofar at the end of the Yom Kippur Ne'ila service. For many, it would hardly be Rosh HaShanah or Yom Kippur without *Avinu Malkenu*. *Avinu Malkenu* is, though a simple folk prayer that grew through the ages, contains a great deal. One idea which stands out is the very repetitive use of *Avinu* (our Father) and *Malkenu* (our King). These two divine epithets, current from early times onward, represent two opposite, yet complementary, attributes of God. God is the merciful Parent, and at the same time, the just Ruler. The world is balanced, says the Midrash, between absolute compassion and rigorous application of justice.

-- Gates of Understanding 2 (adapted)

The Congregation resumes together here and the Ark is opened.

AVINU MALKENU

אבינו מלכנו

OUR FATHER, OUR KING

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ.
Avinu Malkenu sh'ma kolenu.
Avinu Malkenu, hear our voice.

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.
Avinu Malkenu chatanu l'fanekha.
Avinu Malkenu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
Avinu Malkenu chamol aleinu v'al olalenu v'tapenu.
Avinu Malkenu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ בִּלְהָ דָבָר וְחֶרֶב וְרָעָב מֵעַלֵינוּ.
Avinu Malkenu ka'le dever v'cherev v'ra'av me'aleinu.
Avinu Malkenu, make an end to sickness, war and famine.

אָבִינוּ מַלְכֵנוּ בִּלְהָ כָּל צָר וּמַשְׁטִיץ מֵעַלֵינוּ.
Avinu Malkenu kale kol tzar umastin me'aleinu.
Avinu Malkenu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
Avinu Malkeinu kotveinu b'sefer chayim tovim.
Avinu Malkenu, inscribe us into the Book of Life.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
Avinu Malkenu chadesh aleinu shanah tovah.
Avinu Malkenu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
Avinu Malkenu harem keren Yisrael amekha.
Avinu Malkenu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.
Avinu Malkenu chonenu va'anenu ki ein banu ma'asim, aseh imanu tz'dakah va'chesed v'hoshi'enu.
Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Ark is closed.

KADDISH SHALEM

קדיש שלם

THE COMPLETE KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּן וּבְיוֹמֵינוּן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh malkhutei b'chayeikhon
uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agala u'vizman kariv v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will.
May God's sovereignty soon be established in our lifetime and in that of the entire house of Israel.
And let us say: Amen.

Congregation and Cantor:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָא:
Y'he sh'meh raba m'vorakh l'alam ul'almei almaya.
May God's great name be praised to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְמָא וּלְעֵלְמֵי מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh
d'kudsha b'rikh hu. L'eila ul'eila mi'kol birkhatah v'shiratah tush'bechatah v'nechematah da'amiran
b'alma, v'imru amen.*

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy
One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human
beings can utter. And let us say: Amen.

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קְדָם אַבוּהוֹן דִּי בְּשִׁמְיָא וְאָמְרוּ אָמֵן: יְהִי שְׁלָמָא
רַבָּא מִן שְׁמֵי אֱלֹהִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Tit'kabel tz'lot' hon uva'ut' hon d'khol (beit) Yisrael kadam avuhon di vishmayah v'imru amen. Y'he
shlama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen.*
Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru, amen.

Kavanah - Spiritual Insight
NEILAH MEDITATION

O God of forgiveness, we came into Your presence on Kol Nidre night to confess our sins and to
acknowledge our many failures. We came with remorse and guilt for things which we did but should not
have done and for things we did not do but should have done. Throughout this Yom Kippur, we have been
burdened by the weight of our transgressions.

Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are
heartened by the reassuring message which the ancient prayers speak to us. Adonai, You know our many
weaknesses: we are frail, we are prone to miss the mark, to succumb to temptation, to betray the best that
we have been taught. But You have given us the great gift of repentance; we can turn from the path we
have followed; we can set forth on a new and better way. Help us, Adonai, to repent sincerely, so that we
may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked
Your pardon.

As Yom Kippur draws to its close, we pray: May our thoughts and words find favor before You; and may
our hopes and deeds be worthy of Your blessings.

-- Mahzor Hadash

Kavanah - Spiritual Insight
ALL VOWS

All vows, promises, and commitments made in Your presence, may we be given the strength to keep them: our vows to ourselves, commitments to self-discipline, may we take our own lives seriously enough to heed them, honoring our resolves in the way we eat and drink, the way we work and rest, the way we regulate our lives. Commitments made to loved ones and friends, pledges made to worthwhile causes help us to become as compassionate and generous as we sought to be at those noble moments. The promises we made to worship and to study we meant them when we made them, but distractions were many, and our wills were weak. This time, may we be strong enough, may our better selves prevail.

Promises made in the synagogue by young people who glimpsed what life as Jews might hold in store for them, may devotion and idealism be with them all their days. May our marriage vows endure through dark days and through dull days, through fatigue and through frustration; may our love prove strong and our faith firm. O God, we meant the promises we made to You, to each other, and to ourselves, even as we mean the vows we silently make tonight. Reach down to us as we strive to reach up toward You; give us the strength and self-respect, the fidelity and vision, to grow to become the people we have sworn to be. All worthy vows and commitments which we make from this Yom Kippur until the next, may we be faithful enough and firm enough to keep them.

-- Harold Kushner (adapted)

Closing Prayers

Give heed to the sound of the Shofar. The long, persistent call of the Shofar, summoning the household of Israel to do God's will with devotion. Remember the sound of the Shofar, The blast that is blown, O my people!

Reader and congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yisrael, Adonai eloheinu, Adonai echad.

HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE.

Reader and congregation, three times:

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

Barukh shem k'vod mal'khuto l'olam va'ed.

Praised be God's glorious sovereignty for ever and ever.

Reader and congregations, seven times:

יְיָ הוּא הָאֱלֹהִים:

Adonai hu ha'elohim

ADONAI IS GOD.

The Shofar is sounded:

תְּקִיעַה גְּדוּלָה

Teki'ah G'dolah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba'ah bi'Y'rushalayim.

NEXT YEAR IN JERUSALEM.

Kavanah - Spiritual Insight
GO FORTH IN CONFIDENCE

Go forth in confidence from this house of God, and may the blessings of our God go with you. Take with you the words of prayer you have uttered, and may God give you strength to fulfill your resolves. May God's spirit be with you and with those you love; and may you be granted health and contentment. May God give strength, hope, and vision to our people; and may all soon be blessed in a world at peace. Amen.

-- Machzor Hadash

Kavanah - Spiritual Insight
THE GATES OF OUR HEARTS

There are times in life, and this is one of them, when dissatisfaction with ourselves, our ideals, our pursuits, our pleasures, is our dominant feeling. We measure ourselves against the standard of goodness laid down by conscience, and are appalled to find how miserably short we fall of it. And while thus we realize how low we have fallen, we think of God, and yearn to go back to God, to find relief from our self reproaches in Divine forgiveness and to make the reconciliation the starting point of a new life. On these High Holy Days, almost in spite of ourselves, we come face to face with the Highest. We are the same men and women that we were before this solemn period set in; and yet, the crust of our selfishness, our materialism, is pierced by some mysterious force; and behold, we are at God's feet, denying God no longer, denying only ourselves. At this moment, we do not debate whether there is a God, whether religion is truth, whether duty is a real voice, and not a mocking echo. We know it, we feel it. It is as though the sign we are always tacitly asking for amid the storm and stress of life were revealed to us, and compelled our belief, our implicit trust. God lives, and to be true to our highest instincts is God's law, our law - this is the good news that is now whispered to us; and the gates of our hearts fly open of their own accord to receive it. Our ready acceptance of the revelation is the surest proof of its truth. The bondage of the world has only to be relaxed for a while, as it is at this season, the noise of the maddening crowd has only to be shut out for a space and the inner voices will make themselves heard, the eternal truths will assert themselves and conquer.

-- Morris Joseph

*Love wisely, well and abundantly.
This is the heart of the matter.*