

מנחה

AFTERNOON SERVICE

YOM KIPPUR

*Minkhah*

## Open Ark

And it happened, when the Ark began its journey, that Moses said: Arise, ASCENDANT ONE, and may Your enemies be scattered, May the ones who oppose You be afraid of Your might! Behold, out of Zion emerges our Torah, and the word of THE WISE ONE from Jerusalem's heights. Blessed is God who has given us Torah, to Israel, our people, with holy intent.

Blessed is the One who in holiness has given the Torah to His people Israel

וַיְהִי בְּנִסְעַת הָאָרֶן וַיֹּאמֶר מֹשֶׁה:  
 קוּמָה יְיָ, וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ  
 מִשְׂנְאֵיךָ מִפְּנֵיךָ:  
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ  
 מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל  
 בְּקֹדֶשְׁתּוֹ:

*vah-ye-hee been-so-ah hah-ah-rone vah-yo-mer Moshe. Koo-mah ah-do-nye ve-yah-foo-tzoo oy-veh-khah ve-yah-noo-soo me-sahn-eh-kha mee-pah-ne-kha: kee mee-tzee-yone tay-tzay Torah (2x) oo-de-vahr ah-do-nye me-ye-roo-shah-lah-yeem.*

*Bah-rookh she-nah-tahn Torah le-ahmo Yis-rah-el be-ke-doo-shah-to.*

גִּדְּלוּ לַיְיָ אֱתָנִי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Exalt Yah with me, and let us extol God's name together.

*gahd-loo lah-do-nye ee-tee oo-ne-ro-me-mah shmo yakh-dahv*

## Blessing before Torah reading

Bless THE INFINITE, the Blessed One!

Blessed is THE INFINITE, the Blessed One, now and forever!

Blessed are You, ETERNAL ONE, our God, the Sovereign of all worlds, who has drawn us to Your service, and has given us Your Torah. Blessed are You, ETERNAL ONE, who gives the Torah.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
 בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת  
 תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

## Blessing after Torah reading

Blessed are You, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are You, ETERNAL ONE, who gives the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
 נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע  
 בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

1st aliyah

YHWH SPOKE TO MOSHE, saying:  
 Speak to the Children of Israel and say  
 to them: I am YHWH your God! What  
 is done in the land of Egypt, wherein  
 you were settled, you are not to do;  
 what is done in the land of Canaan,  
 to which I am bringing you, you are  
 not to do; by their laws you are not to  
 walk. My regulations you are to do,  
 my laws you are to keep, walking by  
 them, I am YHWH your God! You are  
 to keep my laws and my regulations,  
 which when a human does them, he  
 lives by (means of) them, I am YHWH!

א וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:  
 ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כַּמַּעֲשֵׂה  
 אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבַתְּם-בָּהּ לֹא  
 תַעֲשׂוּ וּכַמַּעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי  
 מְבִיא אֲתֶכֶם שָׁמָּה לֹא תַעֲשׂוּ  
 וּבְזוֹקֹתֵיהֶם לֹא תֵלְכוּ: ד אֶת-מִשְׁפַּטֵּי  
 תַעֲשׂוּ וְאֶת-זוֹקֹתַי תִּשְׁמְרוּ לְלִכְתּוֹת בְּהֶם  
 אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וּשְׁמֹרֶתֶם  
 אֶת-זוֹקֹתַי וְאֶת-מִשְׁפַּטֵּי אֲשֶׁר יַעֲשֶׂה  
 אֲתֶם הָאָדָם וְחָי בָהֶם אֲנִי יְהוָה:

2nd aliyah

ANY-MAN, ANY-MAN – to any kin of  
 one's (own) flesh you are not to come-  
 near, exposing their “nakedness”!  
 I am YHWH! The nakedness of your  
 father, and the nakedness of your  
 mother, you are not to expose! She is  
 your mother – you are not to expose  
 her nakedness! The nakedness of your  
 father's wife, you are not to expose!  
 She is the nakedness of your father. The  
 nakedness of your sister, the daughter  
 of your father or the daughter of your  
 mother, born in the house or born  
 outside – you are not to expose their  
 nakedness! The nakedness of your  
 son's daughter or of your daughter's  
 daughter, you are not to expose their  
 nakedness! Indeed, they are your  
 nakedness. The nakedness of the  
 daughter of your father's wife, (as one)  
 born to you father – she is your sister.  
 You are not to expose her nakedness!  
 The nakedness of your father's sister,  
 you are not to expose! She is the kin  
 of your father. The nakedness of your  
 mother's sister, you are not to expose!  
 Indeed, she is the kin of your mother.

ו אִישׁ אִישׁ אֶל-כָּל-שָׂאֵר בְּשָׂרוֹ לֹא  
 תִקְרְבוּ לְגִלּוֹת עֲרוּתוֹ אֲנִי יְהוָה:  
 ז עֲרוּת אָבִיךָ וְעֲרוּת אִמְּךָ לֹא תִגְלֶה  
 אִמְּךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ:  
 ח עֲרוּת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוּת  
 אָבִיךָ הוּא: ט עֲרוּת אִזְזוּתְךָ  
 בֵּת-אָבִיךָ אוֹ בֵּת-אִמְּךָ מוֹלְדֹת בֵּית  
 אוֹ מוֹלְדֹת זוּזִין לֹא תִגְלֶה עֲרוּתָן:  
 י עֲרוּת בֵּת-בִּנְיָ אוֹ בֵּת-בִּתְּךָ לֹא  
 תִגְלֶה עֲרוּתָן כִּי עֲרוּתָהּ הֵנּוּ:  
 יא עֲרוּת בֵּת-אִשְׁת־אָבִיךָ מוֹלְדֹת  
 אָבִיךָ אִזְזוּתְךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ:  
 יב עֲרוּת אִזְזוּת-אָבִיךָ לֹא תִגְלֶה שָׂאֵר  
 אָבִיךָ הוּא: יג עֲרוּת אִזְזוּת-אִמְּךָ לֹא  
 תִגְלֶה כִּי-שָׂאֵר אִמְּךָ הוּא:

The nakedness of your father's brother, you are not to expose! To his wife you are not to come-near – she is your aunt! The nakedness of your daughter-in-law, you are not to expose! She is your son's wife. You are not to expose her nakedness! The nakedness of your brother's wife, you are not to expose! She is the nakedness of your brother. The nakedness of a woman and her daughter (together), you are not to expose! Her son's daughter or her daughter's daughter you are not to take-in-marriage, exposing their nakedness! They are kin, it is insidiousness! And a woman along with her sister, you are not to take-in-marriage, producing-rivalry, exposing her nakedness in addition to her, during her lifetime! To a woman during her tum'a of being-apart you are not to come-near, exposing her nakedness! To the wife of your fellow you are not to give your emission of seed, becoming-tamei through her! Your seed-offspring you are not to give-over for bringing-across to the Molekh, that you not profane the name of your God, I am YHWH!

יד ערונת אחיי-אביך לא תגלה  
 אכל-אשהו לא תקרב דדתך הוא:  
 טו ערונת פלתך לא תגלה אשת בנך  
 הוא לא תגלה ערונתה: טז ערונת  
 אשת-אחיה לא תגלה ערונת אחיה  
 הוא: יז ערונת אשה ובתה לא תגלה  
 את-בת-בנה ואת-בת-בתה לא תקוץ  
 לגלות ערונתה שארה הגה זמה הוא:  
 יזו ואשה אכל-אחותה לא תקוץ לצרר  
 לגלות ערונתה עליה בנותיה:  
 יט ואל-אשה בגדת טמאתה לא  
 תקרב לגלות ערונתה: כ ואל-אשת  
 עמיתך לא-תעוץ שכבתך לזרע  
 לטמאה-בה: כא ומזרעך לא-תעוץ  
 להעביר למלך ולא תזלזל את-שם  
 אלהיך אני יהוה:

Every Yom Kippur, gay Jews who attend services are faced with a dilemma. The dilemma is lost on those who show up for *Kol Nidre* in the evening and *Neila* the following evening. Only those who essentially spend the whole day in synagogue confront this pain. In the afternoon service of Yom Kippur, the service of least attendance during the whole 24 hour-long marathon of prayer, the portion from Leviticus delineating the sexual prohibitions is read.

Ever since my homosexuality has been even quietly self-acknowledged, I cringed to hear my shame read aloud on the Day of Atonement. The emotions accompanying the reading have changed through the years. At first, what I felt

*To my surprise, when it is read, I no longer feel pain or threat or even accusation. I feel strangely empowered.*

was guilt and contrition. Later, I felt a deep sadness for being caught up in gay desire and I would

petition heaven for understanding. At other times, I would sob in my corner seat of the *shul*, acknowledging the pain of those verses upon my body and spirit. I have tried to connect myself with Jews of countless ages, listening in *shul* to their deepest feelings of love and desire turned abhorrent, ugly, and sinful. Finally, listening has become, in addition to all else I might feel, a protest.

During this entire period, I never missed the afternoon service on Yom Kippur. Never did I leave the synagogue for this gut-wrenching reading. It never dawned

upon me to walk out. Over the years, I developed a sort of personal custom to stand up during the reading. Since I have always spent Yom Kippur in the seriously prayerful Orthodox environments, no one ever noticed that, wrapped in my *kittel* and my *tallit* over my head, I stood up for a single portion of a Torah reading, and cried. In time, as my self-acceptance grew, the tears stopped and in their place was a stoic sense of rising to hear the unfair accusations of a heavenly court upon me.

Yom Kippur 1996, I took my submission/protest one step further. I decided that it was not enough to stand up. I wanted to have the *aliyah* for the reading of those very verses. I arranged with the *shamos* that I would have the proper *aliyah* and when it was time, I went up to the *bima* in the center of the *shul*. My heart was pounding as I climbed the steps to the table where the scroll is read. I felt as if I was standing on the top of a mountain in a thunderstorm. My head was swirling as I looked out at the congregation seated around me. The men standing on each side of me at the podium were intent on their jobs, oblivious to me. Before me was the scroll. I say the blessing, the scroll is rolled opened and I, too, feel as if my arms have been rolled aside and my heart is exposed.

I hold on to the handles of the scroll for balance. I am surprised. The words are poetry. The uncovering of nakedness repeats. Thou shalt not uncover the nakedness of thy father's wife, the nakedness of thy sister, the nakedness of

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thy daughter-in-law, the nakedness of thy aunt. I am aware of the power of this text on the Day of Atonement for all those sexually abused. On a day of healing, we cannot avoid confronting how the intimacy of families can be turned into violence.

And then it comes: *Thou shalt not lie with a male as one lies with a woman; it is an abomination.* To my surprise, when it is read, I no longer feel pain or threat or even accusation. I feel strangely empowered. In exposing myself to this verse, it has become exposed to me. Standing amid the congregation I feel the eyes of many upon me.

I am not looking at them, but at the scroll. And for the first time that I can remember, I feel it looking back at me.

I have come to understand that whatever those verses in Leviticus mean, they cannot be truly understood without the testimonies of those bodies and souls that have been ripped apart by them, who have suffered for years under their weight. Until our stories are told in the midst of the learned, until the scholars discover that among their own flesh and blood, their own students and teachers, their friends and colleagues are gay people whom they love—until the countless gay people pushed out of our communities come home and stand up in integrity and claim their place—those verses will remain, dark and indecipherable, or worse, an ongoing excuse for blind hatred.

*Steven Greenberg, an Orthodox Rabbi, is a senior teaching fellow at CLAL – The National Jewish Center for Learning and Leadership*

At TBZ, our Torah services typically relate directly to the content of the weekly *parsha*, or portion. Rather than traditional, individual *aliyot*, we often relate themes from the Torah portion to everyday life, and people come to the Torah for *aliyot* based on their relationship to the content.

It’s such an emotional word: *aliyah*. To “go up” to Torah, which we do here at TBZ before this beautiful Holy Ark and the reminder inscribed above it – “*Shiviti haShem L’negdi Tamid*” – “I have set G!D before me always.”

The Torah section we are about to read is deeply important to me – but even more

*We at TBZ strive to create a community that fully embraces a constellation of people...*

important to me are the rabbinic and congregational reactions we have to it, and the public statements

we make – or choose not to make – about it. What we say, or don’t say, about today’s Torah reading has profound implications for the way I relate to this congregation, and, I suggest, for the ways we relate to one another in this place, on this day, and throughout the year.

Each Yom Kippur afternoon at the *Mincha* service, on this holiest of days, as the sun begins to set and the intensity and urgency of our prayers begin to quicken, we read from *Vayikra*– Leviticus – Chapter 18, which includes this famous admonition: “Do not lie with a male as one lies with a woman; it is an abomination.”

As a teenager, I’d sit in temple on Yom Kippur afternoon, listening intently to the Torah reading and the rabbinic and communal silence that invariably accompanied it. As I listened, I’d experience what I can only now describe as the opposite of *aliyah*– anti-*aliyah*; reverse-*aliyah*– not a feeling of “going up,” or of even of wanting to, but a visceral and spiritual falling down, a closing down, a crashing in. Physically, I’d sink into my chair, my eyes locked on the translation. I wouldn’t look up, I wouldn’t look around, I didn’t want anyone – not my parents, not my friends, not the rabbi – to even suspect that I’m gay, that my life is somehow implicated in the Torah’s description of “an abomination.”

It’s not my intention, even if I could, to explain, or explain away, or put into historical context, or label as anachronism, this troubling passage. I’m here, rather, to invite each of us in this holy community to be *Isra-el*, to be G!D-wrestlers, with this text. . . .

It’s late on Yom Kippur afternoon. The shadows have lengthened, and our prayers grow more intense. We pray to be inscribed in the *Book of Life* for another year...and yet, perhaps our communal repentance-work on Yom Kippur needs to include an *al kheyf* for having misused the written Torah, sometimes overtly, sometimes through silence and complicity, in ways that have driven countless young men and women to make reverse-*aliyah*, to sink into their chairs, or to stop coming to shul altogether.

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Remember: when G!D told Moses that the sins of the fathers would bring down punishment on the sons, Moses argued back – he cried, “*Shiviti haShem L’negdi Tamid! I have set you before me always, G!D, and guess what? I cannot accept this decree!*” And what does the *Midrash* tell us G!D said in response? “*You have taught Me, my son, by your life, and I will cancel My words and confirm your words...*” and spare the children.

This is deep, holy *aliyah* – Moses wasn’t just “going up,” he was *rising up*. . .

Rav Kook wrote (in *Orot Ha-Kodesh*), “It is forbidden for religious behavior to compromise the purity of a person’s natural moral sensibility... An indication of its purity is that our natural moral sense becomes more exalted as a consequence of religious inspiration. But if the opposite occurs, and the moral character of the individual or the group is diminished by a religious observation, then we are certainly mistaken in our faith.”

I believe the moral character of Temple Beth Zion would be diminished on Yom Kippur, not by our having read today’s text, of course, but if, in having read it, we fail – publicly, as a congregation, together, *b’yachad* – to challenge this reading.

And as we read and G!D-wrestle with the text, we also should publicly affirm our community’s view that respectful and mutual expressions of adult human sexuality are potentially sacred expressions of love, and therefore we at TBZ strive to create a community that fully embraces a constellation of people, including our gay, lesbian, bisexual, transgender, and questioning brothers and sisters.

My friends, we won’t welcome GLBT Jews to our congregation if we run the moral red light that, unavoidably, is part of a progressive Jewish community’s reading of today’s text. We must pause, when we read the text, and speak of the Torah of Our Lives as necessary commentary to the written Torah we have inherited.

*Gary A. Cohen, a TBZ member, offered this personal reflection during the Minkha Service, Yom Kippur, 5763/2002.*



maftir

With a male you are not to lie (after the manner of) lying with a woman, it is an abomination! With any animal you are not to give emission of seed, becoming-tamei through it; a woman is not to stand before an animal, mating with it, it is perversion! You are not to make-yourselves-tamei through any of these, for through all these, they make-themselves-tamei, the nations that I am sending out before you. Thus the land became-tamei, and I called it to account for its iniquity, so that the land vomited out its inhabitants. But you are to keep, yourselves, my laws and my regulations, not doing any of these abominations, the native and the sojourner that sojourns in your midst, for all these abominations did the men of the land do that were before you, and the land became-tamei – that the land not vomit you out for your making it tamei as it vomited out the nation that was before you. For whoever does any of these abominable-things – cut off shall be those persons that do (them) from amid their kinspeople! You are to keep my charge by not doing (any of) the abominable practices that were done before you, that you not become-tamei through them, I am YHWH your God!

כב וְאֶת-זָכָר לֹא תִשְׁכַּב מִשְׁכַּבִּי  
אִשָּׁה תוֹעֵבָה הוּא: כָּל וּבְכָל-בְּהֵמָה  
לֹא תִתֵּן שְׂכַבְתָּהּ לְטִמְאָהּ-בָּהּ וְאִשָּׁה  
לֹא תִשְׁמַד לְפָנָי בְּהֵמָה לְרִבְעָה תִבְבֵּל  
הוּא: כִּד אֶל-תִּטְמְאוּ בְּכָל-אֵלֶּה פִּי  
בְּכָל-אֵלֶּה גִטְמְאוּ הַגּוֹיִם אֲשֶׁר-אֲנִי  
מִשְׁלַח מִפְּנֵיכֶם: כֹּה וַתִּטְמָא הָאָרֶץ  
וְאִפְקַד עֲוֹנָהּ עָלֶיהָ וַתִּקָּא הָאָרֶץ  
אֶת-יִשְׂרָאֵל: כֹּו וְשִׁמְרַתֶּם אֹתָם  
אֶת-זִוְקוֹתַי וְאֶת-מִשְׁפָּטַי וְלֹא תַעֲשׂוּ  
מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הָאֲזָרוּ וְהִגֵּד  
הַגֵּר בְּהוֹכְכֶם: כֹּז פִּי  
אֶת-כָּל-הַתּוֹעֵבוֹת הָאֵל עֲשׂוּ  
אֲשֶׁר-הָאָרֶץ אֲשֶׁר לְפָנֵיכֶם וַתִּטְמָא  
הָאָרֶץ: [מִפְטִיר] כֹּז וְלֹא-תִקֵּא הָאָרֶץ  
אֶתְכֶם בְּטִמְאַתְּכֶם אֹתָהּ כֹּאֲשֶׁר קָאָה  
אֶת-הַגּוֹי אֲשֶׁר לְפָנֵיכֶם: כֹּט פִּי  
כָּל-אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה  
וַתִּכְרַתוּ הַנְּפֹשׁוֹת הַעֲשִׂיֹת מִקְרֹב עַמּוֹם:  
ל וְשִׁמְרַתֶּם אֶת-מִשְׁמְרַתִּי לְבִלְתִּי  
עֲשׂוֹת מִזִּוְקוֹת הַתּוֹעֵבוֹת אֲשֶׁר יַעֲשׂוּ  
לְפָנֵיכֶם וְלֹא תִטְמְאוּ בָהֶם אֲנִי יְהוָה  
אֱלֹהֵיכֶם:

YHWH spoke to Moshe, saying: Speak to the entire community of the Children of Israel, and say to them: Holy are you to be, for holy am I, YHWH your God! Each-man- his mother and his father you are to hold-in-awe, and my Sabbaths you are to keep: I am YHWH your God! Do not turn-your-faces to no-gods, and molten gods you are not to make yourselves, I am YHWH your God!

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר  
אֶל־כָּל־עַדְתְּ בְנֵי־יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי  
יְהוָה אֱלֹהֵיכֶם: אִישׁ אִמּוֹ וְאָבִיו  
תִירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי  
יְהוָה אֱלֹהֵיכֶם: אֱלֹהִים תִּפְנֹנוּ  
אֶל־הַאֱלֹהִים וְאֶל־מַסַּכָּה לֹא  
תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

שְׂוִיתִי יי לנגדִי תמיד



Now when you slaughter a slaughter-offering of *shalom* to YHWH, for your being-accepted you are to slaughter it. At the time of your slaughtering it, it is to be eaten, and on the morrow (as well), but what remains by the third day, it is tainted-meat, it will not be accepted; those who eat it-his iniquity must he bear, for the holy-offering of YHWH he has profaned, cut off shall that person be from his kinspeople! Now when you harvest the harvest of your land, you are not to finish (to the) edge of your field in harvesting, the full-gathering of your harvest you are not to gather; your vineyard you are not to glean, the break-off of your vineyard you are not to gather-rather, for the afflicted and for the sojourner you are to leave them, I am YHWH your God!

You are not to steal, you are not to lie, you are not to deal-falsely, each-man with his fellow! You are not to swear by my name falsely, thus profaning the name of your God- I am YHWH! You are not to withhold (property from) your neighbor, you are not to commit-robbery. You are not to keep-overnight the working-wages of a hired-hand with you until morning. You are not to insult the deaf, before the blind you are not to place a stumbling-block: rather, you are to hold your God in awe; I am YHWH! You are not to commit corruption in justice; you are not to lift-up-in-favor the face of the poor, you are not to overly-honor the face of the great; with equity you are to judge your fellow! You are not to traffic in slander among your kinspeople. You are not to stand by the blood of your neighbor, I am YHWH! You are not to hate your brother in your heart; rebuke, yes, rebuke your fellow, that you not bear sin because of him! You are not to take-vengeance, you are not to retain-anger against the sons of your kinspeople- but be-loving to your neighbor (as one) like yourself, I am YHWH!

וְכִי תִזְבְּחוּ זְבִיחַ שְׁלָמִים לַיהוָה  
 לְרִצְוֹנְכֶם תִּזְבְּחוּהוּ: בַּיּוֹם וּבַיּוֹמָה  
 יֵאָכַל וּבַמּוֹצָוֶת וְהַיּוֹתֵר עַד-יּוֹם  
 הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָף: וְאִם הָאָכַל  
 יֵאָכַל בַּיּוֹם הַשְּׁלִישִׁי פָגוּל הוּא לֹא  
 יִרְצֶה: וְאָכְלוּ שְׁוֵנוֹ יֵשָׂא פִי-אֶת-קַדְשׁ  
 יְהוָה וְזָכַל וְנִכְרַתָּה הַגֵּפֶשׁ הַהוּא  
 מֵעַמּוּיָהּ: וּבִקְצֹרְכֶם אֶת-קְצִיר אֲרָצְכֶם  
 לֹא תִכַּלְהוּ פֶּאֶת שְׂדֵה לְקַצֵּר וּלְקַט  
 קְצִירָהּ לֹא תִלְקֹט: וְכַרְמְךָ לֹא תִעֹלֵל  
 וּפְרֹט כַרְמְךָ לֹא תִלְקֹט לְעֵצֵי וּלְגֵזֶר  
 תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

לֹא תִגְנֹבוּ וְלֹא תִכְזְּבוּ וְלֹא תִשְׁקֹרוּ  
 אִישׁ בְּעַמִּיתוֹ: יָב וְלֹא תִשְׁבַּעוּ בְּשֵׁם  
 לַשִּׁקֵּר וּזְכַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי  
 יְהוָה: לֹא תִשְׁעַק אֶת-רֵעֶךָ וְלֹא תִגְזֹל  
 לֹא-תִלְוֶיךָ פְּעֻלַּת שְׂכִיר אֶתָּה  
 עַד-בֹּקֶר: לֹא-תִקַּח לְוִי  
 וּלְפָנֶיךָ עוֹר לֹא תִתֵּן מִכֶּשֶׁל  
 וְיִרְאֶת מִאֲלֹהֶיךָ אֲנִי יְהוָה: לֹא-תִשְׁעוּ  
 לְוִי בְּמִשְׁפַּח לֹא תִשָּׂא פְּנֵי-דָל  
 וְלֹא תִהַרְסוּ פְּנֵי גְדוֹל לֹא-תִכַּח רֵכִיל  
 בְּעַמּוּיָהּ לֹא תִלְמִד עַל-פִּי רֵעֶךָ אֲנִי  
 יְהוָה: לֹא תִשָּׂא אֶת-אָזְנוֹךָ בְּלִבְבֶךָ  
 הוֹכֵחַ הוֹכִיחֵנִי אֶת-עַמִּיתְךָ וְלֹא תִשָּׂא  
 עַל-וִי זִמָּה: לֹא-תִקַּח וְלֹא-תִטֹּר  
 אֶת-בְּנֵי עַמּוּיָהּ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ  
 אֲנִי יְהוָה:

The Torahs is placed on reading table

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְנוֹ קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי  
עַלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וְלְעֵלְא מְכַל  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
דְּאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Please rise as the Torah is lifted

Hagbah

הגבהה

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah proclaimed by Moshe to the children of Israel at the command of Adonai.

*v'zot ha-torah ahsher sam Mosheh lifney b'nai Yisrael al pi Adonai b'yad Mosheh*

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of god, and in the prophets of truth and justice.

Blessing before the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדְבָרֵיהֶם  
הַנְּאֻמְרִים בְּאֵמֶת, בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר  
בַּתּוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,  
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

The word of the Lord came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it, for their wickedness has come before Me.

Jonah, however, started out to flee to Tarshish from the Lord's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Lord.

But the Lord cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep. "The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your God! Perhaps the God will be kind to us and we will not perish."

The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the Lord, the God of Heaven, who made both sea and land." The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing the service of the Lord—for so he told them--they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. He answered, "Heave me overboard, and the sea will calm down for

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אֲמִתַּי  
 לֵאמֹר: קוּם לךְ אֶל־נִינְוֵה הָעִיר  
 הַגְּדוֹלָה וְקֹרֵא עָלֶיהָ כִּי־עָלְתָה רַעַתָּם  
 לִפְנֵי: וַיִּקָּם יוֹנָה לְבָרַח תַּרְשִׁישָׁה  
 מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה  
 בָּאָה תַרְשִׁישׁ וַיִּתֵּן שֹׂכְרָהּ וַיֵּרֶד בָּהּ  
 לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:  
 וַיְהִי הַטִּיל רוּחַ־גְּדוֹלָה אֱלֹהִים וַיְהִי  
 סַעַר־גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֲשֹׁבָה  
 לְהִשָּׁבֵר: וַיִּירָאוּ הַמִּלָּחִים וַיִּזְעְקוּ  
 אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַכֶּלִּים אֲשֶׁר  
 בָּאֲנִיָּה אֱלֹהִים לְהִקַּל מֵעֲלֵיהֶם וַיּוֹנֶה  
 יָרֶד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרְדָּם:  
 וַיִּקְרַב אֵלָיו רַב הַחֵבֶל וַיֹּאמֶר לוֹ  
 מַה־לָּךְ נִרְדָּם קוּם קְרֵא אֶל־אֱלֹהֶיךָ  
 אוּלַי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נִאֲבָד:  
 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנִפְּלֵה  
 גּוֹרְלוֹת וְנִדְעָה בְּשִׁלְמֵי הַרְעָה הַזֹּאת  
 לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה:  
 וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ בְּאִשֶׁר  
 לָמִי־הַרְעָה הַזֹּאת לָנוּ מַה־מְלַאכְתְּךָ  
 וּמֵאֵין תָּבוֹא מַה אֶרְצֶךָ וְאִי־מִזָּה עִם  
 אֲתָה: וַיֹּאמֶר אֲלֵיהֶם עַבְרֵי אֲנִי  
 וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא  
 אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבְשָׁה:  
 וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה  
 וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ  
 הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח כִּי  
 הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו  
 מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי  
 הַיָּם הוֹלֵךְ וְסַעַר: וַיֹּאמֶר אֲלֵיהֶם  
 שְׂאוּנִי וְהִטִּילְנִי אֱלֹהִים וַיִּשְׁתַּק הַיָּם  
 מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הַסַּעַר

you; for I know that this terrible storm came upon you on my account.” Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to the Lord: “Oh, please. Lord, do not let us perish on account of this man’s life. Do not hold us guilty of killing an innocent person! For You, O Lord, by Your will, have brought this about.” And they heaved Jonah overboard and the sea stopped raging. The men feared the Lord greatly; they offered a sacrifice to the Lord and they made vows.

Chapter 2

The Lord provided a huge fish to swallow Jonah; and Jonah remained in the fish’s belly three days and three nights. Jonah prayed to the Lord his God from the belly of the fish. He said: In my trouble I called to the Lord, And He answered me; From the belly of Sheol I cried out, And You heard my voice. You cast me into the depths, Into the heart of the sea, The floods engulfed me; All Your breakers and billows Swept over me. I thought I was driven away Out of Your sight: Would I ever gaze again Upon Your holy Temple? The waters closed in over me, The deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; The bars of the earth closed upon me forever. Yet You brought my life up from the pit, O Lord my God! When my life was ebbing away, I called the Lord to mind; And my prayer came before You, Into Your holy Temple. They who cling to empty folly Forsake their own welfare, But I, with loud thanksgiving, Will sacrifice to You; What I have vowed I will perform. Deliverance is the Lord’s! The Lord commanded the fish, and it spewed Jonah out upon dry land.

הַגְּדוֹל הַזֶּה עָלֵיכֶם: וַיַּחְתְּרוּ הָאֲנָשִׁים  
 לְהָשִׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ  
 כִּי הָיָה הַיָּם הוֹלֵךְ וְסֹעַר עֲלֵיהֶם:  
 וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה  
 אֲלֵנָּא נִאֲבָדָה בְּנַפְשׁ הָאִישׁ הַזֶּה  
 וְאֵל־תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה  
 כְּאֲשֶׁר חָפְצָת עֲשִׂית: וַיִּשְׂאוּ  
 אֶת־יוֹנָה וַיִּטְלֵהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם  
 מִזְעָפוֹ: וַיִּירְאוּ הָאֲנָשִׁים יְרֵאָה  
 גְּדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה  
 וַיִּדְרוּ נְדָרִים:

ספר יונה פרק ב

וַיִּמַן יְהוָה דָּג גְּדוֹל לִבְלַע אֶת־יוֹנָה  
 וַיְהִי יוֹנָה בְּמֵעֵי הַדָּג שְׁלֹשָׁה יָמִים  
 וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה  
 אֶל־יְהוָה אֱלֹהָיו מִמֵּעֵי הַדָּגָה:  
 וַיֹּאמֶר קִרְאתִי מִצָּרָה לִי אֶל־יְהוָה  
 וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שׁוֹעַתִּי שְׁמַעַת  
 קוֹלִי: וַתִּשְׁלִיכֵנִי מִצוֹלָה בְּלִבְבַי יָמִים  
 וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךָ וְגִלְיָךְ עָלַי  
 עָבְרוּ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד  
 עֵינֶיךָ אֲךָ אוֹסִיף לְהַבִּיט אֶל־הַיִּכַּל  
 קֹדְשֶׁךָ: אֶפְפוּנֵי מַיִם עַד־נַפְשׁ תַּהוֹם  
 יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֵאשִׁי: לְקַצְבֵי  
 הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעַדִּי  
 לְעוֹלָם וַתַּעַל מִשְׁחַת תַּיִי יְהוָה אֱלֹהָי:  
 בְּהַתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה זָכַרְתִּי  
 וַתָּבוֹא אֵלַיךָ תַּפְלְתִּי אֶל־הַיִּכַּל קֹדְשֶׁךָ:  
 מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסָדָם יַעֲזָבוּ:  
 וְאֲנִי בְּקוֹל תוֹדָה אֲזַבְּחָה־לְךָ אֲשֶׁר  
 נְדַרְתִּי אֲשַׁלְּמָה יִשׁוּעַתָּה לַיהוָה:  
 וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת־יוֹנָה  
 אֶל־הַיַּבְשָׁה:



The word of the LORD came to Jonah a second time: "Go at once Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the Lord's command.

Nineveh was an enormously large city, a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth—man and beast—and shall cry mightily to God. Let everyone turn back from his evil ways and from the injustice of which he is guilty. Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית  
 לֵאמֹר: קוּם לךְ אֶל־נִינְוֵה הָעִיר  
 הַגְּדוֹלָה וְקִרָא אֵלֶיהָ אֶת־הַקְּרִיאָה  
 אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: וַיְקָם יוֹנָה  
 וַיֵּלֶךְ אֶל־נִינְוֵה כְּדַבַּר יְהוָה וְנִינְוֵה  
 הִיְתָה עִיר־גְּדוֹלָה לָאֱלֹהִים מִהֶלֶךְ  
 שְׁלֹשֶׁת יָמִים: וַיַּחֲלֵ יוֹנָה לְבוֹא  
 בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר  
 עוֹד אַרְבָּעִים יוֹם וְנִינְוֵה נִהְפָּכֶת:  
 וַיֹּאמְרֵנוּ אַנְשֵׁי נִינְוֵה בְּאֱלֹהִים  
 וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שִׁקִּים מִגְּדוֹלָם  
 וְעַד־קֶטְנָם: וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ  
 נִינְוֵה וַיְקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ  
 מֵעָלָיו וַיִּכַּס שִׁק וַיֵּשֶׁב עַל־הָאֶפֶס:  
 וַיִּזְעַק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם הַמֶּלֶךְ  
 וּגְדָלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבְּקָר  
 וְהָצֹאֵן אֵלֵינוּ מֵאֹמֶה אֵלֵינוּ  
 וַיִּתְכַּסּוּ שִׁקִּים וַיִּתְפַּסּוּ שִׁקִּים  
 הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים  
 בְּחִזְקָה וַיֵּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה  
 וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: מִי־יִוָּדַע  
 יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ  
 וְלֹא נֹאבָד: וַיִּרָא הָאֱלֹהִים  
 אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכָּם הַרְעָה  
 וַיִּנָּחַם הָאֱלֹהִים עַל־הַרְעָה אֲשֶׁר־דָּבַר  
 לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

This displeased Jonah greatly, and he was grieved. He prayed to the Lord, saying, “O Lord! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. Please, Lord, take my life, for I would rather die than live.” The Lord replied, “Are you that deeply grieved?”

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. “The Lord God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him discomfort. Jonah was very happy about the plant. “But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.” Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.”

Then the Lord said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!”

וַיִּרַע אֱלֹהֵי יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לוֹ:  
וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה יְהוָה  
הֲלוֹא־זֶה דְבַרִי עַד־הַיּוֹתַי עַל־אֲדָמָתִי  
עַל־כֵּן קָדַמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי  
יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי חַנּוּן וְרַחוּם אַרְךָ  
אֲפִים וְרַב־חַסֵּד וְנָחָם עַל־הַרְעָה:  
וַעֲתָה יְהוָה קַח־נָפְשִׁי אֶת־נַפְשִׁי מִמּוֹנִי כִּי  
טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה  
הֲהֵיטֵב חָרָה לְךָ: וַיֵּצֵא יוֹנָה  
מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ  
שָׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר  
יֵרְאֶה מַה־יְהִיָּה בְּעִיר: וַיִּמַן  
יְהוָה אֱלֹהִים קִיקְיוֹן וַיַּעַל מֵעַל לְיוֹנָה  
לְהַיּוֹת צֶלַע עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעַתוֹ  
וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׂמְחָה גְדוֹלָה:  
וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת  
הַשָּׂחַר לַמַּחֲרַת וַתֵּךְ אֶת־הַקִּיקְיוֹן  
וַיִּיבֹשׁ: וַיְהִי כַזֶּרֶחַ הַשָּׁמֶשׁ וַיִּמַן  
אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית וַתֵּךְ הַשָּׁמֶשׁ  
עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל  
אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי  
מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה  
הֲהֵיטֵב חָרָה לְךָ עַל־הַקִּיקְיוֹן וַיֹּאמֶר  
הֵיטֵב חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה  
אַתָּה חֹסֵת עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ  
בּוֹ וְלֹא גִדַּלְתּוֹ שִׁבְן־לַיְלָה הָיָה וּבִן־לַיְלָה  
אָבָד: וְאַנִּי לֹא אֲחוּס עַל־נִינְוָה  
הָעִיר הַגְּדוֹלָה אֲשֶׁר יֹשְׁבֶיהָ הֲרַבָּה  
מִשְׁתִּים־עֹשְׂרָה רַבּוֹ אָדָם אֲשֶׁר  
לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֵלוֹ וּבִהֶמָּה  
רַבָּה:



Who is a God like thee? You forgive and condone transgression of the remnant of Your people. You do not retain Your anger forever, for You delight in kindness. You will again show us mercy and subdue our iniquities; You will cast all our sins into the depths of the sea. You will show kindness to Jacob and mercy to Abraham, as You promised our fathers in days of old.

Blessed are You, ETERNAL ONE, our God, the Sovereign of all Worlds, the Rock of all the Worlds, the Righteous One throughout all generations, the faithful God Whose word is deed, Who speaks and fulfills, Whose words are truth and justice.

Faithful are You, ETERNAL ONE, our God, and faithful are Your words; not a single word of Yours is unfulfilled, for You are a sovereign God, faithful and merciful. Blessed are You, ETERNAL ONE, the God faithful in all Your words.

Give us joy, ETERNAL ONE, our God, in Elijah, Your prophet and Your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may Your house be called a house of prayer for all peoples. Blessed are You, ETERNAL ONE, who brings an everlasting peace.

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעוֹבֵר עַל־פְּשָׁע  
 לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־הִחֲזִיק לְעַד אַפּוֹ  
 כִּי־חַפֵּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ  
 יִכַּבֵּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלַח בְּמִצְלוֹת יָם  
 כָּל־חַטָּאתָם: תִּתֵּן אֶמֶת לְיַעֲקֹב  
 חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנוּ  
 מִיָּמֵי קֶדֶם:

ברכות אחרי ההפטרה  
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 צוֹר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל  
 הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה,  
 הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו  
 אֶמֶת וְצֶדֶק. נְאֻמָּן אַתָּה הוּא יי  
 אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד  
 מִדְּבָרֶיךָ אַחֲזֵר לֹא יָשׁוּב רִיקָם, כִּי אֵל  
 מֶלֶךְ נְאֻמָּן (וְרַחֲמָן) אַתָּה. בְּרוּךְ אַתָּה  
 יי, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.  
 רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ,  
 וְלַעֲלֹבֵת נַפֵּשׁ תוֹשִׁיעַ בְּמִהְרָה בְּיָמֵינוּ.  
 בְּרוּךְ אַתָּה יי, מְשַׁמַּח צִיּוֹן בְּבִגְיָה.  
 שְׁמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא  
 עֲבָדֶךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,  
 בְּמִהְרָה יָבֹא וְיַגְלֵנוּ לְבָנֵנו, עַל פְּסָאוֹ לֹא  
 יָשׁוּב זָר וְלֹא יִנְחַלוּ עוֹד אַחֲרֵים אֶת  
 כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ,  
 שְׁלֵא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ  
 אַתָּה יי, מֶגֶן דָּוִד.

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

Praise the Lord, for the Lord alone is exalted  
*ye-hah-le-loo et-shem ah-do-nyee kee nees-gahv shmo le-vah-do*

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם. וַיִּרָם קָרְן לְעַמּוֹ, תִּהְיֶה לְכֹל חַסִּידָיו,  
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ, הַלְלוּיָהּ.

God's glory is revealed on earth and in the heavens. God has raised the honor of his people, the glory of his faithful. God exalted the Children of Israel, the people near to Him. Hallelujah  
*ho-doo ahl ah-retz ve-shah-mah-yeem. vah-yah-rem keh-rehm le-ah-mo te-hee-lah le-khol kha-see-dahv lee-v'nay yisrael ahm ke-ro-vo hah-le-loo-yah*

When the Ark was set down, Moses prayed:  
"O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice. I have give your precious teaching, forsake not My Torah.

וּבְנַחַה יֹאמֵר: שׁוּבָה, יְיָ רַבְבוֹת אֱלֹהֵי  
יִשְׂרָאֵל קוֹמָה יְיָ לְמִנוּחֶתֶךָ, אֲתָה וְאֶרְצוֹן  
עֲזֶיךָ. כַּהֲנִיף יִלְבָּשׁוּ צְדָקָה וְחַסִּידֶיךָ יִרְנְנוּ.  
בְּעִבּוֹר דְּוֹד עֲבָדֶךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיחַ מֵאֲשֶׁר.  
דְּרָכֶיהָ דְרָכֵי נֵעִם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הֲשִׁיבֵנו יְיָ, אֱלֹהֵיךָ וְנִשׁוּבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

It is a tree of life to those who grasp it, and its supporters are happy.  
Its ways are pleasant and its paths are peaceful.  
Bring us back, Lord, to You, and we will return; renew our days as of old.

*aytz kha-yeem hee lah-mah-khah-zee-keem bah ve-tome-khe-hah me-oo-shar.  
de-rah-khe-khah dahr-khay no-ahm, ve-khol ne-tee-vo-te-hah shalom.  
hah-shee-vay-noo ah-do-nyee ay-le-khah ve-nah-shoo-vah,  
khah-daysh yah-may-noo ke-keh-dehm.*



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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת  
וְאֲמָהוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם  
לְמַעַן שְׂמוֹ בְּאַהֲבָה:

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the Sovereign who abounds in compassion, who forgives and pardons transgressions.

מְסוּד חַכְמִים וְנְבוֹנִים, וּמְלֻמֵּד דַּעַת  
מְבִינִים, אֲפִתְחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,  
לְחַלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

*the ark is closed*

צַדִּיקָה תִּחְשַׁב לָנוּ בְּצַדִּיק אָב סֵלָה לָנוּ

The mighty champion Abraham discerned Your truth  
In an age when all failed to know how to please You.  
Rejoicing in You, he taught men to revere You,  
And cheerfully he proclaimed Your grandeur to all.  
Those who had gone astray he led back to Your path,  
Hence he bears the name of father of Your people.  
He was careful in observing the commandments,  
Glad to shelter beside Your protecting presence.  
They wayfarers he sustained with food of Your own,  
Teaching the penitent that there is none but You.  
Because he believed in You, he entreated You  
And planted a grove to acclaim they mighty acts.  
May this be ascribed also to our credit;  
For the sake of the patriarch forgive us.  
Treat us not according to our sins;  
Be You our shield, for in You we trust.

Remember us for life, our sovereign, who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God.

זְכֹרְנוּ לְחַיִּים, מְלֶךְ חַפְץ בַּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

REGAL ONE, our help, salvation, and protector: Blessed are You, KIND ONE, the shield of Abraham and help of Sarah.

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי,  
מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶה מֵתִים  
אַתָּה, רַב הַחוֹשִׁיעַ:

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶה מֵתִים בְּרַחֲמִים  
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר  
אֲסוּרִים, וּמְקַיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי  
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ  
יְמִית וּמְחַיֶה וּמְצַמֵּחַ יְשׁוּעָה:

*zokh-ray-noo le-khah-yeem meh-lekh khah-feytz be-khah-yeem, ve-kote-vay-noo  
be-seyfer ha-khah-yeem li-mah-ahn-khah ehloheem khah-yeem  
melech o-zayr oo-mo-shee-ah oo-mah-gayn. barooch atah ahdoneye, mah-gayn Avrah-  
ham ve-ehzraht Sahrah.*

*ah-tah gee-bor le-o-lahm ah-do-nye me-khah-yay hah-may-teem ah-tah rahv le-bo-  
shee-ah.*

*me-khahl-kayl khah-yeem be-khe-sehd, me-khah-yay may-teem be-rah-khah-meem  
rah-beem. so-maykh nof-leem ve-ro-fay kho-leem oo-ma-teer ah-soo-reem. oo-me-kah-  
yaym e-moo-nah-to le-shay-nay ah-fahr. mee-ka-mo-kha ba-ahl ge-voo-rote oo-mee-  
do-meh lahkh. me-lekh may-meet oo-me-khah-yay oo-mahtz-mee-akh ye-shoo-ah.*

When beloved Isaac, his mother's only son,  
Did submit to be offered as a sacrifice,  
The heavenly seraphim made supplication,  
And to merciful God they cried: "O spare him!"  
The redeeming God did have mercy upon him,  
And commanded a ram be taken in his stead.  
Abraham heard a voice calling: "Shed not  
his blood!"  
The Merciful One was hovering over him,  
Exalting and sustaining him for his name's sake,

And making him radiant like the light  
of the day.  
Regard him as if offered in the Temple today,  
Remember his binding and pity his people.  
May God raise us to live under his care  
Through the merits of Isaac our father.  
May the Lord who brings death and  
restores life  
Revive with his dew those who are asleep.

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

מִי כְמוֹךָ אֵב הַרְחָמִים זֹכֵר יְצוּרֶיךָ  
לְחַיִּים בְּרַחֲמִים.

*mee cha-mo-khab ahv ha-rahkhab-meem, zo-kheyr ye-tzoo-rahv le-kha-yeem be-rah-khab-meem*

Faithful are you in giving life to every living thing. Blessed are You, THE FOUNT OF LIFE, who gives and renews life.

וְנֶאֱמָן אֶתָּה לְהַחְיֹת מְתִים. בָּרוּךְ אַתָּה,  
יְי, מְחַיֶּה הַמֵּתִים.

*ve-ne-ehmah ab-tah le-hah-khayot may-teem. Bah-rookh ab-tah ah-do-nye, me-khab-yay hab-may-teem.*

לְפָנֶיךָ יְקִימוּנוּ וְנִחִיָּה, בְּצַדִּיק אָב נִחִיָּה  
יְי מְחַיֶּה וּמְחַיֶּה, בְּטַלְלֵיךָ רְדוּמִים יִחִיָּה

Heavenly beings acclaim the supreme King of kings as the God of Jacob, the perfect man. They come to see the beauty of Jacob, whose image is engraved on God's throne. His children are standing like angels this day, sanctifying God and setting forth their pleas. They cast away enmity on this day and bless God in unison, in the manner of Jacob their father; they are seeking to reconcile the Most High with tender words. For the sake of Jacob the perfect man, may God look down from heaven and lighten the eyes that have grown dim. The King stands in the assembly of the blessed, delighting in his people and adorning the meek, who hasten to attend prayer early in the morning. Beneficent and forgiving, he grants their petition. May he proclaim: "You downtrodden shall not be put to shame!" May this be proclaimed to all who wait hopefully.

יְמִלְךָ יְי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

May THE ETERNAL reign forever, your God, O Zion, from one generation to the next.  
Halleluyah!

*Yeem-lokh ah-do-nye le-o-lahm, eh-lo-hah-yeekh tzee-yone le-dor va-dor, Hallelu-yah.*

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹתֵי שְׂרָאֵל, אֵל נָא.

For You, O God, are holy You are enthroned the praises sung by Israel

*Ve-ahtah kah-dosh, yo-shev teheelot yis-rah-el Ayl nah*

For Your own sake, help the remnant of a people that preserves its faith; accept its prayer that ascends like incense, HOLY ONE.

Pardon and forgive, You who are beneficent and forgiving, revered and holy.

Holy God who are in heaven, accept our prayer as offerings. Michael praises on the right hand, Gabriel acclaims on the left hand saying: there is none like God in heaven! Who is like Your people Israel on earth?

Let now our Kedushah ascend to You, for You are our God and forgiving King.

אֲמוּנַת אֹהֵם נוֹטְרָת, לְמַעַן עֲזֹר  
לְנִשְׁאֲרֵת, זַעֲקָה רִצָּה נָא כְּקִטְרֵת, קָדוֹשׁ.  
יְכַפֵּר וְיִסְלַח, אֵל טוֹב וְסֶלַח, נוֹדָא וְקָדוֹשׁ.  
תְּפִלָּתֵנוּ מִמְעוֹנוֹת, יִקְבַּל כְּקָרְבָּנוֹת,  
הָאֵל קָדוֹשׁ.

מִיְכַאֵל מִיְמִין מִהַלֵּל, וְגַבְרִיאֵל מִשְׁמְאֵל  
מִמְּלֵל, בְּשִׁמְיֵים אֵין כָּאֵל, וּבְאַרְצֵי מִי  
כְּעַמֵּךְ יִשְׂרָאֵל.

וּבְכֹן וְלֵךְ תַּעֲלֶה קְדוּשָׁה, כִּי אַתָּה  
אֱלֹהֵינוּ מִלְךְ מוֹחֵל וְסוֹלֵחַ.

*please rise*

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי עֲבֹאוֹת,  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy Holy Holy is THE RULER of the multitudes of heaven!

All the world is filled with divine glory!

*Kah-dosh Kah-dosh Kah-dosh Ah-do-nye tze-vah-ot,*

*Me-lo khol hah-ah-rehtz ke-vo-doe*

Adonai's glory pervades the universe. When one chorus of ministering angels asks: "Where is Adonai's glory?" Another adoringly responds:

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה  
לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעַמְתֵּם בְּרוּךְ  
יְאִמְרוּ—

בְּרוּךְ כְּבוֹד יי, מִמְּקוֹמוֹ.

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

*barukh kevod Adonai mimkomo*

May God deal mercifully and compassionately with God's people, who speak of God's oneness twice daily, morning and evening lovingly proclaiming:

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחַן עִם  
הַמְּיַחֲדִים שְׁמוֹ עָרַב וּבִקֵּר, בְּכָל יוֹם  
תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

Listen O Israel, the Lord our God. The Lord is One.

*Shema Yisrael, Adonai elohaynoo, Adonai echad.*

Adonai is our God; Adonai is our Father; Adonai is our King; Adonai is our Redeemer. In God's mercy Adonai will again proclaim to us, before all the world, "I am the Lord your God."

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלִכְנוּ,  
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵינוּ  
שְׁנִית לְעֵינֵי כָּל חַי: לְהִיוֹת לָכֶם לֵאלֹהִים—

אֲנִי יי אֱלֹהֵיכֶם.

I am your G!d  
Ani Adonai elohey-khem

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be one and His name One." And thus the Psalmist sang:

אֲדִיר אֲדִירָנוּ, יי אֲדִירָנוּ, מִה אֲדִיר שְׁמֶךָ  
בְּכָל הָאָרֶץ. וְהָיָה יי מֶלֶךְ עַל כָּל הָאָרֶץ,  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד.  
וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יְמִלֶךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

"The Lord shall reign forever; Your God, Zion, through all generations; Hallelujah!"  
*yeem-lokh ah-do-nye le-o-lahm eh-lo-hye-yikh tzee-yone le-dor vah-dor,  
hah-lal-loo-yah*

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 King.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים  
קִדְשֵׁיךָ נִקְדִּישׁ, וְשִׁבְחֵךָ אֱלֹהֵינוּ מִפִּינוּ  
לֹא יִמּוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל  
וְקָדוֹשׁ אַתָּה.

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim:

Let now Your holiness be revealed over Israel, Your people over Jerusalem, Your city, and over Zion, Your glorious habitation, over the house of David, Your *mashiach*, and over your *bayt hamikdash*, Your Temple.

Adonai, remember still the love of faithful Avraham, remove our foe for the sake of Yitzchak who was ready to offer his life for You. Revered one, vindicate our rights for the sake of Yaakov, the upright. This day is indeed holy to You, our God.

When there is no one to plead and ward off the accuser, do You speak for Jacob in the matter of law and justice and declare us not guilty, O *Melekh haMishpat*, King of Justice.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח  
בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ חוֹסְיִיךָ, בְּצַדִּיקֶךָ  
עֲמוּסִיךָ, תִּקְדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ.  
כִּי מִקְדִּישֶׁיךָ בְּקִדְשֵׁיךָ קִדְשֵׁיךָ, נִאֶה  
לְקָדוֹשׁ פֶּאֶר מִקְדוּשִׁים. וּבָכַן יִתְקַדֵּשׁ  
שְׁמֶךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל  
יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,  
וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוֹנֶיךָ  
וְהִיכָלֶךָ. עוֹד יִזְכֹּר-לָנוּ, אֲהַבֵּת אִיתָנוּ,  
אֲדוֹנָנוּ, וּבִבְנֵי הַנֶּעֱקָד יִשְׁבִּית מִדִּינָנוּ,  
וּבְזִכוֹת הַתָּם יוֹצִיא אִיוִם לְצַדִּיק דִּינָנוּ, כִּי  
קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ. בְּאֵין מְלִיץ יִשְׂרָאֵל  
מוֹל מַגִּיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר הַקֶּן  
וּמִשְׁפָּט, וְצַדִּיקָנוּ בְּמִשְׁפָּט, הַמֶּלֶךְ  
הַמִּשְׁפָּט.



And therefore, HOLY ONE, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, ALMIGHTY ONE, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your name alone is the source of awe that surges through all life.

And therefore, HOLY ONE, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and in our days.

And therefore, let the just behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanish wholly from the earth like smoke. Then shall the power of injustice pass away!

וּבְכֵן תִּגְדַּל יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיֶיךָ,  
וְאֵימָתֶךָ עַל כָּל מַדָּה שֶׁבְרָאתָ, וְיִירָאוּךָ כָּל  
הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים,  
וְיַעֲשׂוּ כָּלֵם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ  
בְּלִבָּב שָׁלֵם, כְּמוֹ שִׁדְעֵנוּ יְיָ אֱלֹהֵינוּ,  
שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה  
בְּיַמִּינֶךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַדָּה שֶׁבְרָאתָ.

וּבְכֵן תִּגְדַּל כְּבוֹד, יְיָ לְעַמְּךָ, תִּהְיֶה לִירֵאֵיךָ  
וְתִקְנֶה טוֹבָה לְדוֹרֶשֶׁיךָ, וּפְתַחֲוֹן פֶּה  
לְמִיחֲלִים לָךְ, שִׁמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן  
לְעִירֶךָ, וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדֶךָ,  
וְעֲרִיכַת נֹר לְבֵן־יִשְׂרָאֵל מִשִּׁיחָךָ, בְּמַהֲרָה  
בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם  
יַעֲלִזוּ, וְחַסִּידִים בְּרַנָּה יִגִּילוּ, וְעוֹלָתָה  
תִּקְפֹּץ־פִּיָּה, וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן  
תִּתְּכָלֵה, כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן  
הָאָרֶץ.



on Shabbat add the words in parentheses

Then You alone, O Lord, 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:

“The Lord shall reign forever; Your God, Zion, through all generations. Hallelujah!”

You are holy. Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy King.

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.

*atta vekhartah-noo mekol ha-amim, ahavta otanoo veratzeeta banoo, veromamtanoo mekol haleshonot vekedashtanoo bemitzvotekha, vekayravanoo malkeynoo la'avodatekha, vesheemkha hagadol vehakadosh alaynoo karata.*

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

וְתַמְלִיךְ, אֲתָהּ יי לְבִדְךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ, כִּפְתוּב בְּדַבְרֵי קֹדֶשְׁךָ:

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

קֹדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כִּפְתוּב: וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקֹּדֶשׁ נִקְדָּשׁ בְּצַדִּיקָהּ. בְּרוּךְ אַתָּה, יי, הַמְּלִיךְ הַקֹּדֶשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וַרְצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וַקְדִּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וַקְרַבְתָּנוּ מִלְּכָנוּ לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקֹּדֶשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקֹדֶשׁה וְלִמְנוּחָה וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכָר לִיציאת מצרים.

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this Day of Atonement.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God and King.

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

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. GOOD ONE, whose kindness never stops, KIND ONE, whose loving acts have never failed—always have we placed our hope in you.

אֱלֹהֵינוּ וְאֱלֹהֵי הַדּוֹרֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגִּיעַ  
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר  
זְכוֹרֵינוּ וּפְקוּדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,  
וְזִכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדָךָ, וְזִכְרוֹן  
יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה, לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

יוֹם הַכִּפּוּרִים הַזֶּה,  
זְכְּרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,  
וּפְקוּדוֹתֵנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;  
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם  
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל  
מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה.

*continue — Selikhot section, page 5-28  
return to conclude the Amidah here*

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל  
וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר  
בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה  
תִּקַּבל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת  
יִשְׂרָאֵל עַמְּךָ.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה  
לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ, וְעַל נְשׂוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נְסִיךָ שְׂבָכְל יוֹם עַמְּנוּ, וְעַל נַפְּלֵאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרַיִם,  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא  
תִּמְנו חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

For all these things, Your name be blessed  
and raised in honor always, sovereign of ours,  
forever.

ועל כלם יתברך ויתרומם שמך,  
מלפנו, תמיד לעולם ועד.

Our Father, our King, 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.

אבינו מלפנו, זכור רחמיך וכבוש  
כעסך, וכלה דבר וחרב, ורעב ושבי,  
ומשחית ועון, ושמיד ומגפה, ופגע רע  
וכל מחלה, וכל תקלה וכל קטטה, וכל  
מיני פרעניות, וכל גזרה רעה ושנאת  
חנם, מעלינו ומעל כל בני בריתך.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

And write down for a good life all the people of your covenant.

*oo-khtov lehayyim tovim kol b'nai beritekha*

Let all of life acknowledge You! May all beings  
praise your name in truth, O God, our rescue  
and our aid. Blessed are You, THE GRACIOUS  
ONE, whose Name is good, to whom all thanks  
are due.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת שִׁמְךָ  
בְּאֱמֶת, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.  
בְּרוּךְ אַתָּה יי, הַטּוֹב שִׁמְךָ וְלֵךְ נָא  
לְהוֹדוֹת.

Our God, our ancients' God, bless us with the  
threefold blessing spoken from the mouth of  
Aaron and his sons, as is said:

אֱלֹהֵינוּ וְאֱלֹהֵי הַדּוֹרֵינוּ, בְּרַכְנוּ בְּבִרְכָה  
הַמְשִׁלֶּשֶׁת בְּתוֹרַת הַפְּתוּבָה עַל יְדֵי מֹשֶׁה  
עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו כְּהֻנִּים  
עִם קְדוּשָׁתְךָ, כְּאֲמוּר.

כֵּן יְהִי רְצוֹן  
כֵּן יְהִי רְצוֹן  
כֵּן יְהִי רְצוֹן

בְּרַכְךָ יי וַיְשַׁמְרֶךָ.  
יָאֵר יי פְּנֵי אֱלֹהֵי וַיִּזְזַךְ.  
יֵשָׁא יי פְּנֵי אֱלֹהֵי וַיֵּשֶׁם לְךָ שְׁלוֹמִים.

May THE ETERNAL bless you and protect you.

Let it be God's will!

May THE ETERNAL'S face give light to you, and show you favor.

Let it be God's will!

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

Let it be God's will!

*Ye-vah-reh-khi-kha ah-do-nye ve-yeesh-me-reh-kha*

*keyn yehi rah-tzon!*

*Yah-ayr ah-do-nye pah-nahv ay-le-kha vee-khoo-neh-kah*

*keyn yehi rah-tzon!*

*Yee-sah ah-do-nye pah-nahv ay-le-kha ve-yah-saym le-kha shalom*

*keyn yehi rah-  
tzon!*

Grant peace, goodness and blessing in the world, grace, love, and mercy  
 Over us and over all Your people Israel.  
 Bless us, SOURCE OF BEING, all of us, as one  
 Amid your light, for by your light  
 WISE ONE, our God, You give to us  
 Torah of life, and love of kindness,  
 Justice, blessing, mercy, life and peace.  
 So may it be a good thing in Your eyes,  
 To bless Your people Israel, and all peoples,  
 With abundant strength and peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד  
 וּרְחָמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
 בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פְּנֶיךָ, כִּי  
 בְאוֹר פְּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת  
 חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה  
 וּרְחָמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
 אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
 בְּשִׁלּוּמֶיךָ.

*Sim shalom tovah uv-rakhah ba-olam, kheyn va-khesed v'rakhamim aleynu  
 v'al kol yisrael amekha. Bar-kheyenu avinu koolanu k'ekhad b'or panekha,  
 Ki v'or panekha natata la-noo Adonai Eloheynu torat kha-yim,  
 v'ahavat khesed, u-tz'dakah, uv-rakhah, v'rakhamim, v'kha-yim, v'shalom.  
 V'tov b'eynekha l'vareykh et am-kha yisrael b'khol eyt uv-khol sha-ah bi-  
 sh'lomekha.*

In the book of life, blessing, and peace, and  
 proper sustenance,  
 May we be remembered and inscribed,  
 We and all Your people, the House of Israel,  
 For a good life and for peace.  
 Blessed are You, COMPASSIONATE ONE,  
 maker of peace.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרֻנְסָה  
 טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל  
 עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְׁלוֹם.

*be-say-fer khah-yeem be-rah-khah ve-shalom oo-fahr-nah-sah to-vah nee-zah-khayr  
 ve-nee-kah-tayv le-fah-neh-khah, ah-nakh-noo ve-khol ahm-kha bayt yis-rah-ehl , le-  
 khah-yeem to-veem oo-le-shalom Bah-rookh atah ah-do-nye o-seh hah-shalom.*

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

So may the prayers of all the house of Israel be acceptable to You, O Lord. Let us say: Amen

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel, and all who dwell on earth. Let us say: Amen.

*Yit-gadal v'yit-kadash sh'mey raba,  
b'alma di v'ra khirutey, v'yam-likh mal-  
khutey b'kha-yey-khon uv-yomey-khon  
uv-kha-yey d'khol beyt yisrael ba-agala  
u-vizman kariu, v'imru amen.*

*Y'hey sh'mey raba m'varakh l'alam ul-  
almey alma-ya.*

*Yit-barakh v'yish-tabakh v'yit-pa-ar  
v'yit-ramam vyit-na-sey v'yit-hadar  
v'yit-aleh v'yit-halal sh'mey d'kud-sha,  
b'rikh hu, l'eyla ul-eyla mi-kol bir-khata  
v'shi-rata tush-b'khata v'ne-khemata da-  
amiran b'alma, v'imru amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעֵלְמַי  
עֲלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וּלְעֵלְא מְכַל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,  
דְּאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית  
יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשִׁמְיָא וְאָמְרוּ  
אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל  
יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

*Titkabel tzlothon oo-va-oot-hon d'khol  
bet Yisrael kadom avuhon dee-vee-  
shmaya v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya v'kha-  
yim aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romav, hu b'rakhmav  
ya-aseh shalom aleynu v'al kol yisrael,  
v'al kol yoshvai tayvel v'imru amen.*

