

# Yom Kippur *Minhah*

Traditional Torah Reading with  
*Haftarah*



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We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

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## TORAH READING FOR YOM KIPPUR MINḤAH

### *First Aliyah*

And THE HOLY ONE spoke out to Moses, saying:  
Speak to the whole assembly of the Israelites,  
and say to them: You shall be holy,  
for I am holy—I, THE HOLY ONE, your God!

Let each of you respect your mother and your father,  
and observe my Shabbatot  
—I am THE HOLY ONE, your God!

Do not turn toward idols;  
make no gods molded of metal for yourselves  
—I am THE HOLY ONE, your God!

Leviticus 19:1-4

### *Second Aliyah*

When you bring your offerings of well-being  
to THE HOLY ONE, your God,  
you should offer it in such a way  
that brings you favor.

Let it be eaten on the day you offer it,  
and on the day that follows. And whatever is left over  
to the third day shall be burned with fire.

Should it ever be consumed upon the third day,  
it shall be considered an offense, and unacceptable.

Whoever eats of it shall bear the guilt of it  
as one who has defiled the sacred province of THE HOLY ONE.  
That soul shall become severed from its people. ↪

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איך קדוש אני / You shall be holy, for I am holy. This is a manifestation of the idea of *imitatio dei*, that people ought to imitate God. The rabbis teach that this means, “be pure, for I (God) am pure.” Rashi says that this refers to sexual restraint. Ramban (Rabbi Moses ben Naḥman, a 13th-century scholar) taught that this should be understood as a call to be self-restraining in other spheres of our lives where we Jews are called to act in a holy manner.

M.B.K.

Some communities that have not read Nitzavim (Deuteronomy 29:9-30:20) in the morning may choose to substitute it here. See pages 531-542.

### First Aliyah

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ  
אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתֵּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:  
אֶל-תִּפְנוּ אֶל-הָאֱלֹהִים וְאֵלֵהֶי מִסִּכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה  
אֱלֹהֵיכֶם:

### Second Aliyah

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: בַּיּוֹם זִבְחֶכֶם  
יֶאֱכַל וּמִמִּחֲרַת וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרָף: וְאִם הָאֶכָּל  
יֶאֱכַל בַּיּוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצָה: וְאֶכְלָיו עֲוֹנוֹ יֵשָׂא כִּי-  
אֶת-קְדֹשׁ יְהוָה חָלַל וְנִבְרַתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיָּה: ←

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COMMENTARY. The traditional Torah reading for Yom Kippur afternoon, Leviticus 18, deals with forbidden sexual relationships, perhaps because of the custom in biblical times of young men and women finding spouses in the fields on Yom Kippur afternoon. This *mahzor*, along with the 1948 Reconstructionist *mahzor* and many others, changes the Torah reading to Leviticus 19:1-18, in order to stress holiness in mind and conduct. The forbidden sexual relationships strike many contemporary Jews as inappropriate to the mood of the day, and they are objectionable in a number of their particulars, perhaps most notably their condemnation of homosexual relationships.

D.A.T.

COMMENTARY. This chapter of Leviticus can be characterized as a *mini-torah*, literally, since its instruction contains diverse laws and statutes indicative of the fundamental teachings of the Torah. It specifically echoes several of the Ten Commandments. The structure of the chapter is unique in that it is organized around a series of positive and negative commandments of one to three verses in length. All of them conclude with either "I am THE HOLY ONE, your God," or "I am THE HOLY ONE."

M.B.K.

And when you reap the produce of your land,  
you shall leave unharvested the corners of your field,  
and stray gleanings of your harvest you shall not collect.  
You shall not pick completely clean your vineyard,  
and what falls upon the ground within your vineyard  
you shall not collect, but leave it for the poor,  
and for the stranger. I am THE HOLY ONE, your God!

Leviticus 19:5-10

*Third Aliyah*

You shall not steal, nor deal deceitfully.  
Let none of you deal falsely with your neighbor.  
You shall not swear falsely by my name,  
thus desecrating your God's name. I am THE HOLY ONE!

Do not exploit your neighbor, and do not engage in robbery,  
and do not leave unpaid the wages of a hired worker  
till the morning of the day that follows.  
Do not curse the deaf, and do not put  
a stumbling-block before the blind.  
Have awe of God! I am THE HOLY ONE!

Do not pervert the cause of justice—  
show favor neither toward the lowly nor the mighty.  
In justice shall you judge your neighbor.

Do not go gossiping about among your people.  
Do not stand idly by your neighbor's blood—I am THE HOLY  
ONE! ↩

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שָׂרָף / unharvested corners, "stray gleanings," "You shall not pick completely clean your vineyard," and "what falls...." These are four specific gifts to be left for the poor and the stranger. This ensures that they will have food, and not just the spoiled remains. However, the poor must gather for themselves so that the dignity of labor can offset the humiliation of dependency. M.B.K.

וּבְקִצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לַקִּצֹר וְלִקְט  
קִצִּירָךְ לֹא תִלְקֹט: וְכִרְמֶךָ לֹא תַעוֹלִל וּפְרֹט כִּרְמֶךָ לֹא תִלְקֹט לְעַנִּי  
וְלִגְר תַּעֲזֹב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

### *Third Aliyah*

לֹא תִגְנְבוּ וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ  
בְּשְׁמִי לִשְׁקֹר וְחִלְלַת אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק  
אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלִּין פְּעַלְת שְׂכִיר אֶתְךָ עַד־בֶּקֶר: לֹא־  
תִקְלָל חֵרֶשׁ וְלִפְנֵי עֵזֶר לֹא תִתֵּן מִכְשָׁל וּיְרֵאתָ מֵאֱלֹהֶיךָ אֲנִי  
יְהוָה: לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפֵּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהַדֵּר פְּנֵי  
גְדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: לֹא־תִלֶּךְ רְכִיל בְּעַמִּיּוֹ לֹא תַעֲמֹד  
עַל־דַּם רֵעֶךָ אֲנִי יְהוָה: ←

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וְלֹא תִקְלָל חֵרֶשׁ /Do not curse the deaf. Ramban believes this refers to all those lacking full capacities in any way. He cites the verse in Exodus (22:27) that warns against disrespecting rulers and dignitaries. When we read this alongside the passage here, *all* people are included in our obligation to respond with empathy and concern for every individual's dignity. M.B.K.

וְלֹא תִלְכֶּךָ בְּעַמִּי /Do not go gossiping about among your people. Rashi says that this refers to those who start arguments and those who tell of evil things. This type of person will “go” into friends' homes in the hope of hearing evil of others. The prohibition against gossip not only applies to those who seek out gossip, but also those who are willing to hear about the misfortunes of their friends. Rashi

וְלֹא תַעֲמֹד עַל דַּם רֵעֶךָ /Do not stand idly by your neighbor's blood. Whenever you can intervene to help your neighbor, you should. We ought to intervene if someone is drowning, being robbed, or injured in any way. Rashi

Make sure to speak out to your neighbor  
in reproof of any wrongful act,  
so that you will not incur a greater guilt because of it.  
Do not take vengeance, and do not bear grudges  
against anyone of your community.  
And you shall love your neighbor as yourself.  
I am THE HOLY ONE!

Leviticus 19:11-18



*The Torah is lifted, and one of the following is recited:*

This is the Torah.  
It is a Tree of Life to those who hold fast to it.  
Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of  
Israel,  
by the word of THE ALMIGHTY ONE, and by the hand of Moses.

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COMMENTARY. The 1945 Reconstructionist Prayerbook puts “*Etz hayim hi* / It is a tree of life” in place of “*asher sam mosheh lifney beney yisra’el* / which Moses placed before the children of Israel.” Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עץ חיים היא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

לֹא-תִשָּׂנֵא אֶת-אָחִיךָ בְּלִבְּךָ הֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-  
תִשָּׂא עָלָיו חֲטָא: לֹא-תִקַּם וְלֹא-תִטּוֹל אֶת-בְּנֵי עַמְּךָ וְאֶהְבַּת לְרַעֲךָ  
בְּמוֹד אָנֹכִי יְהוָה:



*The Torah is lifted and one of the following is recited:*

זֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכִּיחַ מְאֹד:

Vezot hatorah etz hayim hi lamahazikim bah vetomheha  
me'ushar.



זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד  
מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi  
adonay beyad mosheh.

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COMMENTARY. The covenant of community is based on the delicate balance between two fundamental principles of Judaism articulated in this afternoon's Torah reading. The first is הוכח תוכיח את עמיתך, "Make sure to speak out to your neighbor" the obligation to correct those about whom we care when they act contrary to Judaism's basic teachings. The second fundamental principle of Judaism that forms the basis of the covenant of community is *Ahavat Yisrael*, unconditional love of one Jew for another, of each Jew for the entirety of the Jewish people. Just before the Torah commands us to rebuke our neighbor, it teaches, "You shall not hate your neighbor in your heart." This is a most difficult and non-negotiable condition for a loving rebuke; if we do not first love, we cannot criticize.

R.H.

רַעֲךָ מְאֹד / It...fortunate! (Proverbs 3:18).

זֹאת...יִשְׂרָאֵל / This...Israel (Deuteronomy 4:44).

עַל...מֹשֶׁה / by...Moses (Numbers 9:23).



## BIRKAT HAFTARAH / HAFTARAH BLESSING

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.

## HAFTARAH FOR YOM KIPPUR MINḤAH / THE BOOK OF JONAH

The word of THE ALL-SEEING came to Jonah, son of Amitay, saying:

“Rise up, go to Nineveh, the great city,  
and proclaim against it that its evil has come up to me.”

And Jonah rose, to flee to Tarshish,  
from the presence of THE OMNIPRESENT.

He went down to Jaffa, and he found a ship  
sailing to Tarshish, and he paid for passage,  
and went down into its hold, to sail for Tarshish  
from the presence of THE OMNIPRESENT ONE.

And THE ALMIGHTY cast a great wind on the sea;  
a huge storm came upon the ocean,  
and the ship was on the verge of being destroyed.

The sailors were afraid,  
and each one cried out to his god.

They cast into the sea the goods that were on board,  
to lighten the ship's load.

And Jonah, meanwhile, had gone down  
into the belly of the boat, and there he lay and slept.

The captain now approached him,  
and addressed him: “What's with you that you sleep!  
Rise up, and call upon your God!  
Perhaps then God will notice us,  
and we shall not be lost.” ↩

## בְּרֵפֶת הַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים טוֹבִים  
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאַמֶּת: בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בַּתּוֹרָה  
וּבְמֹשֶׁה עַבְדּוֹ וּבְנִבְיָאֵי הָאֻמֹּת וְצַדִּיק:

*Haftarah*

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר: קוּם לְךָ אֶל־גִּיּוֹנָה  
הָעִיר הַגְּדוֹלָה וּקְרֵא עָלֶיהָ כִּי־עָלְתָה רַעְתָּם לִפְנֵי: וַיֵּקֶם יוֹנָה  
לְבָרֵחַ תְּרֻשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצֵא אֲנִיָּהּ בָּאָה תְרֻשִׁישׁ  
וַיִּתֵּן שָׂכְרָהּ וַיֵּרֶד בָּהּ לְבוֹא עִמָּהֶם תְּרֻשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוֶה  
הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעֲר־גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֹשְׁבָה  
לְהִשָּׁבֵר: וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־  
הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהִקָּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־  
יָרְפְתֵי הַסְּפִינָה וַיִּשָּׁב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו רַב הַחִבְלִים וַיֹּאמֶר לוֹ  
מִה־לְךָ נִרְדָּם קוּם קְרֵא אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ  
וְלֹא נִאָּבֵד: ←

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COMMENTARY. One of the Just Ones came to Sodom, determined to save its inhabitants from sin and punishment. Night and day the Just One walked the streets and markets preaching against greed and theft, falsehood and indifference. In the beginning, people listened and smiled ironically. Then they stopped listening: they were no longer amused. The killers went on killing, the wise kept silent, as if there were no Just One in their midst.

One day a child, moved by compassion, approached the unfortunate preacher with these words, "Poor stranger. You shout, you expend your body and soul; don't you see that it is hopeless?"

"Yes, I see," answered the Just One.

"Then why do you go on?"

"I'll tell you why. In the beginning, I thought I could change humankind. Today, I know I cannot. If I still shout today, if I still scream, it is to prevent humankind from ultimately changing me."

Elic Wiesell

And people said to one another:  
“Come, let’s all cast lots that we may know  
through whom this evil comes upon us!”  
And they cast lots.  
The lot came down on Jonah.  
And they said to him: “Please tell us—  
who is he through whom this evil has befallen us?  
What is your work? Where do you come from?  
What is your country? From what people do you stem?”  
He said to them: “I am a Hebrew,  
and I fear THE OMNIPRESENT ONE, the God of Heaven,  
who has made the sea and land.”  
And they all became afraid—enormous was their fear.  
They said to him: “What have you done?”  
These people knew that he was fleeing THE ALMIGHTY ONE,  
as he had told them.

And they said to him: “What should we do with you  
so that the sea might quiet down on our account?  
Truly, this storm is growing worse!”  
He told them: “Pick me up and cast me to the sea,  
and then the sea will quiet down for you,  
because I know it is on my account  
that this great storm has overtaken you.”  
Meanwhile, the ship’s men struggled  
to get back to dry land, but they couldn’t,  
for the sea continued in its rage against them. ↩

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנִפְּלֵה גֹרְלוֹת וְנִרְעָה בְּשַׁלְמֵי הָרָעָה  
הַזֹּאת לָנוּ וַיִּפְּלוּ גֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה: וַיֹּאמְרוּ אֵלָיו  
הַגִּידָה-נָא לָנוּ בְּאִשֶּׁר לְמִי-הָרָעָה הַזֹּאת לָנוּ מִהַמְּלֹאכֶתֶךָ וּמֵאַיִן  
תָּבוֹא מָה אַרְצֶךָ וְאִי-מִזֶּה עִם אַתָּה: וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנֹכִי  
וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר-עָשָׂה אֶת-הַיָּם וְאֶת-  
הַיַּבְשָׁה: וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה-זֹּאת  
עָשִׂיתָ כִּי-יִדְעוּ הָאֲנָשִׁים כִּי-מִלְּפָנָי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם:  
וַיֹּאמְרוּ אֵלָיו מִה-נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הָיִם הוֹלֵךְ  
וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל-הַיָּם וַיִּשְׁתַּק הַיָּם  
מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְּשָׁלִי הִסְעָר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ  
הָאֲנָשִׁים לְהָשִׁיב אֶל-הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הָיִם הוֹלֵךְ וְסֹעֵר  
עֲלֵיהֶם: ←

And they called out to THE OMNIPRESENT ONE,  
and said: "O, please, ALMIGHTY ONE,  
let us not perish for the life of this one man,  
and do not hold against us  
the blood of someone innocent,  
for you are THE ALMIGHTY ONE;  
whatever you may wish, you do."  
They picked up Jonah, and they cast him to the sea.  
And suddenly the ocean ceased its rage.  
The people grew afraid;  
enormous was their awe of THE ALMIGHTY.  
And they offered sacrifice to GOD  
and uttered vows.

THE OMNIPRESENT ONE  
appointed a great fish to swallow Jonah,  
and he was inside the belly of the fish  
for three days and three nights.  
And Jonah prayed to THE ETERNAL ONE, his God,  
inside the belly of the fish. He said:  
"I called, in my distress,  
to THE ETERNAL ONE, and I was answered!  
From the belly of She'ol I cried,  
and you have listened to my voice.  
For you had cast me to the deep,  
into the heart of seas; a flood surrounded me.  
Your breakers and your waves have all passed over me.  
And I—I said: I have been driven from your sight,  
but I shall once again look on your holy Temple! ↩

וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אַנְּהָ יְהוָה אֵל־נָא נֹאכְדָה בְּנֶפֶשׁ הָאִישׁ  
הַזֶּה וְאֶל־תִּתֶּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפְצָתָ  
עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֶהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:  
וַיִּרְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זָבַח לַיהוָה וַיִּדְרֹו  
גְדָרִים: וַיִּמְן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמֶעִי הַדָּג  
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹוֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו  
מִמֶּעִי הַדָּגָה: וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן  
שְׂאוֹל שְׁנַעְתִּי שְׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצֹּלָה בְּלִבְבִי יָמִים וַנְּהַר  
וַיִּסְבְּבֵנִי כָּל־מִשְׁבָּרֶיךָ וַגְּלִיךָ עָלַי עֲבָרִי: וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנְּגֹד  
עֵינֶיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל־הַיִּכָּל קְדֹשֶׁךָ: ←

Waters overwhelmed me to the edge of death,  
the deep surrounded me,  
the seaweed wrapped around my head,  
there at the remote depths of mountains.  
I went down into the earth; its bars  
were closed around me—an eternity!  
But you have raised my life up from the underworld,  
REDEEMING ONE, my God!  
My life was wrapped about me—I grew faint—  
but I remembered THE ETERNAL ONE.  
My prayer has come before you,  
to your holy Temple.  
Those who cling to vain and empty things  
forsake their loyalty,  
but I, with thankful voice,  
shall offer you devotions.  
What I have vowed, allow me to complete.  
All help is from THE OMNIPRESENT ONE!”  
And THE REDEEMING ONE spoke to the fish,  
which vomited up Jonah onto dry land.  
The word of THE ALL-SEEING came to Jonah  
for a second time, and said:  
“Rise up, and go to Nineveh, the great city,  
and declare to it the message I am giving you.” ↩

אֶפְפוּנֵי מַיִם עַד־נַפְשׁ תְּהוּם יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי: לְקַצְבֵּי  
הַרִים יִנְדְּתֵנִי הָאֲרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם וּתְעַל מִשַּׁחַת חַיֵּי יְהוָה  
אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה וְכִרְתִּי וּתְבוֹא אֵלַיךָ תִּפְלֹתִי  
אֶל־הַיִּכַּל קְדֹשׁךָ: מִשְׁמְרִים הַבְּלִי־שׁוֹא חֲסִדִּים יַעֲזֹבוּ: וְאַנִּי בְּקוֹל  
תּוֹדָה אֲזַבְּחֶהָ־לָּךְ אֲשֶׁר נִדְּרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה: וַיֹּאמֶר  
יְהוָה לְדָג וַיִּקַּא אֶת־יֹנָה אֶל־הַיַּבְשָׁה: וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה  
שְׁנִית לֵאמֹר: קוּם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ  
אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: ←



And Jonah rose up, and he went to Nineveh,  
according to the word of THE ETERNAL ONE.

Now, Nineveh was a city great to THE ALMIGHTY ONE;  
it takes three days to cross it.

And when Jonah reached the city,  
and had traveled in it one full day,  
he called out and he said:

“Forty more days and Nineveh is overthrown!”  
And the citizens of Nineveh believed in God,  
and they declared a fast,  
and dressed in sackcloth, great and small alike.

And word of it had reached the king of Nineveh,  
and he rose up from his throne,  
and he removed his royal robe  
and dressed himself in sackcloth,  
and he sat upon a bed of ash.

And he cried out, and he said:

“In Nineveh, by order of the king  
and all his ministers, declare the following:

No person and no beast,  
no cattle and no sheep,  
shall taste a thing; they shall not feed,  
nor water shall they drink.

Let them be dressed in sackcloth,  
human being and beast alike,  
and let them call out mightily to God.

Let all forsake their evil ways,  
the violence their hands have done!  
Who knows? Perhaps God will repent, as well,  
returning from a course of wrath,  
and we shall not be lost.” ↵

וַיִּקַּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה  
לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשָׁת יָמִים: וַיַּחַל יוֹנָה לִבּוֹא בְעִיר מִהֶלֶךְ יוֹם  
אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת: וַיֹּאמְרוּ  
אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׂוּ שָׂקִים מִגְּדוֹלָם וְעַד־  
קִטְנָם: וַיִּזְעַק הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקַּם מִכִּסְאוֹ וַיַּעֲבֵר אֶת־  
מַעְלָיו וַיִּכֶס שָׂק וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם  
הַמֶּלֶךְ וּגְדָלְיוֹ לֵאמֹר הָאֵלִים וְהַבְּהֵמָה הַבְּקָר וְהַצֹּאן אֶל־יִטְעֲמוּ  
מֵאֹמֶה אֶל־יָרְעוּ וּמִיֵּם אֶל־יִשְׁתּוּ: וַיִּתְפַּסּוּ שָׂקִים הָאֵדָם וְהַבְּהֵמָה  
וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֹזֶקָה וַיֵּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וּמִן־הַחֲמֹס  
אֲשֶׁר בְּכַפֵּיהֶם: מִי־יִודַע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ  
וְלֹא נֹאכַד: ←

And God beheld their actions,  
that they had returned from evil ways,  
and God repented of the dire fate  
that had been planned for them,  
and did not act.

This was a woeful thing to Jonah,  
an enormous evil, and he burned with rage.  
He prayed to THE ALMIGHTY, and he said:  
“I ask you, GOD OF JUSTICE, was this not  
the very thing I thought would happen  
while I still was standing on my native land?  
That’s why I fled ahead of time to Tarshish,  
for I knew you are a gracious and forgiving God,  
slow to be angry, and abundant in your love,  
and likely to repent of harshness.  
So now, please take my life from me,  
for it is better that I die than live!”

And THE REDEEMING ONE said: “Is it right  
that you should burn with rage?”

And Jonah went out from the city,  
and stationed himself eastward of the city.  
There, he built himself a shelter (sukkah),  
and he sat beneath it in the shade,  
to wait and see what would befall the city.

And God, THE COMPASSIONATE, appointed a vine,  
which grew up over Jonah to protect his head with shade  
and save him from his evil mood.  
Jonah felt pleasure at the vine, enormous pleasure. ↪

וירא האלהים את מעשיהם כי־שבו מדרךכם הרעה וינחם  
האלהים על־הרעה אשר־דבר לעשות־להם ולא עשה: וירע  
אל־יונה רעה גדולה ויחר לו: ויתפלל אל־יהוה ויאמר אנה  
יהוה הלוא־נה דברי עדי־היותי על־אדמתי על־פן קדמתי לברח  
תרשישה כי ידעתי כי אתה אל־חנן ורחום ארה אפים ורב־  
חסד ונחם על־הרעה: ועתה יהוה קח־נא את־נפשי ממני כי טוב  
מותי מחיי: ויאמר יהוה הנהיטב תרה לה: ויצא יונה מן־העיר  
וישב מקדם לעיר ויעש לו שם סֶכָה וישב תחתיה בצל עד אשר  
יראה מה־יהיה בעיר: וימן יהוה־אלהים קיון ויעל מעל  
ליונה להיות צל על־ראשו להציל לו מרעתו וישמח יונה  
על־הקיון שמחה גדולה: ←

And God appointed a vine-weevil, at dawn of the next day,  
and it attacked the vine so that it withered up.  
And when the sun grew bright,  
God sent a hot east wind,  
and sun's heat attacked the head of Jonah.  
He grew faint; his spirit begged to die.  
He cried: "It's better that I die than live!"  
And God asked Jonah: "Is it right  
that you should burn with rage about the vine?"

And Jonah said: "It's right  
that I should burn to death with rage!"

And THE ALL-MERCIFUL replied:  
"You are concerned about this vine,  
which you have neither labored over nor have grown,  
which one night lives, the next night dies.  
And I—should I not be concerned for Nineveh,  
a great city, which has within it  
more than a hundred-twenty thousand human beings  
who do not know their right hand from their left,  
and much cattle, too?"

Jonah

Who is a God like you?  
—forgiving sin, absolving the transgressions  
of the remnant of your heritage,  
you who do not cling to anger,  
but desire only kindness,  
you who act mercifully once again,  
subduing the effects of our transgressions,  
casting to the ocean waters all our wrongs.

You show faithfulness to Jacob,  
love to Abraham,  
as you have sworn to Abraham  
from days of old.

Micah 7:18-20

וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לַמַּחֲרַת וַתֵּךְ אֶת־הַקִּיקָיוֹן  
וַיִּיבֶשׁ׃ וַיְהִי׃ כַּזְרֵחַ הַשָּׁמֶשׁ וַיִּמַן אֱלֹהִים רֵיחַ קָדִים חֲרִישִׁית וַתֵּךְ  
הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר  
טוֹב מוֹתִי מִחַיִּי׃ וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לָּךְ עַל־  
הַקִּיקָיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת׃ וַיֹּאמֶר יְהוָה אֲתָה חֹסֶפֶת  
עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שֶׁבֶן־לִילָה הִיָּה  
וּבֶן־לִילָה אָבֵד׃ וַאֲנִי לֹא אֲחוֹס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר  
יִשְׁבְּהָ הַרְבֵּה מִשְׁתֵּי־עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יָמֵינוּ  
לְשִׁמְאֹלוֹ וּבְהִמָּה רַבָּה׃

מִי־אֵל כְּמוֹךָ נִשְׂא עֵוֹן וְעִבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־  
הֲחִזִּיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃ יָשׁוּב יִרְחַמְנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ  
וַתִּשְׁלַח בְּמַצְלוֹת יָם כָּל־חַטָּאתָם׃ תִּתֵּן אֶמֶת לְיַעֲקֹב חֶסֶד  
לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעַת לְאַבְתָּינוּ מִיָּמֵי קָדָם׃

*After the haftarah is chanted, the following blessings are said:*

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.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children.

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.

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שמחינו / Give us joy. The traditional *haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless, the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

Our version of the *haftarah* blessing eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope. D.A.T.

After the haftarah is chanted, the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל  
הַדּוֹרוֹת הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו  
אִמֵּת וְצֶדֶק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ  
אֲחֹר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה  
יְהוָה הָאֵל הַנָּאֵמָן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמְּךָ יִשְׂרָאֵל תוֹשִׁיעַ בְּמַהֲרָה  
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

שְׁמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיִּגַּל  
לְבָנָנוּ: וְהָשִׁיב לֵב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבִיתְךָ בֵּית  
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד:

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COMMENTARY. Most liturgists agree that the practice of reciting a *haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *haftarah* continued. The *haftarah* is usually chanted, utilizing a *trope* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

ועלעמך ישראל חושיע / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast-down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down." This fundamental change in Jewish life is reflected in the revised language here.

D.A.T.



*On Rosh Hashanah, continue here:*

For the Torah and for worship, and for the prophets (and for this day of Shabbat), and for this Day of Remembrance which you have given us, ETERNAL ONE, our God, (for holiness and for rest,) for happiness and joy, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you and bless you. May your name be blessed continually by every living being, forever and eternally, for you are a God of truth, and your word is truthful and endures forever. Blessed are you, ETERNAL ONE, source of the holiness of (Shabbat,) the people Israel and the Day of Remembrance.

*On Yom Kippur, continue here:*

For the Torah, and for worship, for the prophets (and for this day of Shabbat), and for this Day of Atonement, which you have given us, ABUNDANT ONE, our God, for holiness and for rest, for pardon, for forgiveness, and for atonement, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Your word is truth, and stands forever. Blessed are you, ETERNAL ONE, the sovereign of mercy and forgiveness for our wrongdoing, and for that of all your people, the House of Israel, you who make our guilt to pass away year after year—the sovereign over all the earth, source of the holiness of (Shabbat,) Israel and the Day of Atonement.

*The service continues with the Prayer for the Country, page 579; Prayer for the State of Israel, page 581; or Prayers for Peace, pages 583 and 584. On Rosh Hashanah the Shofar service follows, page 585. On Yom Kippur, continue with Ashrey, page 593, or Returning the Torah to the Ark, page 597.*

*On Rosh Hashanah, continue here:*

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל  
יוֹם הַזִּכְרוֹן הַזֶּה שֶׁנִּתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁהּ וּלְמַנּוּחָהּ)  
לְכַבוֹד וּלְתַפְאֳרָתָּ: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ  
וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ  
אֱמֶת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ  
(הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

*On Yom Kippur, continue here:*

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם (הַשַּׁבָּת הַזֶּה וְעַל  
יוֹם) הַכְּפוּרִים הַזֶּה שֶׁנִּתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁהּ וּלְמַנּוּחָהּ)  
לְמַחִילָה וּלְסְלִיחָה וּלְכַפָּרָה וּלְמַחֲלֵבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ לְכַבוֹד  
וּלְתַפְאֳרָתָּ: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים  
אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אֱמֶת  
וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת  
עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל  
הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים:

*The service continues with the Prayer for the Country, page 580; Prayer for the State of Israel, page 582; or Prayers for Peace, pages 583 and 584. On Rosh Hashanah the Shofar service follows, page 585. On Yom Kippur, continue with Ashrey, page 594, or Returning the Torah to the Ark, page 598.*