

Rosh Hashanah Day 2 - Morning

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

TEFILAH LAMEMSHALAH / PRAYER FOR THE COUNTRY

Sovereign of the universe, mercifully receive our prayer for our land and its government. Let your blessing pour out on this land and on all officials of this country who are occupied, in good faith, with the public needs. Instruct them from your Torah's laws, enable them to understand your principles of justice, so that peace and tranquility, happiness and freedom, might never turn away from our land. Please, WISE ONE, God of the lifebreath of all flesh, waken your spirit within all inhabitants of our land, and plant among the peoples of different nationalities and faiths who dwell here, love and brotherhood, peace and friendship. Uproot from their hearts all hatred and enmity, all jealousy and vying for supremacy. Fulfill the yearning of all the people of our country to speak proudly in its honor. Fulfill their desire to see it become a light to all nations.

Therefore, may it be your will, that our land should be a blessing to all inhabitants of the globe. Cause friendship and freedom to dwell among all peoples. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war." And let us say: Amen.

COMMENTARY. On the eve of the destruction of the First Temple in 586 B.C.E., the prophet Jeremiah called on his people to "pray for the peace of the land to which I am exiling you." We Jews have recognized the importance of just government in the lands where we have lived because we have fared better in societies guided by principles of justice, equality and law. Today, in North America, where we strive to fulfill the opportunities inherent in living in two civilizations, our motivation must go beyond what is good for us to what is right for all. R.H.

תפלה לממשלה

רבוֹן הָעוֹלָם קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמְשָׁלֵתָהּ
הֲרַק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת וְעַל כָּל שְׂרֵי הַמְּדִינָה הַזֹּאת
הָעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאֻמוֹנָה: הוֹרֵם מַחְקֵי תוֹרָתְךָ הַבְּיָנִים
מִשְׁפָּטֵי צְדָקָךָ לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלְוָה אֲשֶׁר וְחֹפֶשׁ
כָּל־הַיָּמִים: אֲנָא יְהוָה אֱלֹהֵי הָרוּחֹת לְכַל־בֶּשֶׂר הַעֲרָה רִיחֶךָ עַל
כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ וְטַע בֵּין בְּנֵי הָאֻמוֹת וְהָאֻמוֹנוֹת הַשּׁוֹנוֹת
הַשּׁוֹכְנִים בָּהּ אֶהְבֶּה וְאֶחְוֶה שְׁלוֹם וְרַעוּת וְעַקֵּר מְלַבֵּם כָּל שְׂנְאָה
וְאִיבָה קִנְיָה וְתַחֲרוּת לְמִלְאוֹת מִשְׂאֵ־נֶפֶשׁ בְּנִיָּה הַמִּתְפָּאֲרִים
בְּכַבּוּדָה וְהַמְשִׁתּוֹקְקִים לְרֵאוֹתָהּ אוֹר לְכָל־הַגּוֹיִים:
וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שְׁתֵּהא אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל וְתִשְׁרֶה
בֵּינֵיהֶם רַעוּת וְחֲרוּת וְקִים בְּמַהֲרָה חֲזוֹן נְבִיאֶךָ לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי
חָרָב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה וְנֹאמַר אָמֵן:

Lo yisa goy el goy herev velo yilmedu od milhamah.

מלחמה...לא / Nation...war (Isaiah 2:4).

What do I desire for my country? How do I vision the land I love?

Let it be a land where knowledge is free,

Where the mind is without fear, and men and women hold their heads
high,

Where words come out from the depth of truth,

Where the world has not been broken up into fragments by narrow
domestic walls,

Where tireless striving stretches its arms toward perfection,

Where the clear stream of reason has not lost its way in the dreamy
desert sand of dead habit,

Where the mind is led forward into ever-widening thought and action,
Into that heaven of freedom let my country awake.

Rabindranath Tagore (Adapted)



TEFILAH LIMDINAT YISRA'EL /
PRAYER FOR THE STATE OF ISRAEL

Rock and champion of Israel, please bless the state of Israel, first fruit of the flourishing of our redemption. Guard it in the abundance of your love. Spread over it the shelter of your peace. Send forth your light and truth to those who lead and judge it, and to those who hold elective office. Establish in them, through your presence, wise counsel, that they might walk in the way of justice, freedom and integrity. Strengthen the hands of those who guard our holy land. Let them inherit salvation and life. And give peace to the land, and perpetual joy to its inhabitants. Appoint for a blessing all our kindred of the house of Israel in all the lands of their dispersion. Plant in their hearts a love of Zion. And for all our people everywhere, may God be with them, and may they have the opportunity to go up to the land. Cause your spirit's influence to emanate upon all dwellers of our holy land. Remove from their midst hatred and enmity, jealousy and wickedness. Plant in their hearts love and kinship, peace and friendship. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war." And let us say: Amen.



תפלה למדינת ישראל

צור ישראל וגואלו ברוך נא את מדינת ישראל ראשית צמיחת
גאלתנו הגן עליה ברוב חסדך ופרש עליה ספת שלומך שלח אורך
ואמתך לראשיה לשופטיה ולנבחריה ותקנם בעצה טובה מלפניך
למען ילכו בדרך הצדק החפש והישר: חזק את ידי מגני ארץ
קדשנו והנחילים ישועה וחיים ונתת שלום בארץ ושמחת עולם
ליושביה: פקדנא לברכה את אחינו בית ישראל בכל-ארצות
פזוריהם טע בלבם אהבת ציון ומי-בהם מכל-עמנו יהי אלהיו
עמו ויעל: האצל מרוחה על כל יושבי ארץ קדשינו הסר מקרבם
שנאה ואיבה קנאה ורשעות וטע בלבם אהבה ואחווה שלום
ורעות וקים במהרה חזון נביאך לא ישא גוי אל-גוי תרב ולא-
ילמדו עוד מלחמה ונאמר אמן:

Lo yisa goy el goy herev velo yilmedu od milhamah.

למי...ועל / may...to the land. This is a slightly altered version of Ezra 1:3.
לא...מלחמה / Nation...war (Isaiah 2:4).

We pray for Israel.

Both the mystic ideal of our ancestors' dreams.
And the living miracle, here and now,
Built of heart, muscle, and steel.

May she endure and guard her soul,
Surviving the relentless, age-old hatreds.
The cynical concealment of diplomatic deceit.
And the rumblings that warn of war.

May Israel continue to be the temple that magnetizes
The loving eyes of Jews in all corners:

Jews in lands of affluence and relative peace
Who forget the glory and pain of their being
And Jews in lands of oppression whose bloodied fists
Beat in anguish and pride
Against the cage of their imprisonment.

May Israel yet embrace her homeless, her own,
And bind the ingathered into one people.

May those who yearn for a society built on human concern
Find the vision of the prophets realized in her.
May her readiness to defend
Never diminish her search for peace.

May we always dare to hope
That in our day the antagonism will end,
That all the displaced, Arab and Jew, will be rooted again,
That within Israel and across her borders
All God's children will touch hands in peace.

Nahum Waldman

The man under his fig tree telephoned the man under his vine:
“Tonight they definitely might come. Assign
positions, armor-plate the leaves, secure the tree,
tell the dead to report home immediately.”

The white lamb leaned over, said to the wolf:
“Humans are bleating, and my heart aches with grief.
I’m afraid they’ll get to gunpoint, to bayonets in the dust.
At our next meeting this matter will be discussed.”

All the nations (united) will flow to Jerusalem
to see if the Torah has gone out. And then,
inasmuch as it’s spring, they’ll come down
and pick flowers from all around.

And they’ll beat swords into plowshares and plowshares into
swords,
and so on and so on, and back and forth.

Perhaps from being beaten thinner and thinner,
the iron of hatred will vanish, forever.

Yehuda Amichai

We stand for the Shofar Blowing.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who raises us to holiness with your mitzvot, and has commanded us to hear the shofar sound.

Blessed are you THE ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

The shofar is sounded. We are then seated.

Some communities that do not recite a Musaf Amidah continue with Malhuyot (page 607) here. In that case, they return the Torah to the ark after Shofarot (page 597).

DERASH. The shofar sound represents prayer beyond words, an intensity of longing that can only be articulated in a wordless shout. But the order of the sounds, according to one old interpretation, contains the message in quite explicit terms. Each series of shofar blasts begins with *tekiyah*, a whole sound. It is followed by *shevarim*, a tripartite broken sound whose very name means “breakings.” “I started off whole,” the shofar speech says, “and I became broken.” Then follows *teruah*, a staccato series of blast fragments, saying: “I was entirely smashed to pieces.” But each series has to end with a new *tekiyah*, promising wholeness once more. The shofar cries out a hundred times on Rosh Hashanah: “I was whole, I was broken, even smashed to bits, but I shall be whole again!” A.G.

COMMENTARY. Several models are available for the shofar blowing. The traditional model is for the shofar blowing to be done by one unamplified voice. Another model is for all the people who have *shofarot* to participate in the shofar blowing simultaneously. All the other congregants, led by a caller, call out *tekiyah*. This creates a powerful dialogue. It has been my custom in the last few years to have the first set of sounds (*tekiyah shevarim teruah tekiyah*) done by one shofar and all the other sets blown in unison by all the people who have *shofarot*. A model for the *tekiyah gedolah* is for all the shofar blowers to line up. The first one begins, and when he or she is out of breath, the next one continues to blow. This is a real *tekiyah gedolah*.

Z.S.S.

We stand for the Shofar Blowing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשַׁמֵּעַ קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֲחַיֵּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

We are seated. Some communities that do not recite a Musaf Amidah continue with Malhuyot (page 607) here. In that case, they return the Torah to the ark after Shofarot (page 598).

KAVANAH. The song of the shofar penetrates through our walls of fear. Thrilled by its intensity, we open up to its powerful reminder of the inner song in each of us. The shofar proclaims that all of our holy songs can join together as one. D.B.

COMMENTARY. Like an alarm clock the shofar unsettles us. Yet some people sleep through the alarm clock's jolting rings. The appeal to conscience is clear and direct enough, yet all too often we ignore it. What does it take for us to hear the shofar's call? Perhaps a different way of understanding our social obligations. Every time you witness the suffering of another human being, or of any living thing, realize that your own heart is crying out in pain but that you just can't hear it. S.D.R.

*On Yom Kippur, some communities recite Yizkor (pages 1004-1034) here.
The following couplet is recited only on Rosh Hashanah.*

Happy are the people who know the shofar blast, ETERNAL ONE!
They walk about in the light of your presence.

Happy are they who dwell within your house,
may they continue to give praise to you.
Happy is the people for whom life is thus,
happy is the people with THE EVERLASTING for its God!

A Psalm of David

All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.
Blessings do I offer you each day,
I hail your name, forever and eternally.
Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.
Declaring praises for your deeds one era to the next,
people describe your mighty acts.
Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.
Wondrous are your powers—people tell of them,
and your magnificence do I recount.
Signs of your abundant goodness they express,
and in your justice they rejoice.
How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.
To all God's creatures, goodness flows,
on all creation, divine love.
Your creatures all give thanks to you,
your fervent ones bless you emphatically. ↪

אשרי...יהלכון / Happy...presence (Psalms 89:16).

אשרי...סלה / Happy...you (Psalms 84:5).

אשרי...אלהיו / Happy...God (Psalms 144:15).

On Yom Kippur, some communities recite Yizkor (pages 1004-1034) here.
The following line is recited only on Rosh Hashanah:

הָעַם יוֹדְעֵי תְרוּעָה יְהוּה בְּאוֹר־פְּנֵיךָ יְהִלְכוּן: אֲשֶׁר־י

Ashrey ha'am yodey teruah adonay be'or paneha yehalehun.

אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ עוֹד יְהִלְלוּךָ שְׁלֵה:
אֲשֶׁר־י הָעַם שְׁפָכָה לוֹ אֲשֶׁר־י שְׁיֵהוּה אֱלֹהָיו:

תְּהִלָּה לְדוֹר

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְךְ וְאֶבְרָכָה שְׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרָכְךָ וְגָדוֹל יְהוּה וּמְהֻלָּל מְאֹד:
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ וְלִגְדֻלְתוֹ אֵין אֵין חֶקֶר:
הַדָּר כְּבוֹד הַדָּר וּגְבוּרַתְךָ יִגְאִידוּ: וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֻזוֹ נוֹרְאוֹתֶיךָ יֵאֱמָרוּ וְצִדְקַתְךָ אֲסַפְּרֶנָּה:
אֶזְכְּרֶנּוּ וְיָבִיעוּ וְחֲנוּן וְרַחוּם יְהוּה וְצִדְקָתְךָ יִרְנְנוּ:
טוֹב־יְהוּה לְפָל וְאֶרְךָ אֲפִים וְגָדֹל־חֶסֶד:
יִדְוֶךָ יְהוּה כָּל־מַעֲשֵׂיךָ וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יְחַסִּיֶּיךָ יְבָרְכֶנּוּ: ←

Ashrey yoshvey veyteha od yehaleluha selah.

Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.

Tehilah ledavid.

Aromimeha elohay hameleh va'avarehah shimeha le'olam va'ed.

Behol yom avareheka va'ahalela shimeha le'olam va'ed.

Gadol adonay umhulal me'od veligdulato eyn heker.

Dor ledor yeshabah ma'aseha ugevuroteha yagidu.

Hadar kevod hodeha vedivrey nifle'oteha asihah.

Ve'ezuz noroteha yomeru ugedulateha asaperenah.

Zehar rav tuveha yabi'u vetzidkateha yeranenu.

Hanun verahum adonay ereh apayim ugedol hased.

Tov adonay lakol verahamav al kol ma'asav.

Yoduha adonay kol ma'aseha vehasideha yevarehuha. ↪

Calling out the glory of your sovereignty,
 of your magnificence they speak,
 Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 May your sovereignty last all eternities,
 your dominion for era after era.
 Strong support to all who fall,
 God raises up the humble and the lame.
 All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 Providing with your open hand,
 you satisfy desire in all life.
 So just is God in every way,
 so loving amid all the divine deeds.
 Close by is God to all who call,
 to all who call to God in truth.
 Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name,
 unto eternity.

Psalms 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

הללויה...ואנחנו / And...Halleluyah! (Psalms 115:18).

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

וּגְבוּרָתְךָ יִדְבְּרוּ:	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
וְזוֹקֵךָ לְכָל־הַנְּפִלִים:	סוּמָךָ יְהוּה לְכָל־הַנְּפִלִים
וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינַי־כָּל אֲלֶיךָ יִשְׁבְּרוּ
וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:	פּוֹתִיחַ אֶת־יְדֶךָ
וְחֹסִיד בְּכָל־מַעֲשָׂיו:	צַדִּיק יְהוּה בְּכָל־דְּרָכָיו
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:	קְרוֹב יְהוּה לְכָל־קֹרְאָיו
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	רִצּוֹן יִרְאִיו יַעֲשֶׂה
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהַבָּיו
וַיִּבְרָךְ כָּל־בְּשָׂר שֵׁם קָדְשׁוֹ	תְּהִלַּת יְהוּה יִדְבֹר פִּי
לְעוֹלָם וָעֶד:	
מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:	וְאַנְחֵנוּ נִבְרָךְ יְה

Kevod malhuteha yomeru ugevurateha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhevod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eynay hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol haresha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

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 605.

הַכְנֵסֵת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ

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

Yehalelu et shem adonay ki nisgav shemo levado

Hodo al eretz veshamayim vayarem keren le'amo tehilah lehōl
ḥasidav 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 606.

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

On Shabbat, substitute Psalm 29 (page 603).

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! ↩

לא־נִשָּׂא לְשׁוּא נַפְשִׁי / 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.

מִזְמוֹר לְדָוִד

תִּבֵּל וַיִּשְׁבֵי בָּהּ :	לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ
וְעַל־נְהַרֹת יְכוֹנְנָהּ :	כִּי־הוּא עַל־יַמִּים יִסְדָּהּ
וּמִי־יָקוּם בְּמָקוֹם קִדְשׁוֹ :	מִי־יַעֲלֶה בְּהַר־יְהוּהָ
אֲשֶׁר לֹא־נִשְׂא לַשָּׂא נַפְשִׁי	נְקִי כַפַּיִם וּבֶרֶךְ־לֵבָב
וְלֹא נִשְׁבַּע לְמַרְמָהּ :	
וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ :	יֵשׂא בְרָכָה מֵאֵת יְהוּהָ
מִבְּקִשֵׁי פְּנֵידָ יַעֲקֹב סֶלְהָ :	זֶה דוֹר דּוֹרְשָׁיו
וְהַנִּשְׂאוֹ פִתְחֵי עוֹלָם	שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם
וַיְבֹא 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 verahah me'et adonay utzedakah me'elohey yisho.

Zeh dor dorshav mevakshey faneha ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithey olam veyavo meleh 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

Continue on page 605.

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.

ובנחה יאמר שובה יהוה רכבות אלפי ישראל:
כי לקח טוב נתתי לכם תורתִי אל־תִּעֲזֹבו:
עץ־חיים היא למחזיקים בה ותמכִּיהָ מאֲשֶׁר:
דַּרְכֶיהָ דְרָכֵי־נְעָם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ 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).
דרכיה...שלום / Its...peace (Proverbs 3:17).
השיבנו...כקדם / Return...old (Lamentations 5:21).

אֵץ חַיִּים הִיא / 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.