

Yom Kippur Morning

Traditional Torah Reading with
Traditional *Maftir*



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TORAH READING FOR YOM KIPPUR SHAḤARIT

The traditional Torah reading for Yom Kippur morning (Leviticus 16) summarizes the service in the Temple on Yom Kippur. This dramatic reading, repeated in part during the Avodah sections of Musaf, does not have the same impact upon many contemporary listeners as it did over the generations. As a consequence, some communities prefer to read Nitzavim (Deuteronomy 29:9-30:20), the alternative Torah reading, on pages 531-542.

First Aliyah

THE ALMIGHTY spoke to Moses,
after the death of two of Aaron's sons
when they drew near before THE HOLY ONE and died.
GOD said to Moses: Speak to Aaron your brother,
tell him he cannot come at will into the holy place,
inside the curtain in the presence of the cover
that is on the Ark, lest he might die—
for I appear over the cover, in a cloud.
Aaron shall come into the sanctuary thus:
with a male ox as an atonement offering,
and a ram for sacrificial fire.

Leviticus 16:1-3

(On Shabbat, Second Aliyah)

A linen tunic he shall wear,
with linen breeches—
they will be upon his flesh.
And he shall gird himself with linen sash,
and a linen turban shall he don.
These will be holy garments.
He shall wash his body, and shall put them on.
And from the congregation of the Israelites,
let him take two kid goats:
one for an atonement offering,
and one for offering up by fire. ↪

The traditional Torah reading for Yom Kippur morning (Leviticus 16) summarizes the service in the Temple on Yom Kippur. This dramatic reading, repeated in part during the Avodah sections of Musaf, does not have the same impact upon many contemporary listeners as it did over the generations. As a consequence, some communities prefer to read Nitzavim (Deuteronomy 29:9-30:20), the alternative Torah reading, on pages 531-542.

First Aliyah

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לְפָנָי-
יְהוָה וַיִּמְתְּנוּ: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן אַחִיךָ וְאֶל-
יָבָא בְכָל-עַת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרֻכֶת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר
עַל-הָאָרֶץ וְלֹא יָמוּת כִּי בַעֲנֹן אֲרָאָה עַל-הַכַּפֹּרֶת: בְּזֹאת יָבֹא
אֶהֱרֹן אֶל-הַקֹּדֶשׁ בְּפָר בֶּן-בֶּקָר לְחֹטָאת וְאֵיל לְעֹלָה:

(On Shabbat, Second Aliyah)

כַּתְּנֶת-בֵּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי-בֵד יִהְיוּ עַל-בְּשָׂרוֹ וּבִאֲבִגְט בֵּד יִחַגֵּר
וּבְמַצְנֶפֶת בֵּד יִצְנֹף בְּגֵדֵי-קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת-בְּשָׂרוֹ וּלְבָשֶׂם:
וּמֵאֵת עֶדְת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי-שַׁעֲרֵי עֵצִים לְחֹטָאת ←

COMMENTARY. Why are instructions given to Aaron “after the death of two of Aaron’s sons?” Rav Azaria compares this to a doctor who visits a sick person and says, “Do not eat anything cold, and do not lie in a damp place.” Another doctor says, “Do not eat anything cold, and do not lie in a damp place so that you do not die like John Doe died.” The second doctor made a stronger case than the first. Rashi

אהרן כי בענן אראה / For I appear...in a cloud. Since God appears there in a pillar of cloud, and since the revelation of God’s *Shehinah* is there, Aaron should be careful not to enter at will. The rabbis comment that he should enter only with the cloud of incense and only on Yom Kippur (Talmud *Yoma* 53a).

Rashi

ketonet bad kodesh / linen tunic. The high priest had two sets of clothes – *bigdei zahav* / golden clothing and *bigdey lavan* / white clothing. The Mishnah (*Yoma* 7:4) points out that on Yom Kippur the white clothing was worn only when the high priest entered the Holy of Holies. The simple white garment was worn in the Holy of Holies, and the gold was worn before the multitude gathered at the Temple. What affects how you dress? M.B.K./D.A.T.

And Aaron shall sacrifice the ox
as offering for his sins.
He shall atone both for himself and for his household.

Leviticus 16:4-6

Second Aliyah (On Shabbat, Third Aliyah)

And he shall take the two kid goats,
and stand them up before THE OMNIPRESENT,
at the Tent of Meeting's entranceway.
And then let Aaron place a lot
upon each of the two goats:
one lot for THE HOLY ONE,
and one for Azazel.
Aaron shall offer up the goat
the lot has designated for THE HOLY ONE,
and he shall make it an atonement offering.
And the goat the lot has marked for Azazel
shall be presented live before THE OMNIPRESENT,
for atonement, when the goat is sent to Azazel,
into the wilderness.
Aaron shall sacrifice the ox
as offering for his sins.
He shall atone both for himself and for his household,
by slaughtering his offering for sins.

Leviticus 16:7-11

וְאֵיל אֶחָד לְעֵלָה: וְהִקְרִיב אֶהָרֵן אֶת־פֶּר הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר
בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

Second Aliyah (On Shabbat, Third Aliyah)

וּלְקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל
מוֹעֵד: וְנָתַן אֶהָרֵן עַל־שְׁנֵי הַשְּׁעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד לַיהוָה
וּגּוֹרֵל אֶחָד לְעִזְאֵזֶל: וְהִקְרִיב אֶהָרֵן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו
הַגּוֹרֵל לַיהוָה וַעֲשֵׂהוּ חֲטָאת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל
לְעִזְאֵזֶל יַעֲמִד־תִּי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזְאֵזֶל
הַמִּדְבָּרָה: וְהִקְרִיב אֶהָרֵן אֶת־פֶּר הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ
וּבְעֵד בֵּיתוֹ וְשַׁחֵט אֶת־פֶּר הַחֲטָאת אֲשֶׁר־לוֹ:

COMMENTARY. The Torah reading reflects this holiday's theme, in the emphasis on expiation of sins through the ritual of the two goats and by direct mention of Yom Kippur as an occasion on which to "practice self-denial." To make sense of the reading's elaborate instructions for sacrifice, we must begin by recognizing that biblical religion was based in large measure on a popular belief that relinquishing to God precious possessions (such as livestock and grain) gave people credit and approval in God's eyes. We may regard the sacrifices as naive and primitive. But they had the same value in their time as our forms of altruistic giving have in ours.

Is it wrong to donate money to charitable causes or the State of Israel? No. But in a thousand years our descendants will probably wonder what we had in mind by these telethons, fundraising brunches and letter-writing campaigns. Perhaps they'll have figured out more efficient strategies to achieve justice and will regard what *we* do as rather primitive, foolish and wasteful.

S.D.R.

Third Aliyah (On Shabbat, Fourth Aliyah)

And he shall take his censer,
filled with burning coals,
lit from the altar fire
before THE HOLY ONE.

And he shall take two handfuls
of an aromatic incense, finely ground,
and bring it to the inside of the altar curtain,
and offer up the incense on the fire,
in the presence of THE HOLY ONE.

And when the cloud of incense
covers up the altar-cover,
which lies atop the Ark of Covenant,
he shall not die.

And he shall take some of the ox's blood,
and sprinkle with his fingers on the surface
of the altar-cover, on the east side.

Before the altar-cover, let him sprinkle
with the blood upon his fingers seven times.

And he shall slay the goat of offering
for the people's sins, and bring the blood
inside the altar-curtain,
and he shall do with its blood as he had done
beforehand with the ox's blood—sprinkling the blood
upon the altar-cover as he stands before it. ↩

Third Aliyah (On Shabbat, Fourth Aliyah)

וְלָקַח מִלֵּאֲהִמְחֻתָּהּ גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא
הַפְּנִיּוֹת קִטְרֹת סַמִּים דָּקָה וְהֵבִיא מִבֵּית לְפָרֹכֶת: וְנָתַן אֶת־הַקִּטְרֹת
עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עַנְנֵי הַקִּטְרֹת אֶת־הַכֹּפֶרֶת אֲשֶׁר עַל־
הָעֲדוּת וְלֹא יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי
הַכֹּפֶרֶת קִדְמָה וְלִפְנֵי הַכֹּפֶרֶת יִזָּה שֶׁבַע־פְּעָמִים מִן־הַדָּם
בְּאֶצְבָּעוֹ: וְשָׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לְעֹם וְהֵבִיא אֶת־דָּמוֹ
אֶל־מִבֵּית לְפָרֹכֶת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדָם ←

יהוה / *milifney adonay* / before the OMNIPRESENT. This clearly refers to the location where the Israelites believed the divine presence came to rest in the tent.

The rabbis were uncomfortable with the anthropomorphic imagery referring to God that appears within the Torah, so they interpreted *milifney adonay* as a directional phrase meaning “toward the altar.” This method of interpretation has continued today, as evidenced in classical Reconstructionist thought, which has moved away from the idea of God as a person.

D.A.T./M.B.K.

He shall make atonement for the sanctuary,
for the Israelites' uncleanness,
and for their misdeeds, and all their sins.
He shall likewise make atonement
for the Tent of Meeting that now dwells among them,
unclean though they be.
And no one shall be present in the Tent of Meeting,
when he comes there to atone in holiness,
until he comes out.
And he shall make atonement,
for himself, and for his household,
and for the whole assembly of the Israelites.

Leviticus 16:12-17

Fourth Aliyah (On Shabbat, Fifth Aliyah)

And he shall go forth to the altar,
which is before THE HOLY ONE,
and he shall make atonement for it.
And let him take some of the ox's blood,
and some of the goat's blood,
and place it on the altar horns around the altar,
sprinkling with the blood upon his fingers
seven times, thus purifying it,
making it holy, from Israel's uncleanness.

And when he has completed the atonement,
for the Tent of Meeting and the holy place,
he shall dedicate the live goat: ↵

הִפָּר וְהִזָּה אֶת־וּ עַל־הַכֹּפֶרֶת וְלִפְנֵי הַכֹּפֶרֶת: וְכִפֶּר עַל־הַקֹּדֶשׁ
מִטְּמֵאוֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל
מוֹעֵד הַשֹּׁכֵן אִתְּם בְּתוֹךְ טְמֵאוֹתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל
מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד
כָּל־קֹהֵל יִשְׂרָאֵל:

Fourth Aliyah (On Shabbat, Fifth Aliyah)

וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מֵהֶם הַפָּר
וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: וְהִזָּה עָלָיו מִן־הַדָּם
בְּאֶזְבְּעוֹ שֶׁבַע פְּעָמִים וְטָהְרוּ וְקִדְּשׁוּ מִטְּמֵאוֹת בְּנֵי יִשְׂרָאֵל: וְכִלָּה
מִכִּפֶּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־
הַשְּׁעִיר הַחִי: ←

COMMENTARY. In order to carry out the rituals of purification, Aaron entered the Tent of Meeting, the most sacred space in the portable sanctuary. Curiously, all of the dramatic rituals of Yom Kippur were then carried out in private, rather than in sight of the people, who depended on Aaron's efficacy for their own expiation.

However isolated the members of the community might have been from direct participation, they were nonetheless included in the rituals transpiring within the Tent of Meeting. The individual acts carried out by Aaron were not executed for his own sake, but by him on behalf of the community. What appeared to be a supreme moment of solitude was an event of the entire people. These rituals derive their meaning from the intersection of the personal and the public; the solitary act takes on meaning when carried out in the context of the community. R.H.

Aaron shall place his two hands
on the live goat's head,
and make confession, for himself,
and for the Israelites' transgressions,
and for all their wrongs,
and all their sins.

And he shall place them
on the scapegoat's head,
and he shall send it,
by the hand of an appointed messenger,
into the wilderness.

The goat shall bear upon itself
all of their sins,
into a land cut off from settlement.
Thus shall he send the goat
into the wild.

And Aaron shall come into the Tent of Meeting,
and remove the linen garments he has worn
in his approach into the sanctuary,
and he shall leave them there.

And he shall bathe his flesh with water
in the holy place, and wash his garments,
and go forth and offer up his offering
and those of the people.

He shall make atonement,
for himself and for the people.

Leviticus 16:18-24

וּסְמַךְ אֶהְרֹן אֶת־שִׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחַיִּי וְהִתְוַדָּה עָלָיו
אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן
אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה: וְנִשָּׂא
הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשְּׁעִיר
בַּמִּדְבָּר: וַבָּא אֶהְרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר
לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרוּחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם
בַּמִּקְוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלֹת
הָעֵם וּכְפָר בְּעֵדוֹ וּבְעֵד הָעָם:

וּסְמַךְ אֶהְרֹן אֶת־שִׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחַיִּי וְהִתְוַדָּה עָלָיו
אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן
אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה: וְנִשָּׂא
הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשְּׁעִיר
בַּמִּדְבָּר: וַבָּא אֶהְרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר
לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרוּחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם
בַּמִּקְוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלֹת
הָעֵם וּכְפָר בְּעֵדוֹ וּבְעֵד הָעָם:

Rashi

Fifth Aliyah (On Shabbat, Sixth Aliyah)

And the fat part of the offering for sins
he shall cast upon the altar-fire as incense.
And the appointed messenger,
who shall convey the goat to Azazel,
shall wash his clothes,
and bathe his flesh with water,
and afterwards, he may re-enter the encampment.
And the cattle offering for sins,
and the goat offering for sins,
whose blood had been brought in
to make atonement for the holy place,
let him convey outside the camp,
and they shall burn their hides,
their flesh parts, and their waste.
The one who burns them shall wash his clothes,
and bathe his flesh with water,
and afterward, he may re-enter the encampment.

And it shall be for you an everlasting statute:
in the seventh month, upon the tenth day of the month,
you shall afflict your souls.
No work shall you perform,
both homeborn and the stranger in your midst,
for on this day atonement shall be made for you,
to make you clean from all of your wrongdoing.
Before THE FOUNT OF LIFE,
you shall be clean.

Leviticus 16:25-30

Fifth Aliyah (On Shabbat, Sixth Aliyah)

וְאֵת חֵלֶב הַחֹטְאֹת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר
לְעִזָּאוֹל יִכְבֵּס בְּגָדָיו וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא
אֶל־הַמִּחֲנֶה: וְאֵת פֶּר הַחֹטְאֹת וְאֵת שְׂעִיר הַחֹטְאֹת אֲשֶׁר הוּבָא
אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמִּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ
אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: וְהִשְׂרֹף אֹתָם יִכְבֵּס בְּגָדָיו
וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחֲנֶה: וְהִיטָה לָכֶם
לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֵשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשׁוֹתֵיכֶם
וְכֹל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: פִּי־בַיּוֹם הַזֶּה
יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטָּאוֹתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

יִכְבֵּס...וְרַחֵץ / *yihabes...verahatz* / wash...and bathe. The act of handling the goat, metaphorically driving Israel's sins out of the camp, made the handler unclean. The very act needed to purify the community made the purifier impure! The necessary tasks of spiritual healing and moral confrontation purified the community even while they could damage and even sully the community leader. Just as the handler of the goat must then seek individual purification, so must contemporary leaders, too, find ways to heal and purify themselves, if they are to provide long-term morally vigorous leadership. D.A.T.

Sixth Aliyah (On Shabbat, Seventh Aliyah)

A Shabbat of Shabbaton—complete cessation—
it shall be for you. You shall afflict your souls.

It is an everlasting statute.

The priest whom one anoints
to serve the priesthood in his father's place
shall make atonement,

and he shall wash the linen garments,
and the garments of the holy service.

He shall make atonement,
for the sanctuary's holy place—

and for the Tent of Meeting,
and for the altar, he shall make atonement.

And for the priests,
and for the whole assembly of the people,
he shall make atonement.

And this shall be for you
an everlasting law: to make atonement
for the Israelites from all their sins,
on one day of the year.

And it was done as God commanded Moses.

Leviticus 16:31-34

Continue on page 543.

COMMENTARY. The final sentence of this passage does not say "Moses did..." but rather "it was done" (literally "one did")—suggesting that it is not Moses who is the subject of the sentence but in fact the future generations of the people Israel, who would carry out this ritual whether in deed or, later, in memory, through annual public recitation on the Day of Atonement. J.R.

Sixth Aliyah (On Shabbat, Seventh Aliyah)

שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֵינֵיכֶם אֶת-נַפְשֵׁיכֶם חֲקַת עוֹלָם: וְכַפֵּר
הַכֹּהֵן אֲשֶׁר-יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת-יָדוֹ לְכַהֵן תַּחַת אָבִיו
וְלִבֵּשׁ אֶת-בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ: וְכַפֵּר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-
אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַפְּהִינִים וְעַל-כָּל-עַם הַקְּהָל
יְכַפֵּר: וְהִיְתֵה-זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל
מִכָּל-חַטָּאתֵם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

Continue on page 544.

שבת / *shabbat shabbaton*. One of the most ancient names for Yom Kippur is the “sabbath of sabbaths.” Jewish tradition understands Shabbat to be holier than other holidays of the year and Yom Kippur to be the holiest of all. On Shabbat we withdraw from labor to enjoy and restore ourselves. The regulations for Yom Kippur are based in part on those of Shabbat but are more rigorous in several ways. This emphasizes the further withdrawal from physical aspects of living and creates a suitable structure for this most spiritual of days.

D.A.T.

HATZI KADDISH / SHORT KADDISH

Hatzi Kaddish is recited at the conclusion of the Torah reading from the first scroll. Both scrolls are placed on the reading table.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

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

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

חֲצִי קָדִישׁ

Hatzi Kaddish is recited at the conclusion of the Torah reading from the first scroll. Both scrolls are placed on the reading table.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלַמְיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֻלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela le'ela mikol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

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.

The second reading takes place here. After that, the second scroll is lifted as indicated above.

COMMENTARY. The 1945 Reconstructionist Prayerbook put “*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.

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

וְזֹאת הַתּוֹרָה עֵץ־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ וְתִמְכֶּיָּהּ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamaḥazikim bah vetomḥeha me'ushar.



וְזֹאת 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.

The second reading takes place here. After that, the second scroll is lifted as indicated above.

עץ...מאשר / It...fortunate! (Proverbs 3:18).

זאת...ישראל / This...Israel (Deuteronomy 4:44).

על...משה / by...Moses (Numbers 9:23).

Some communities that read the traditional Torah reading for Yom Kippur morning prefer an alternative to the traditional maftir reading, which is also about the sacrifices. The first aliyah from Nitzavim (Deuteronomy 29:9-11) serves this purpose. See page 531.

MAFTIR TORAH READING FOR YOM KIPPUR

And on the tenth day of the seventh month,
you will have a holy convocation,
and you will afflict your souls.
No work will you perform.
And you will offer a burnt-offering:
a sacrifice of sweet aroma,
one male of cattle oxen,
one ram, and seven lambs,
a year old and unblemished,
you will have,
along with *minḥah*-offering
of finest flour, mixed with oil,
three tenths of a measure for the bull,
and two tenths for the ram,
and seven tenths apiece for the seven lambs.
A goat kid shall be an offering for sins,
apart from the sin-offering for the atonement,
and the perpetual burnt-offering,
its *minḥah* offering, and its libations.

Numbers 29:7-11

*The second Torah scroll is lifted and tied while Vezot Hatorah is recited.
That is followed by the haftarah, page 551.*

MAFTIR TORAH READING FOR YOM KIPPUR

Some communities that read the traditional Torah reading for Yom Kippur morning prefer an alternative to the traditional maftir reading, which is also about the sacrifices. The first aliyah from Nitzavim (Deuteronomy 29:9-11) serves this purpose. See page 532.

וּבַעֲשׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם
אֶת־נַפְשׁוֹתֵיכֶם כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֵהּ לַיהוָה
הַיּוֹם נִיחֹחַ פֶּר בֶּן־בְּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שְׁבַע
תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם סֶלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים
לְפָר שְׁנַי עֶשְׂרֹנִים לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד
לְשִׁבְעַת הַכִּבְשִׂים: שְׁעִיר־עִזִּים אֶחָד חֲטָאת מִלְּבַד חֲטָאת
הַכִּפָּרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְפֵיהֶם:

*The second Torah scroll is lifted and tied while Ve Zot Hatorah is recited.
That is followed by the haftarah blessing, page 552, and the haftarah, page 570.*

COMMENTARY. The *maftir* presents a command to “afflict your souls” on Yom Kippur. The word for “afflict” is related to the Hebrew word for “poverty”—a disease that afflicts the soul of our society. We afflict ourselves today to be reminded of the affliction of others. Empathy ought to lead to action. The *haftarah*, which follows, thus stresses the importance of making this a time to resolve that we will feed the hungry, bring the homeless to our houses, clothe the naked, and not hide ourselves from our fellow human beings.

S.D.R.

וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם / *ve'initem et nafshoteyhem* / You will afflict your souls. The self-denial practiced on Yom Kippur, for example, by foregoing food and drink, and avoiding bathing, is all physical self-denial. How should we understand this text's suggestion that it is our souls that are meant to be affected? One way of understanding this is that the soul mirrors the body, so that there is an inner chastening that comes from the outer action. A second way to understand the phrase is that the physical forebearances create a space within which the ritual and liturgical actions of the day can have a powerful inner impact. The impact here is to simplify and humble—to rid ourselves of the layers that have built up on us and prevented us from being fully ourselves. The act of chastening or purification can thus be understood as an act of renewal.

D.A.T.

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.

The second reading takes place here. After that, the second scroll is lifted as indicated above.

COMMENTARY. The 1945 Reconstructionist Prayerbook put “*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.

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

וְזֹאת הַתּוֹרָה עֵץ־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ וְתִמְכֶיָּהּ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamaḥazikim bah vetomḥeha me'ushar.



וְזֹאת 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.

The second reading takes place here. After that, the second scroll is lifted as indicated above.

עץ...מאשר / It...fortunate! (Proverbs 3:18).

זאת...ישראל / This...Israel (Deuteronomy 4:44).

על...משה / 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.

On the first day of Rosh Hashanah, continue below. On the second day continue on page 563. On Yom Kippur, continue on page 569.

HAFTARAH FOR THE FIRST DAY OF ROSH HASHANAH

There was a certain man from Ramatayim-Tzofim amid the mountains of Ephraim, and his name was Elkanah the son of Yeroham, who was the son of Eliahu, who was the son of Tohu, who was the son of Tzuf, an Ephratite. He had two wives: the first one's name was Hannah; the second one was called Peninah. And Peninah had two sons; but Hannah had no sons.

That man would go up from his town, from time to time, to worship and to offer sacrifice to THE CREATOR of the Multitudes of Heaven, at Shiloh. There, were Eli's two sons, Hophni and Pinhas, priests to THE ETERNAL ONE. And on that occasion, Elkanah would offer sacrifice, and give gifts to Peninah, and to all his sons and daughters. But to Hannah he would give a double portion, for he loved Hannah, though GOD had closed her womb. Her rival used to taunt her and provoke her for the sake of causing her distress about the fact that GOD had closed her womb. ↩

בְּרֵכַת הַפְּטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים טוֹבִים
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמַת: בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה
וּבַמִּשָּׁה עֲבָדוֹ וּבְנִבְיָאֵי הָאֵמַת וְצֹדֵק:

On the first day of Rosh Hashanah, continue below. On the second day continue on page 564. On Yom Kippur, continue on page 570.

הַפְּטָרָה

וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוֹפִים מֵהָר אֶפְרָיִם וּשְׁמוֹ אֶלְקָנָה
בֶּן־יִרְחָם בֶּן־אֶלְיָהוּא בֶּן־תַּחֲוִי בֶן־צוּף אֶפְרָתִי: וְלוֹ שְׁתֵּי נָשִׁים שֵׁם
אֶחָת חַנָּה וְשֵׁם הַשְּׁנִית פְּנִנָּה וַיְהִי לְפַנְנָה יְלָדִים וּלְחַנָּה אֵין
יְלָדִים: וְעַלֶּה הָאִישׁ הַהוּא מְעִירוֹ מִיָּמִים | יָמִימָה לְהַשְׁתַּחֲוֹת
וְלוֹבֹחַ לַיהוָה צְבָאוֹת בְּשֵׁלָה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֲפְנֵי וּפְנִנָּה
פְּהָגִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לְפַנְנָה אֶשְׁתּוֹ
וּלְכָל־בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת: וּלְחַנָּה יָתַן מְנָה אֶחָת אִפְּיִם כִּי אֶת־
חַנָּה אָהַב וַיְהוּה סֵגֶר רַחֲמָה: וּכְעֶסְתָּה צָרְתָּה גַם־פָּעַס בַּעֲבוּר
הַרְעַמָּה כִּי־סֵגֶר יְהוּה בְּעַד רַחֲמָה: ←

COMMENTARY. This *haftarah* describes a would-be mother's pain leading to the miraculous birth of Samuel—though is not every birth miraculous? The parallel between the birth of Isaac in the traditional Torah portion and the birth of Samuel in the *haftarah* is an obvious one. Perhaps less obvious is the implication that each individual life has a place in the divine plan. On this holy day the *haftarah* challenges us to discover our own calling.

DAT.

HAFTARAH FOR YOM KIPPUR MORNING

And God has said: Prepare, prepare
the road—yes, clear a thoroughfare,
remove the stumbling block
from my people's way!
For thus says God, lofty and revered
who dwells forever, and whose name is holy:
Exalted and holy shall I dwell among you!
As for the downtrodden and destitute,
I shall revive the spirit of the lowly,
and the heart of the depressed I shall restore.
Indeed, not for all time shall I be quarrelsome,
not for eternity shall I seethe with rage,
but from me shall my spirit drip like dew.
I shall create the breath of life.

For my people's sinful deed I was enraged,
I struck them, and I turned away in wrath,
and they, for their part, pursued foolish ways.
But I have seen their folly, and shall heal them.
I shall guide them, and console them,
and for the mourners in their midst,
I shall create comforting words
—Shalom, shalom, to far and near!—
and I shall heal them.

But the wicked are like a troubled sea,
they cannot be at peace,
their waters stir with mire and mud.
There is no peace for them, says God,
none for the wicked.

Cry from the throat, do not relent,
raise up your voices like a shofar,
tell my people their transgression,
the house of Jacob, their mistakes. ↪

הַפְּטָרָה

וְאָמַר סְלוּסְלוּ פְּנוּ-דֶרֶךְ הַרְיִמוּ מִכְּשׁוֹל מִדֶּרֶךְ עַמִּי: כִּי כֹה אָמַר
קָדוֹשׁ שְׁכֵן עַל וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁר־בָּנוֹן וְאֶת-דִּבְרֵי
וְשִׁפְלֵ-רוּחַ לְהַחֲיוֹת רוּחַ שְׁפִלִים וּלְהַחֲיוֹת לֵב נִדְבָאִים: כִּי לֹא
לְעוֹלָם אָיִב וְלֹא לְנֶצַח אֶקְצֹף בִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת
אֲנִי עֲשִׂיתִי: בְּעֵינַי בָּצַעוּ קִצְפֹּתַי וְאַפְהוּ הִסְתֵּר וְאֶקְצֹף וַיִּלֶּךְ שׁוֹבֵב
בְּדֶרֶךְ לְבוֹ: דִּרְכֵי רְאִיתִי וְאַרְפְּאֶהוּ וְאַנְהֶהוּ וְאַשְׁלֵם נַחֲמִים לוֹ
וְלֹאֲבָלָיו: בּוֹרֵא נֵיב שְׁפָתַיִם שְׁלוֹם | שְׁלוֹם לְרַחֵק וּלְקָרוֹב אָמַר
יְהוָה וּרְפָאתָיו: וְהִרְשָׁעִים בַּיָּם נִגְרָשׁ כִּי הִשְׁקֵט לֹא יוֹכֵל וַיִּגְרָשׁוּ
מִיָּמִיו רַפָּשׁ וְטִיט: אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרִשָּׁעִים: קָרָא בְּגִרְוֹן
אֶל-תַּחֲשֹׁף בְּשׁוֹפֵר הָרֶם קוֹלָהּ וְהִגֵּד לְעַמִּי פְּשָׁעִם וּלְבֵית יַעֲקֹב
חֹטְאָתָם: ←

COMMENTARY. This *haftarah* criticizes those who believe that fasting and prayer alone can bring about true atonement. For Isaiah, ritual action without moral action is not meaningful. Ritual acts and conduct supporting social justice become constant parts of our lives only when they reinforce each other through the way each is allowed to interpret and enhance the other.

M.B.K.

COMMENTARY. The choice of this *haftarah*, which emphasizes the ease with which the ritual and the moral can be unhooked from each other, reflects the fact that carefully observing Yom Kippur and then returning to everyday affairs with unaltered conduct was an ancient problem just as it is a modern one. Ultimately, each of us can only answer for ourselves the question, "How much will I change this year?" Do I really want the ritual of this day to have a transformative effect on my life? I have today to contemplate that question. This is preparation for the challenge beginning tomorrow.

D.A.T.

For they seek me out, day by day,
they yearn for knowledge of my way.
Like a people righteous in their deeds,
who have not left behind the justice of their God,
they ask of me the laws of righteousness,
they yearn for nearness to their God.
“Why, when we fasted, did you not see it?
Our souls we have afflicted, do you not know?”
Behold, while you are fasting, you engage in business,
and your workers you continue to oppress!
Behold, you fast in strife and quarrelling,
and with a meanly clenched fist you strike.
Today, you do not fast in such a way
as to make your voice heard on high.
Is this the kind of fast I delight in?
A fast merely to deprive one’s body?
Is it bowing the head like the willows,
or reclining in sackcloth and ash?
Do you call that a fast,
a day in which THE HOLY ONE delights?
Is not the fast that I desire
the unlocking of the chains of wickedness,
the loosening of exploitation,
the freeing of all those oppressed,
the breaking of the yoke of servitude?
Is it not the sharing of your bread with those who starve,
the bringing of the wretched poor into your house,
or clothing someone you see who is naked,
and not hiding from your kin in their need?
Then shall your light burst forth like the dawn,
your waters of healing soon flourish again,
your righteousness will travel before you,
and the glory of THE ALMIGHTY will encompass you.
Then will you call and THE ETERNAL ONE will answer,
you will cry out, and God will respond: Here am I! ↪

וְאוֹתֵי יוֹם | יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחְפָּצוֹן כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה
 וּמִשְׁפָּט אֱלֹהֵיו לֹא עָזַב יִשְׁאָלוּנִי מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים
 יַחְפָּצוֹן: לְמַדָּה צִמְנוּ וְלֹא רִאִיתָ עֵינֵינוּ נִפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם
 צִמְכֶם תִּמְצְאוּ-חֶפֶץ וְכָל-עֲצָבֵיכֶם תִּנְגָּשׁוּ: הֵן לְרִיב וּמִצָּה תִצְוִמוּ
 וְלִהְיוֹת בְּאִגְרָף רִשַׁע לֹא-תִצְוִמוּ כִּיּוֹם לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם:
 הַכִּזָּה יִהְיֶה צוֹם אֲבַחְרֶהוּ יוֹם עֲנוֹת אָדָם נִפְשׁוּ הֲלִכְף כְּאִגְמֹן
 רִאשׁוֹ וְשֶׁק וְאֶפֶר יִצְיַע הַלְזָה תִקְרָא-צוֹם וְיוֹם רִצּוֹן לִיהוָה: הַלְזָה
 זֶה צוֹם אֲבַחְרֶהוּ פִתְחֵה חֲרָצוֹת רִשַׁע הַתֵּר אֲגִדּוֹת מוֹטָה וְשִׁלַּח
 רִצּוֹצִים חֲפָשִׁים וְכָל-מוֹטָה תִנְתְּקוּ: הַלְזָה פָּרַס לְרַעַב לַחֲמֶךָ
 וְעֵנִיִּים מְרוּדִים תִּבְיֵא בֵּית כִּי-תִרְאֶה עָרֹם וְכִסְיָתוֹ וּמִבְּשָׂרָה לֹא
 תִתַּעֲלֵם: אִזּוּ יִבְקַע כְּשֹׁחַר אֹרֶךְ וְאֶרְכָתָהּ מִהֲרָה תִצְמַח וְהִלָּךְ
 לְפָנֶיךָ צִדְקָה כְּבוֹד יְהוָה יִאֲסֹפֶה: אִזּוּ תִקְרָא וְיִהְיֶה יַעֲנֶה תִשׁוּעַ
 וַיֹּאמֶר הַגִּנִּי ←

COMMENTARY. This *haftarah* poses the question of what it will take to create a world transformed. Its answer posits a society governed justly, interpersonal relationships characterized by caring, and religious life that points us toward ultimate meaning. Isaiah suggests that if we achieve all this, God will intervene to bring a society transformed. But if we achieve all this, society will have already been transformed. D.A.T.

COMMENTARY. The *haftarah* is linked to the Torah reading in a daring way. The prophet *Yeshayahu* / Isaiah questions the value of fasting while we pursue business as usual. It is thus a critique of religious hypocrisy, and it remains to this day a challenge for the Jewish community in our effort to link ethics with ritual practice. S.D.R.

If you banish oppression from your midst,
the menacing hand and tainted speech,
if you give of yourself to the hungry,
fulfilling the needs of the poor—
then shall your light shine in darkness,
and your darkness shall be like the noon.
THE RIGHTEOUS ONE will guide you always,
will satisfy your thirst in desert wastes,
will give your bones new life,
and you'll be like a well-watered garden,
like a spring whose waters do not fail.
And those among you will rebuild ancient ruins,
foundations long dormant you'll restore.
You shall be called the repairer of bridges,
the restorer of settlement roads.

If you refrain from trampling the Sabbath,
from doing your business on my holy day,
if you call the Sabbath your delight,
and honor THE CREATOR's holy day,
then shall you take pleasure in GOD EVERLASTING,
and I shall convey you on high,
and feed you with Jacob's inheritance—
for the mouth of THE ETERNAL ONE has spoken!

Isaiah 57:14-58:14

אִם-תִּסְיֹר מִתּוֹכָהּ מוֹטֵה שְׁלַח אֶצְבֵּעַ וְדַבֵּר-אֲנִי: וְתִפֵּק לָרֶעִב
נַפְשָׁהּ וְנַפֵּשׁ נִעְנָה תִשְׁפִּיעַ וְזָרַח בְּחֹשֶׁךְ אֹרֶךְ וְאַפְלֹתָהּ כְּצִדְהָרִים:
וְנַחֲךָ יִהְיֶה תְּמִיד וְהִשְׁפִּיעַ בְּצַחֲצָחוֹת נַפְשָׁהּ וְעֲצַמּוֹתֶיהָ יִחְלִיץ
וְהִיִּיתָ כְּגַן רוּחַ וּכְמוֹצֵא מַיִם אֲשֶׁר לֹא-יִכָּזְבוּ מִיָּמָיו: וּבְנוּ מִמֶּנּוּ
חֲרֻבוֹת עוֹלָם מוֹסְדֵי דוֹר-וָדוֹר תִּקְוָמֶם וְקָרָא לָהּ גֵּדֵר פְּרִץ
מְשׁוֹבֵב נְתִיבוֹת לְשֹׁבֵת: אִם-תִּשְׁיֹב מִשֹּׁבֵת רִגְלָהּ עֲשׂוֹת חֲפָצֶיהָ
בְּיוֹם קִדְשֵׁי וְקָרָאתָ לְשֹׁבֵת עֲנֵג לְקִדּוֹשׁ יִהְיֶה מְכַבֵּד וְכַבְּדֵתוּ
מִעֲשׂוֹת דְּרָכֶיהָ מִמְצֹא חֲפָצָהּ וְדַבֵּר דְּבָר: אֲזִי תִתְעַנֵּג עַל-יִהוּדָה
וְהִרְפַּבְּתֶיהָ עַל-בְּמֹתֶיהָ אֶרֶץ וְהִאֲכַלְתֶּיהָ נַחֲלַת יַעֲקֹב אֲבִיהָ כִּי פִי
יִהְיֶה דְבָר:

CONCLUDING HAFTARAH BLESSINGS

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. ↪

וּלְעֵמֶךָ יִשְׂרָאֵל תּוֹשִׁיעַ / 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.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׁפָל דְּבָרָיו
אִמֶּת וְצֶדֶק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ
אֲחֵר לֹא יָשׁוּב רִיקָם כִּי אֵל מְלֶכֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

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

שְׁמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיַּגֵּל
לְבָנָיו: וְהָשִׁיב לָב אֲבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אֲבוֹתָם וּבֵיתְךָ בֵּית
תַּפְּלָה יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד: ←

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.

COMMENTARY. This 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. Here Elijah is pictured coming to herald messianic days by uniting families, communities, and peoples through mutual understanding.

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 שְׁנַתְּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁהּ וּלְמַנּוּחָהּ)
לְכַבּוֹד וּלְתַפְאֶרֶת: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ
אָמֵת 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 שְׁנַתְּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁהּ וּלְמַנּוּחָהּ)
לְמַחִילָה וּלְסְלִיחָה וּלְכַפָּרָה וּלְמַחֲלֵבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ לְכַבּוֹד
וּלְתַפְאֶרֶת: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אָמֵת
וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת
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.