

Yom Kippur *Minhah*

Torah service - Closing



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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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HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

HAḤNASAT SEFER TORAH /
RETURNING THE TORAH TO THE ARK

Let all bless the name of THE ETERNAL,
for it alone is to be exalted.

God's splendor dwells on earth and in the heavens,
God has lifted up our people's strength.
Praise to all God's fervent ones,
to the children of Israel, people near to God.
Halleluyah!

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Ḥayim Hi, page 1071.

הַכְּנֹסֶת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nisgav shemo levado

Hodo al eretz veshamayim vayarem keren le'amo tehilah leh'ol
hasidav livney yisra'el am kerovo halleluyah.

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 1072.

יהללו...הללויה / Let...Halleluyah! (Psalms 148:13-14).

A psalm of David.

The world belongs to GOD in all its fullness,
the earth, and all who dwell on it,
for God has founded it upon the waters,
on the torrents, God established it.

Who can ascend the mount of THE ETERNAL?
Who rises to the holy place of God?

The one whose hands are clean, whose heart is pure,
whose soul has not been vainly self-excusing,
the one who never swore deceitfully.

That person reaps a blessing from THE ALL-KNOWING ONE,
justice from the God of help.

For many generations now,
the family of Jacob has sought your presence.

You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come! ↩

אֲשֶׁר לֹא-נִשָּׂא לְשׂוֹא נַפְשׁוֹ / *Whose soul has not been vainly self-excusing.* Literally, "who has not lifted up the soul in vain." The psalm turns on repetitions of the key verb, "lift up," playing on its many meanings. Compare: "That person reaps [literally, lifts up] a blessing...You city gates, open [literally, lift up] your gates," etc.

The pilgrim, ascending the steep slopes toward the Temple Mount, contemplates, through this interplay of associations, the fundamental act of pilgrimage: an offering-up to God. J.R.

NOTE. This psalm asks and answers several questions, suggesting that it was sung antiphonally in ancient times, with the congregation singing the responses. D.A.T.

לְדָוִד

מִזְמוֹר

| | |
|--------------------------------------|---------------------------------|
| תִּבֵּל וַיִּשְׁבִּי בָּהּ: | לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ |
| וְעַל־נְהָרוֹת יְכוֹנְנֶנָּה: | כִּי־הוּא עַל־יַמִּים יְסֻדָּהּ |
| וּמִי־יָקוּם בְּמָקוֹם קִדְשׁוֹ: | מִי־יַעֲלֶה בְּהַר־יְהוּהָ |
| אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי | נָקִי כַפַּיִם וּבֵר־לֵבָב |
| וְלֹא נִשְׁבַּע לְמַרְמָה: | |
| וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ: | יֵשׂא בְרָכָה מֵאֵת יְהוּהָ |
| מִבְּקִשֵׁי פְּנִיָּה יַעֲקֹב סֵלָה: | זֶה דוֹר דּוֹרֵי דְרָשׁוּ |
| וְהַנִּשְׂאוֹ פִתְחֵי עוֹלָם | שְׂאוּ שְׁעָרֵימָהּ רְאשֵׁיכֶם |
| וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: ← | |

Ledavid mizmor.

Ladonay ha'aretz umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafshi velo nishba lemirmah.

Yisa veraḥah me'et adonay utzedakah me'elohey yisho.

Zeh dor dorshav mevakshey faneḥa ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithey olam veyavo meleḥ hakavod. ↪

Who is the sovereign of glory?
THE MAGNIFICENT, so powerful and mighty!
THE ETERNAL ONE, a champion in battle!
You city gates, open your bolts;
eternal gates, be lifted up,
and let the sovereign of glory come!
Who is this one, the sovereign of glory?
THE RULER of the Multitudes of Heaven,
the sovereign of glory.

Psalm 24

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוּ וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה:
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סְלָה:

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor
 milḥamah.

Se'u she'arim rasheyhem use'u pithey olam veyavo meleḥ
 hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod
selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. "Renew our days as you have done of old."

We may read:

Renew our days as when we were young.

Revive us with the wonder of your world,
with the enthusiasm of our youth.

Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.

Grant us, once again, the sacred vision
and the courage of new beginnings.

Do not return us to days past:

Renew our days as when we were young.

S.E.S.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמֵר שׁוֹבָה יְהוָה רִבְבוֹת אֶלְפֵי יִשְׂרָאֵל:
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכְּרֶיהָ מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נְעָם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבָנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה תִּדְּשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamahazikim bah vetomheha me'ushar.
Deraheha darhey no'am vehol netivoteha shalom.
Hashivenu adonay eleha venashuvah hadesh yameynu
kekedem.

The ark is closed.

ובנחה...ישראל / And...Israel (Numbers 10:36).
כי...תעזבו / For...it (Proverbs 4:2).
עץ...מאשר / It...fortunate (Proverbs 3:18).
שלום...דרכיה / Its...peace (Proverbs 3:17).
השיבנו...כקדם / Return...old (Lamentations 5:21).

עץ חיים היא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself *becomes* a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life. J.R.

ḤATZI KADDISH / SHORT KADDISH

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 קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקַדְשָׁא בְּרִיף הוּא לְעֵלְא לְעֵלְא מְפַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Yitgadal veyitkadesh shemey raba
be'alma divra ĥiruteh veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

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

Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela le'ela mikol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.