

## סדר קריאת התורה The Torah Service

### Kavanah - Spiritual Insight PRAYERS BEFORE THE ARK

Our God and God of our ancestors, we stand before the Ark of Your Covenant during these Yamim Nora'im to acknowledge Your sovereignty in our lives and to seek further knowledge of Your Torah. Help us, Adonai, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts; inspire us with loyalty, so that we may live by its teachings at all times.

Throughout the new year, may we be ever mindful that, wherever we are, we are in Your presence. May our words and deeds hallow Your name and thus make us worthy of Your blessings. Amen.

Almighty God, reverently we stand before the Torah, Your most precious gift to us - the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings. As we begin a new year, may the Torah be our tree of life, our shield and guide; may we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

Lord of the Universe, accept our prayers during these Yamim Nora'im. Fulfill the worthy desires of our hearts, and in Your loving kindness pardon our iniquities. Remember us for good, for blessing, and for life. Endow us with health and vigor and grant us a year of achievement and serenity. Give us sustenance for our bodies and nourishment for our souls. Send healing for our sorrows, strength for our burdens, and hope to brighten each new day. Imbue us with the will to study Your Torah and to obey Your commandments. Bless the work of our hands and the thoughts of our minds. "Happy are all who know You and delight in Your commandments."  
-- *Machzor Hadash (adapted)*

### EIN KAMOKHA

### אין כמוך

אין כמוך באלהים, יי, ואין כמעשיך. מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.

*Ein ka'mokha va'elohim Adonai, v'ain k'ma'asekha, malkhutkha malkhut kol olamim, u'memshaltekha b'khol dor vador.*

"There is none like You, Adonai, among those acclaimed as divine; there are no deeds like Yours. Your sovereignty is everlasting, Your dominion endures through all generations."

יי מלך, יי מלך, יי מלך לעולם ועד. יי עז לעמו יתן יי יברך את עמו בשלום.

*Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va'ed. Adonai oz l'amo yiten, Adonai y'varekh et amo va'shalom.*

Adonai reigns, Adonai has reigned, "Adonai shall reign forever."  
May Adonai give strength to our people, and bless our people with peace.

אב תרחמים, היטיבה ברצונך את ציון, תבנה חומות ירושלים. כי בך לבד בטחנו, מלך אל רם

וְנִשְׂא, אֲדוֹן עוֹלָמִים.

*Av ha'rachamim, heitivah vir'tzonkha et tzion, tivneh chomot Yerushalayim. Ki v'kha l'vad batachnu, melek el ram v'nisa, adon olamim.*

Merciful God, "favor Zion with Your goodness; build the walls of Jerusalem."  
For in You alone do we trust, exalted God and sovereign, Ruler of the universe.

The Ark is opened.

VA'Y'HI BINSO'A

וַיְהִי בְנִסֵּעַ

וַיְהִי בְנִסֵּעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה אֲיִי, וַיִּפְצוּ אֲבִיבֵיךָ, וַיִּנָּס  
מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יְיָ מִירוּשָׁלַיִם:  
בְּרוּךְ שָׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְבָּתָם:

*Va'yehi bin'so'a ha'aron va'yomer Moshe: Kuma Adonai, v'yafutzu oivekha, v'yanusu msa'nekha mi'panekha: Ki mi'tzion tetze torah, u'd'var Adonai mi'Yerushalayim: Barukh sh'natan torah l'amo Yisrael bik'dushato.*

"Whenever the Ark moved forward, Moses would exclaim: Arise, Adonai, and may Your enemies be scattered; may Your foes be put to flight before You.' From Zion shall come forth Torah, and the word of Adonai from Jerusalem."

Praised be God who, in Divine holiness, gave the Torah to the people Israel.

The congregation chants together:

### THE THIRTEEN ATTRIBUTES

יְיָ, אֵל רַחוּם וְחַנּוּן, אֵרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד לְאַלְפִים,  
נִשְׂא עוֹן וְפֶשַׁע וְחַטָּאָה, וְנִקְהָ:

*Adonai, Adonai, el rachum v'chanun, erekh apayim v'rav chesed v'emet. Notzer chesed la'alafim, nose avon va'fesha v'chata'ah, v'nakeh.*

"Adonai is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up loving kindness for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

וְאֲנִי תַפְלִיתִי לְךָ, יְיָ, עֵת רְצוֹן; אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.

*Va'ani t'filati l'kha, Adonai, et ratzon; elohim b'rov chasdekha, aneni be'emet yish'ekha.*

"May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." "In kindness, God, answer my prayer; mercifully grant me Your abiding help."

Minhag - Tradition

*Blessed is the Name*, The following selection from the Zohar is read in many synagogues on Shabbat. It emphasizes the sovereignty of God and the hope that God will have mercy on us and sustain us. We ask God to do this, for we “trust not in human beings and...rely on no angels, but in the God of Heaven who is a God of truth and whose Torah is true and whose prophets are true.” This paragraph, sets the stage for reading the Torah and the selection from the Prophets (called the Haftarah), the books that we identify as our source of truth and divine guidance. The worshiper thus asks God to “open my heart to your Torah” so that I may learn God’s truths and values.

-- Elliot Dorff, *My People’s Prayer Book*, vol. 4, p.72

Recited silently.

בְּרִיד שְׁמֵהּ דְּמַרְא עֲלָמָא. בְּרִיד כְּתוּבָה וְאַתְרָהּ. יְהִי רְעוּתָךְ עִם עַמְּךָ יִשְׂרָאֵל לְעֹלָם, וּפְרָקוּן יְמִינְךָ  
 אַחֲזִי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ וְלֹאֲמֻטוּיָא לְנָא מְטוּב נְהוּרָה, וְלִקְבֹּל צְלוּתְנָא בְּרַחֲמִין. יְהִי רְעוּא  
 קְדָמְךָ דְּתוּרִיד לְן חַיִּין בְּטִיבוּתָא. וְלִהְיוּי אֲנֵא פְקִידָא בְּגוּ צְדִיקָיָא. לְמַרְחֵם עָלֵי וְלְמַנְטֵר יְתִי,  
 וְיִת כָּל דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אֲנֵת הוּא זֶן לְבָלָא, וּמְפָרְגִים לְבָלָא. אֲנֵת הוּא שְׁלִיט עַל כָּלָא,  
 אֲנֵת הוּא דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא. אֲנֵא עֲבָדָא דְּקִדְשָׁא בְּרִיד הוּא דְּסִגְדָנָא קַמָּה  
 וּמְקַמָּא דִּיקַר אֲוֵרִיתָה בְּכָל עֵדוּן וְעֵדוּן. לֹא עַל אֲנָשׁ רְחִיעָנָא. וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא. אֲלֵא  
 בְּאַלְהָא דְּשָׁמַיָא דְּהוּא אֱלֹהָא קָשׁוּט. וְאֲוֵרִיתָה קָשׁוּט. וּנְבִיאֵיהִי קָשׁוּט. וּמְסִגָּא  
 לְמַעְבַּד טַבְּבֹן וְקָשׁוּט.

Sovereign of the universe, praised be Your name and praised be Your governance. May Your love abide with Your people Israel forever. In Your sanctuary reveal to them Your redeeming power. Grant us the precious gift of Your light; and mercifully accept our prayers. May it be Your will to grant us a long and good life so that we may be counted among the righteous. Show us Your compassion; guard us and our dear ones and all Your people Israel. You nourish and sustain all; You rule over all, even monarchs, for all dominion is Yours. We are the servants of the Holy One, praised be God, before whom and before whose glorious Torah we bow in reverence. We do not put our trust in any mortal or in any angelic being. Our trust is in the God of the heavens, the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth.

Chanted together:

בֵּה אֲנֵא רְחִיין. וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא אֲנֵא אָמַר תְּשֻׁבְחֹן. יְהִי רְעוּא קְדָמְךָ דְּתַפְתַּח לְבָאֵי  
 בְּאֲוֵרִיתָא וְתַשְׁלֵם מִשְׁאַלִּין דְּלִבָּאֵי. וְלִבָּא דְּכָל עַמְּךָ יִשְׂרָאֵל. לְטָב וְלְחַיִּין וְלְשָׁלָם: אָמֵן

*Bei ana racheitz, v'lishme kadisha yakira ana amar tush'bechan. Y'he ra'ava kadamakh d'tif'tach l'ba'ei  
 b'oray'ta v'tashlem mish'alin d'liba'i. V'liba d'khol amakh Yisrael. L'tav u'l'cha'yin v'lishlam:  
 Amen*

In God we put our trust, and to God we utter praises. May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and the hearts of all Your people Israel, for good, for life, and for peace. Amen.

The Torah Scrolls are removed.

SH'MA V'HAKAFA

שמע והקפה

SH'MA AND TORAH PROCESSION

Reader, then Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*Sh'ma Yisrael, Adonai eloheinu, Adonai echad.*

"HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE."

Reader, then Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

*Echad eloheinu, gadol adonenu, kadosh v'nora sh'mo.*

One is our God; exalted is Adonai; holy and awesome is God's name.

Reader:

גִּדְלוּ לַיְיָ אִתִּי, וְנִרְוַמְכֶּה שְׁמוֹ יַחְדָּו.

*Gad'lu la'Adonai iti, u'nerom'mah sh'mo yachdav.*

"Glorify Adonai with me; let us exalt God together."

Congregation and Reader:

לָדָּךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד, כִּי כָל בְּשָׁמַיִם  
וּבָאָרֶץ: לָדָּךְ יְיָ הַמְּלִכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ: רוֹמְמוּ יְיָ  
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוֹם רַגְלָיו קְדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'kha Adonai hag'dulah v'hag'vurah v'ha'tif'eret v'ha'netzach v'hahod, ki khol ba'shamayim  
u'va'aretz: L'kha Adonai ha'mam'lacha v'ha' mit'nase l'khol l'rosh: Rom'mu Adonai eloheinu  
v'hish'tachavu la'hadom rag'lav kadosh hu: Rommu Adonai eloheinu, v'hishtachavu l'har kodsho, ki  
kadosh Adonai eloheinu.*

"Yours, Adonai, is the greatness, the power, and the splendor; yours is the victory and the majesty; for all in heaven and on earth is Yours. Dominion, Adonai, is Yours; and You rule over all. Exalt Adonai our God and worship the One who is holy. Exalt and worship at God's holy mountain; for holy is Adonai our God."

Minhag - Tradition

One of the two Gabbai'im, the people who orchestrate the reading of the Torah and check to ensure that the Torah reader reads the words correctly, calls up the first person to recite the blessings surrounding the reading. Being called to the Torah in this way is considered an honor. It is called an aliyah, literally, a "going up", for several reasons: physically, the platform from which the Torah is read is raised above the floor both to honor the Torah and to assist people in hearing it read (remember that these rituals were all created before the invention of microphones); socially, being given the opportunity to recite these blessings is considered an honor and is therefore a "going up" in the eyes of the community; and spiritually, reciting the blessings over the Torah brings one closer to the Torah itself, to its lessons, and thus to God.

-- Elliot Dorff, *My People's Prayer Book*, vol 4, p.96

Reader:

וַיַּעֲזֹר וַיַּגֵּן וַיִּוֹשִׁיעַ לְכֹל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גְּדֹל  
לְאֱלֹהֵינוּ, וְתַנּוּ כְבוֹד לְתוֹרָה.

*V'ya'azor v'yagen v'yoshia l'khol ha'chosim bo, v'nomar amen. Ha'kol ha'vu go'del l'eloheinu, u'tnu khavod la'torah.*

May God help, protect, and save all whose trust is in God. Let us exalt our God and render homage to the Torah.

The first Aliya is called:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

*Baruch she'natan torah l'amo Yisrael bik'dushato.*

Praised be God who, in Divine holiness, gave the Torah to the people of Israel.

We recite together:

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

*V'atem ha'd'vekim ba'Adonai eloheikhem, chayim kulchem ha'yom.*

"And you, by clinging to the Adonai your God, have all been kept alive to this day."

#### APPROACHING THE ARK

Merciful and gracious God, wherever we are, we stand in Your presence; yet, as we approach Your Holy Ark, we yearn for a special sense of Your nearness. We turn to Your Torah for inspiration and for instruction, for wisdom and for hope. For Your Torah, Adonai, provides bread for hungry hearts, and water for our thirsting spirits. Your Torah nourishes us at all times, as it sustained our ancestors throughout the ages. Through Torah You teach us how to live; and through Torah You give us a purpose for which to live. Your Mitzvot give direction to our lives; Your teachings give meaning to our lives; Your love gives sanctity to our lives. As we seek to return to You, in sincerity and in truth, we pray for a renewed will to study Your Torah, for greater wisdom to understand it, and for deeper loyalty to live by it. May we and all future generations of the household of Israel worship You gratefully and serve You faithfully. May our study of Torah ennoble our thoughts, and may all of our deeds be worthy of Your blessing.

-- *Mahzor Hadash (adapted)*

*Blessed are You, Adonai...who...gave us his Torah. Blessed are You, giver of the Torah, Zev Wolf of Zhitomir (Ohr Hame'ir, vol. I, 8, col. 1 bottom) notices the change in the opening Torah blessing from the past tense, who gave, to the present tense, giver, but literally, who gives. He draws from this an insight into the nature of holy learning. The Torah was given at Mount Sinai. But in each generation, God also is giving it anew through the new interpretations of its teachers. The Sages of each era thus draw from the sacred texts, newly appropriate readings for the needs of every age. In this way, each "new" reading has actually been secret and latent within the Torah ever since it was first given at Sinai.*

-- Kushner & Polen, *My People's Prayer Book*, volume 4, p.104

#### RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. In the Temple, sacrifices were offered daily on behalf of the entire nation. On the Sabbath and Festivals special sacrifices marked the holiness of the day. Thus did the Temple bear testimony to Israel's consecration to God. The Temple has long since been destroyed; yet the remembrance of it lives on in the heart of our people. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn thoughts. When we recall the ancient Temple, we link ourselves to our past; we sense again that we are part of one people, dedicated to the service of God and His Torah of righteousness and truth. Today our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager supply of cattle and grain offered their best possessions in the service of God, we feel called upon to devote not only our words but also our substance to God's service.

-- Rabbi Milton Steinberg, *Reconstructionist Prayer Book*

**BIRKOT HA'TORAH**

**ברכות התורה**

**TORAH BLESSINGS**

Each person honored with an Aliyah recites the following blessings:

Aliyah:

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

*Barkhu et Adonai ha'm'vorakh*  
Praise Adonai, Source of all blessing

Congregation:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

*Barukh Adonai ha'm'vorakh l'olam va'ed*  
Praised be Adonai, Source of all blessing, forever.

The person called for an Aliyah repeats:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

*Barukh Adonai ha'm'vorakh l'olam va'ed*  
Praised be Adonai, Source of all blessing, forever.

Aliyah:

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

*Barukh Adonai ha'm'vorakh l'olam va'ed. Barukh atah Adonai eloheinu melekh ha'olam, asher bachar banu mi'kol ha'amim v'natan lanu et torato: Barukh atah Adonai noten hatorah.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who chose us from among the peoples for Divine service by giving us the Torah. You are the Source of blessing, Adonai, Giver of the Torah.

Blessing after each Aliyah:

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

*Barukh atah Adonai eloheinu melekh ha'olam, asher natan lanu torat emet, v'chayei olam natah b'tokhenu: Barukh atah Adonai noten hatorah.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has given us the Torah of truth, thereby planting within us life eternal. You are the Source of blessing, Adonai Giver of the Torah.

**The Torah Reading**

Rosh HaShanah, first day, continue below.

Rosh HaShanah, second day, page 166.

Yom Kippur, page 175.

The English texts of the Torah and Haftarah readings are adapted here from the Bible translations of The Jewish Publication Society.

## TORAH READING FOR FIRST DAY ROSH HA'SHANAH

(Genesis 21:1-34)

### FIRST ALIYAH

וַיְהִי־זֶה פָּקֶד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָהּ־לוֹ שָׂרָה יִצְחָק; וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים:

Adonai took note of Sarah as Adonai had promised, and Adonai did for Sarah as Adonai had spoken. Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. Abraham gave his new-born son, whom Sarah had borne him, the name of Isaac. And when his son, Isaac, was eight days old, Abraham circumcised him, as God had commanded him.

### SECOND ALIYAH

וְאַבְרָהָם בֶּן־מֵאָה שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ: וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כֹּל־הַשְּׁמֵעַ יִצְחָק־לִי: וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִי־קָחָה בָנִים שָׂרָה כִּי־יָלְדָתִי בֶן לְזִקְנָיו: וַיִּגְדַּל הַיֶּלֶד וַיִּנְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גְדוֹל בְּיוֹם הַנְּמֹל אֶת־יִצְחָק:

On Shabbat, Third Aliyah

וַתֵּרָא שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרַיִת אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם גֵּרֵשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שָׁמַע בְּקֹלָהּ כִּי בִיצְחָק יִקְרָא לָךְ זֶרַע:

Now Abraham was a hundred years old when his son Isaac was born to him. Sarah said, "God has brought me laughter; everyone who hears will laugh with me." And she added, "who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age." The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

Sarah saw the son, whom Hagar the Egyptian had borne to Abraham, playing. She said to Abraham, "Cast out that slavewoman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you."

### THIRD ALIYAH

On Shabbat, Fourth Aliyah

וְגַם אֶת־בֶּן־הָאִמָּה לְגוֹי אֲשִׁימוּנוּ כִּי זֶרַעֲךָ הוּא: וַיִּשָּׁבֵם אַבְרָהָם | בְּבִקְרָ וַיִּקְחֵם־לָחֶם וַחֲמַת מִים וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחָהּ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַר בָּאֵר שָׁבַע: וַיִּכְלוּ הַמַּיִם



מִן־הַחֶמֶת וּתְשַׁלְּךָ אֶת־הַיֶּלֶד תַּחַת אַחַד הַשִּׁיחִים: וּתְלַךְ וּתֵשֵׁב לָהּ מִנְּגַד הַרְחֵק כְּמִטְחָוֵי קִשְׁתְּ כִי אָמְרָה אֶל־אֶרְאָה בְּמוֹת הַיֶּלֶד וּתֵשֵׁב מִנְּגַד וּתִשָּׂא אֶת־קִלְעָהּ וּתְבַדֵּךְ: וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעִיר וַיִּקְרָא מִלְּאֵךְ אֱלֹהִים | אֶל־הַנְּעִיר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַנְּעִיר אֶל־תִּירָאִי כִי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעִיר בְּאִשְׁרֵי הוּא־שֵׁם:

#### On Shabbat, Fifth Aliyah

קוֹמִי שָׂאִי אֶת־הַנְּעִיר וְהַחֲזִיקִי אֶת־יָדְךָ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימְנֶנּוּ: וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וּתְלַךְ וּתִמְלֵא אֶת־הַחֶמֶת מַיִם וּתְשַׁקְּ אֶת־הַנְּעִיר: וַיְהִי אֱלֹהִים אֶת־הַנְּעִיר וַיִּגְדַּל וַיֵּשֵׁב בְּמִדְבָּר וַיְהִי רֹבֵה קִשְׁתִּי: וַיֵּשֵׁב בְּמִדְבַר פָּאֵרָן וַתִּקְחֶהּ לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

"As for the son of the slave woman, I will make a nation of him, too, for he is your seed." Early next morning Abraham took some bread and a skin of water and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. When the water was gone from the skin, she left the child under one of the bushes and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears. God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.

"Come, lift up the boy and hold him by the hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

#### FOURTH ALIYAH

##### On Shabbat, Sixth Aliyah

וַיְהִי בַעַת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכַל שַׂר־צָבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה הִשָּׁבְעָה לִי בְּאֱלֹהִים הַנָּה אִם־תִּשְׁקַר לִי וּלְנִינִי וּלְנִכְדֵי כַחֲסֵד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־נָרְתָה בָּהּ: וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבַע: וַיְהוּבֹת אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדוֹת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עִבְדֵי אַבְיִמֶלֶךְ: וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יַדְעִיתִי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם: וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." And Abraham said, "I swear it." Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

#### FIFTH ALIYAH

##### On Shabbat, Seventh Aliyah

וַיֵּצֵב אַבְרָהָם אֶת־שִׁבְעֵי כִבְשֹׁת הַצֹּאן לְבְדָהָן: וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל־אַבְרָהָם מַה הִנֵּה שִׁבְעֵי כִבְשֹׁת הָאֵלֶּה אֲשֶׁר הֵצַבְתָּ לְבְדָהָן: וַיֹּאמֶר כִּי אֶת־שִׁבְעֵי כִבְשֹׁת תִּקַּח מִיָּדִי בְּעִבּוֹר תְּהִיָּה־לִּי לְעֵדָה כִּי חִפְרָתִי אֶת־הַבְּאֵר הַזֹּאת: עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שִׁבְעֵי כִי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ

בְּרִית בְּבֵאֵר שִׁבְעַת וְיָקָם אַבְיִמֶלֶךְ וּפִיכַל שְׂרָ-צָבָאוּ וַיָּשְׁבוּ אֶל-אֶרֶץ פְּלִשְׁתִּים: וַיִּטַּע אִשָּׁל בְּבֵאֵר  
שִׁבְעַת וַיִּקְרָא-שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: וַיִּגַּר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

Abraham then set seven ewes of the flock by themselves, and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" He replied, "You are to accept these seven ewes from me as proof that I dug this well." Hence that place was called Beer-sheba, for there the two of them swore an oath. When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. [Abraham] planted a tamarisk at Beer-sheba and invoked there the name of Adonai, the Everlasting God. And Abraham resided in the land of the Philistines a long time.

**Continue with the Chatzi Kaddish, page 171.**

## TORAH READING FOR SECOND DAY ROSH HASHANAH

**(Genesis 22:1-24)**

### FIRST ALIYAH

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר  
קַח-נָא אֶת-בְּנֶךְ אֶת-יִחִידְךָ אֲשֶׁר-אַהַבְתָּ אֶת-יִצְחָק וְלֶדְ-לְךָ אֶל-אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה  
עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: וַיִּשְׁכֵם אַבְרָהָם בְּבֹקֶר וַיַּחֲבֹשׁ אֶת-חֲמורוֹ וַיִּקַּח אֶת-שְׁנֵי נַעֲרָיו  
אֹתוֹ וְאֵת יִצְחָק בְּנֵו וַיִּבְקַע עֵצִי עָלָה וַיָּקָם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים:

Some time afterward, God put Abraham to the test, saying to him, "Abraham," and he answered, "Here I am." And God said, "Take your son, your favored one, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

### SECOND ALIYAH

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא אֶת-הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֶל-נַעֲרָיו  
שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמור וְאֲנִי וְהַנַּעַר נִלְכֶה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁבַּח אֱלֹהֵיכֶם: וַיִּקַּח אַבְרָהָם  
אֶת-עֵצִי הָעֹלָה וַיִּשֶׁם עַל-יִצְחָק בְּנֵו וַיִּקַּח בָּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלֹת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:  
וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה  
לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לוֹ הַשֶּׁה לְעֹלָה בְּנֵי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:

On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for the burnt offering, my son." And the two of them walked on together.

### THIRD ALIYAH

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים וַיִּבְּן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד  
אֶת-יִצְחָק בְּנֵו וַיִּשֶׁם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֹת

לְשֹׁחַט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו מִלְאֲךָ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם | אֲבִרְהָם וַיֹּאמֶר הֲגִנִי:  
וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנְּעָר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי־יֵרָא אֱלֹהִים אֶתָּה  
וְלֹא חֲשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמִּנִּי: | וַיִּשָּׂא אֲבִרְהָם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אֵיל אַחַר גִּאֲחֻז  
בְּסַבְדַּךְ בְּקִרְנָיו וַיִּלְךְ אֲבִרְהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ: וַיִּקְרָא אֲבִרְהָם שֵׁם־הַמָּקוֹם  
הַהוּא יְהוָה | יֵרָאָה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יֵרָאָה:

They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of God called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of Adonai there is vision."

#### FOURTH ALIYAH

וַיִּקְרָא מִלְאֲךָ יְהוָה אֶל־אֲבִרְהָם שֵׁנִית מִן־הַשָּׁמַיִם: וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר  
עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־בָרַךְ אֲבִרְכָךָ וְהִרְבֵּה אַרְבֵּה  
אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרֶשׁ זַרְעֶךָ אֶת שְׂעַר אֲיִבָיו: וְהִתְבָּרְכוּ  
בְּזַרְעֶךָ כָּל גּוֹי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלְי: וַיֵּשֶׁב אֲבִרְהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו  
אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אֲבִרְהָם בְּבְאֵר שָׁבַע:

The angel of God called to Abraham a second time from heaven, and said, "By Myself I swear, God declares: because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

#### FIFTH ALIYAH

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאֲבִרְהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הוּא בָנִים לְנַחֲוֹר אַחִיד:  
אֶת־עוֹזָן בְּכֹרוֹ וְאֶת־בּוּז אַחִיו וְאֶת־קִמּוּאֵל אָבִי אַרְם: | וְאֶת־כְּשֹׁד וְאֶת־חִזוֹ וְאֶת־פִּלְדָּשׁ  
וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל: | וּבְתוּאֵל יֵלֵד אֶת־רַבְקָה שְׁמִנָּה אֵלֶּה יִלְדָה מִלְכָּה לְנַחֲוֹר אַחִי אֲבִרְהָם:  
וּפִילְגִישׁוֹ וְשִׁמָּה רְאוּמָה וְתַלְדָּה גַם־הוּא אֶת־טִבַּח וְאֶת־גַּחַם וְאֶת־תַּחֲשׁ וְאֶת־מַעַכָּה:

Some time later, Abraham was told, "Milcah too has borne children to your brother Nahor: Uz the first-born, and Buz his brother, and Kemuel the father of Aram; and Chesed, Hazo, Pildash, Jidlaph, and Bethuel" - Bethuel being the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.

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**TORAH READING FOR YOM KIPPUR**  
**(Leviticus 16:1-34)**

**FIRST ALIYAH**

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּמְתוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אַחִיד וְאֵל־יִבְאָה בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרְכָת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי בַעֲנֹן אֲרָאָה עַל־הַכַּפֹּרֶת: בְּזֹאת יָבֹא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפֶרֶךְ בֶּן־בָּקָר לְחַטָּאת וְאֵיל לְעֹלָה:

On Shabbat, Second Aliyah

כִּתְנֶת־בַּד קָדַשׁ יִלְבָּשׁ וּמְכַנְסֵי־בַד יִהְיוּ עַל־בָּשָׂרוֹ וּבְאֵזְבֵּי בַד יַחְגֹּר וּבְמַצְנֶפֶת בַּד יִצְנַף בְּגָדֵי־קָדַשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בָּשָׂרוֹ וְלִבְשֵׁם: וּמֵאֵת עֵדֻת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶךְ הַחַטָּאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

God spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of God. God said to Moses: "Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain in the front of the cover that is upon the ark lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.

"He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

**SECOND ALIYAH**

On Shabbat, Third Aliyah

וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פְּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גּוֹרָל אֶחָד לַיהוָה וְגּוֹרָל אֶחָד לְעֹזָאזֵל: וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וַעֲשָׂהוּ חַטָּאת: וְהַשְּׂעִיר אֲשֶׁר עָלָיו הַגּוֹרָל לְעֹזָאזֵל יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאזֵל הַמִּדְבָּרָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶךְ הַחַטָּאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וַיִּשְׁחַט אֶת־פֶּרֶךְ הַחַטָּאת אֲשֶׁר־לוֹ:

"Aaron shall take the two he-goats and let them stand before God at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for God and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for God, which he is to offer as a sin offering; while the goat designated by lot for Azazel shall be left standing alive before God, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering.

**THIRD ALIYAH**

On Shabbat, Fourth Aliyah

וְלָקַח מִלֵּאֵי־הַמִּחְתָּה גִּחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֵא תְּפִלֵּי קַטְרֶת סַמִּים דָּקָה וְהִבִּיא מִבֵּית לְפָרְכָת: וְנָתַן אֶת־הַקַּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וּכְסָה אֶת־הַכַּפֹּרֶת אֲשֶׁר

עַל־הָעֵדוּת וְלֹא יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶזְבֵּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קִדְמָה וּלְפָנֵי הַכַּפֹּרֶת יִזָּה שִׁבְעַת־פְּעָמִים מִן־הַדָּם בְּאֶזְבֵּעוֹ: וְשָׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לְפָרְקֵת וַעֲשֶׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנֵי הַכַּפֹּרֶת: וּכְפָר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קְהַל יִשְׂרָאֵל:

And he shall take a panful of glowing coals scooped from the altar before God, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before God, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel.

#### FOURTH ALIYAH

On Shabbat, Fifth Aliyah

וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לְפָנֵי־יְהוָה וְכַפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנֹת הַמִּזְבֵּחַ סָבִיב: וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶזְבֵּעוֹ שִׁבְעַת־פְּעָמִים וְסָחַרוּ וּקְדָשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: וְכֹלֵה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְרִיב אֶת־הַשְּׁעִיר הַחַי: וְסָמַךְ אֶהָרֵן אֶת־שְׁתֵּי יָדָיו [יָדָיו] עַל־רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּר: וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׁעִיר בַּמְדָּבָר: וּבֹא אֶהָרֵן אֶל־אַהֲל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַבַּד אֲשֶׁר לְבָשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת־עֲלָתוֹ וְאֶת־עֲלֵת הָעֵם וְכַפֵּר בְּעֵדוֹ וּבְעֵד הָעֵם:

He shall go out to the altar that is before God and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it. When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated person. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness. And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

**FIFTH ALIYAH**

On Shabbat, Sixth Aliyah

וְאֵת חֵלֶב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעֵזְאוֹל יִכַּבֵּם בְּגִדְיֹו וְרַחֵץ אֶת־בְּשָׂרוֹ בְּמַיִם וְאַחֲרֵי־כֵן יָבֹוא אֶל־הַמִּחֲנֶה: וְאֵת פֶּר הַחֲטָאת וְאֵת שְׂעִיר הַחֲטָאת אֲשֶׁר הֹבֵא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מַחוּץ לַמִּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: וְהַשְּׂרָף אֹתָם יִכַּבֵּם בְּגִדְיֹו וְרַחֵץ אֶת־בְּשָׂרוֹ בְּמַיִם וְאַחֲרֵי־כֵן יָבֹוא אֶל־הַמִּחֲנֶה: וְהִיָּתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לַחֹדֶשׁ תִּעֲנוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הַאֲזַרְחָה וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

The fat of the sin offering he shall turn into smoke on the altar. The one who set the Azazel-goat free shall wash his clothes and bathe in water, and after doing so, may re-enter the camp. The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp and their hides, flesh, and dung shall be consumed in fire. The one who burned them shall wash his clothes and bathe in water, and after doing so, may re-enter the camp. And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial, and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before God.

**SIXTH ALIYAH**

On Shabbat, Seventh Aliyah

שַׁבָּת שְׁבַתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן תַּחַת אֲבִיו וְלִבְשׁ אֶת־בְּגָדֵי הַבַּד בְּגִדֵי הַקֹּדֶשׁ: וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ

וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכַּפֵּר: וְהִיָּתְהִי־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֶחָת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

It shall be a Sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time, the priest who has been anointed and ordained to serve as priest in place of his father shall make expiation, putting on the linen vestments, the sacral vestments, purging the innermost Shrine, purging the Tent of Meeting and the altar, and making expiation for the priests and for all the people of the congregation. This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.” And Moses did as God had commanded him.

**CHATZI KADDISH**

חצי קדיש

**READER'S KADDISH**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra kh'irute, v'yamlikh mal'khuteh b'chayekhona uv'yomeikhona uv'chayei d'khol beit Yisrael. Ba'agalah uvizman kariv v'imru amen.*

Congregation then Cantor:

יְהִי שֵׁמֶה רַבָּא מְבָרַךְ לְעָלָם וּלְעַלְמֵי עָלְמַיָּא:

*Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.*

יְתַבְרַךְ וַיְשַׁתַּבַּח, וַיְתַפְּאֵר וַיְתַרְוַם וַיְתַנַּשֵּׂא וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל שֵׁמֶה דְקָדְשָׁא בְרִיךְ הוּא  
לְעֵלְאָ וּלְעֵלְאָ מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאַמִּירָן בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

*Yit'barakh v'yish'tabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh  
d'kudsha b'rich hu. L'ela ul'ela min kol bir'khata v'shirata, tush'bechata v'nechemata,  
d'amiran b'alma, v'imru amen.*

**HAGBA'AH**

**הַגְּבָאָה**

**RAISING AND DRESSING OF THE TORAH**

As the Torah Scroll is raised, the congregation rises and chants:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה.  
*V'zot hatorah asher sam Moshe lif'nei b'nai Yisrael al pi Adonai b'yad Moshe.*

This is the Torah proclaimed by Moses to the Children of Israel at the command of Adonai.

The Haftarah Reading

BIRKOT HA'HAFTARAH

ברכות ההפטרה

BLESSINGS BEFORE THE HAFTARAH READING

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה בדבריהם הנאמרים באמת, ברוך אתה יי, הבוחר בתורה ובמשה עבדו, ובנישאל עמו, ובנביאי האמת וצדק.

Barukh atah Adonai eloheinu melekh ha'olam, asher bachar bin'vi'im tovim, v'ratzah v'divrei'hem ha'ne'emarim b'emet, barukh atah Adonai, ha'bocher batorah uv'Moshe av'do, uv'Yisrael amo, uvin'viei ha'emet va'tzedek.

You are the Source of blessing, Adonai our God, sovereign of the universe, who chose good prophets and found delight in their words which were spoken in truth. You are the Source of blessing, Adonai, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

The Haftarah Readings:

First Day Rosh HaShannah continue below.

Second Day Rosh HaShannah see below.

Yom Kippur continue see below.

HAFTARAH READING FOR FIRST DAY ROSH HASHANAH

I Samuel 1:1-19

ויהי איש אחד מן־הרמתיים צופים מהר אפרים ושמו אלקנה בן־ירחם בן־אליהוא בן־תחו בן־צוף אפרתי: ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה ילדים ולחנה אין ילדים: ועלה האיש הוא מעירו מימים א ימימה להשתחות ולזבח ליהוה צבאות בשלה ושם שני בנ־עלי חפני ופנחס כהנים ליהוה: ויהי היום ויזבח אלקנה ונתן לפננה אשתו ולכל־בניה ובנותיה מנות: ולחנה יתן מנה אחת אפים כי את־חנה אהב ויהוה סגר רחמה: וכעסה צרתה גם־כעס בעבור הרעמה כי־סגר יהוה בעד רחמה: וכן יעשה שנה בשנה מדי עלתה בבית יהוה בן־תכעסנה ותבכה ולא תאכל: ויאמר לה אלקנה אישה חנה למה תבכי ולמה לא תאכלי ולמה ירע לבבך הלוא אנכי טוב לך מעשרה בנים: ותקם חנה אחרי אכלה בשלה ואחרי שתה ועלי הבהן ישב על־הכסא על־מוזות היכל יהוה: והיא מרת נפש ותתפלל על־יהוה ובכה תבכה: ותדר נדר ותאמר יהוה צבאות אם־ראה תראה א בעני אמתך וזכרתני ולא־תשכח את־אמתך ונתתה לאמתך ירע אנשים ונתתיו ליהוה כל־ימי חייו ומנרה לא־יעלה על־ראשו: והיה כי הרבתה להתפלל לפני יהוה ועלי שמר את־פיה: וחנה היא מדרבת על־לבה רק שפתיה נעות וקולה לא ישמע ויחשבה עלי לשכרה: ויאמר אליה עלי עד־מתי תשתפרין הסירי את־זינגך מעליך: ותען חנה ותאמר לא אדני אשה קשת־רוח אנכי וזין ושכר לא שתיתי ואשפך את־נפשי לפני יהוה: אל־תתן את־אמתך לפני בת־בליעל כי מרב שיתי וכעסי דברתי עד־הנה: ויען עלי ויאמר לבי לשלום ואלהי ישראל יתן את־שלתך אשר שאלת מעמו: ותאמר תמצא שפחתך חן בעיניך ותלך האשה לדרפה ותאכל ופניה לא־היו־לה עוד: וישכמו בבקר וישתחו לפני יהוה וישבו ויבאו אל־ביתם הרמתה וידע אלקנה את־חנה אשתו ויזכרה יהוה:

There was a man of Ramathaim-zophim, of the hill-country of Ephraim, whose name was Elkanah, son



of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives, one named Hannah, and the other Peninnah. Peninnah had children, but Hannah was childless. Each year this man would go up from his town to worship and to offer sacrifice to God of hosts in Shiloh where two sons of Eli, Hophni and Phinehas, served as priests of God. Whenever Elkanah offered sacrifices, he would give portions to his wife Peninnah, and to all her sons and daughters; but he would give a double portion to Hannah, for he loved her, though God had made her childless. Her rival would taunt her severely because she was childless. This went on year after year. Whenever she went up to the house of God, Peninnah would so distress her that she wept and would not eat. Elkanah her husband would ask her: "Hannah, why do you weep, and why do you not eat, and why is your heart so sad? Am I not better to you than ten sons?"

Once Hannah rose to pray after eating and drinking in Shiloh, while Eli the priest was sitting on his seat at the entrance to the Temple of God. With a heavy heart she prayed to God, weeping bitterly. And she took a vow, saying, "God of hosts, if You will look upon the plight of Your servant, and remember me, and not forget me, and give me a son, then I will dedicate him to God for all the days of his life, and a razor shall never touch his head." As she continued to pray before God, Eli watched her mouth. For Hannah was speaking to herself; her lips moved, but her voice could not be heard. Therefore Eli thought that she was drunk and he said to her: "How long will you go on with your drunkenness? Put away your wine from yourself!" But Hannah answered: "No, my lord, I am a very troubled woman. I have drunk neither wine nor strong drink, but I have been pouring out my soul before God. Do not regard me as a worthless woman for I have spoken out of my deep pain and distress." Then Eli answered, saying: "Go in peace, and may the God of Israel grant the request that you have made." And she replied: "Let your servant find favor in your sight." So the woman went her way. She ate, and her face was no longer sad. They arose early in the morning, worshiped before God, and returned to their home in Ramah. And Elkanah loved his wife Hannah, and God remembered her.

#### I Samuel 1:20-28

וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־גְּדֻרָו: וַחַנָּה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁה עַד יִגְמַל הַנָּעַר וְהִבְאֵתוּ וְנִרְאָה אֶת־פָּנָי יְהוָה וַיֵּשֶׁב שָׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גְּמֻלָּךְ אֲתוּ אִךְ יָקָם יְהוָה אֶת־דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת־בְּנָה עַד־גְּמֻלָּהּ אֲתוּ: וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמַלְתוּ בְּפָרִים שְׁלֹשָׁה וְאִיפָה אַחַת קָמַח וְנֹבֵל יַיִן וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וַחַנָּה נָעַר: וַיִּשְׁחַטּוּ אֶת־הַפֶּהַר וַיָּבִיאוּ אֶת־הַנָּעַר אֶל־עֲלִי: וַתֹּאמֶר כִּי אֲדֹנָי חַי נְפֹשְׁךְ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְבֶּת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: אֶל־הַנָּעַר הָזֶה הַתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלְתִּי אֲשֶׁר שְׁאֵלְתִּי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׁאֵלְתִּהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׁאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

And Hannah conceived and in due time gave birth to a son, and she named him Samuel [Shmu'el] because, she said, "I have asked him of God [Sh'al me-El]." Elkanah and all his household went up to sacrifice to God the yearly offering and to fulfill his vow. But Hannah did not go up; for she said to her husband: "When the boy is weaned, I will bring him, that he may appear before God, and remain there forever." And Elkanah, her husband, said to her: "Do what seems good to you; remain until you have weaned him. And may God fulfill the promise which God made." So the woman remained behind and nursed her son until she weaned him. When she had weaned him, she took him up with her, together with three bullocks and one ephah of meal, and a bottle of wine, and brought him to the house of God in Shiloh; and the boy was still a child. After the bullock was slaughtered, they brought the boy to Eli. Then she said, "Oh, my lord, as surely as you live, I am the woman who stood near you here, praying to God. For this child I prayed; and God has granted my petition; therefore have I

dedicated him to God; as long as he lives he is lent to God." And they worshiped God there.

### I Samuel 2:1-10

#### SHIRAT HANNAH: HANNAH'S PRAYER OF PRAISE

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עָלַי לְבִי בִיהוָה רָמָה קָרַנִּי בִיהוָה רָחַב פִּי עַל־אוֹיְבֵי כִי שָׁמַחְתִּי בִישׁוּעַתְּךָ:  
 אֵינִי קְדוֹשׁ בִּיהוָה כִּי־אֵין בְּלִתְךָ וְאֵין צוּר כְּאַלְהֵינוּ: אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק  
 מִפִּיכֶם כִּי אֵל דְּעוֹת יְהוָה וְלֹא [וְלוֹ] נִתְכַּנּוּ עַלְלוֹת: קִשְׁת גְּבָרִים חַתִּים וְנִכְשָׁלִים אֲזוּרוֹ־חֵיל:  
 שְׁבָעִים בָּלָחֶם נִשְׁבְּרוּ וְרַעֲבִים חָדְלוּ עַד־עֲקָרָה יִלְדָה שְׁבָעָה וְרַבַּת בָּנִים אִמְלָלָה: יְהוָה מִמִּית  
 וּמַחְיָה מוֹרִיד שָׁאוּל וַיַּעַל: יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל אֶף־מְרוֹמָם: מְקִים מַעְפָּר דָּל מְאַשְׁפֶּת  
 יָרִים אֲבִיוֹן לְהוֹשִׁיב עִם־גְּדִיבִים וְכַפֵּא כְבוֹד יִנְחֵלֶם כִּי לִיהוָה מִצְקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תִּבְל:  
 רַגְלֵי חֲסִידוֹ [חֲסִידוֹ] יִשְׁמַר וְרַשְׁעִים בַּחֲשָׁךְ יִדְמוּ כִּי־לֹא בִכַח יִגְבַּר־אִישׁ: יְהוָה יַחַתּוּ מְרִיבּוֹ  
 [מְרִיבּוֹ] עָלוּ [עָלוּ] בְּשָׁמַיִם יִרְעֶם יְהוָה יִדִּין אֶפְסֵי־אֶרֶץ וַיִּתֵּן־עוֹז לְמַלְכוֹ וַיִּרֶם קֶרֶן מִשִּׁיחוֹ:

Then Hannah prayed and said: "My heart rejoices in Adonai, my strength is increased through my God. I can now answer my enemies, because I rejoice in Your deliverance. There is none holy as God, for there is none except You, neither is there any rock like our God. Speak no more so arrogantly; let not boasting come out of your mouth; for God is a God of knowledge, by whom deeds are weighted. The bows of the mighty shall be broken. While they that stumble shall be girded with strength. They who were secure must hire themselves for bread; and they who were hungry have ceased to hunger. She who was barren has borne seven, while the mother of many children is left desolate. It is God who causes death and gives life; who brings down to the grave and brings up again, who makes poor and makes rich; God humbles and exalts. God raises the poor from out of the dust, and lifts the needy from the dust-heap to make them sit with princes and bestow upon them a seat of honor. For the foundations of the earth are God's, who has set the world upon them. God guards the steps of the faithful, but the wicked shall be silenced in darkness; for not by one's own might shall a person prevail. They that contend with God shall be shattered; against them thunder will issue from heaven. God brings judgment to the very ends of the earth; to God's leader strength shall be granted, and God's anointed one shall be exalted."

Continue with the Blessings After the Haftarah.

#### THE HAFTARAH READING FOR SECOND DAY ROSH HASHANAH,

### Jeremiah 31:2-20

כֹּה אָמַר יְהוָה מֵצֵא חֵן בַּמִּדְבָּר עִם שְׂרִידֵי תְרַב הַלֹּדֶד לְהִרְגִיעוּ יִשְׂרָאֵל: מִרְחוֹק יְהוָה נִרְאָה לִי  
 וְאֶהְבֵּת עוֹלָם אֶהְבֵּתִיךְ עַל־כֵּן מִשְׁכַּתִּיךְ חֲסֵד: עוֹד אֲבַנֶּה וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תַּעֲדֵי  
 תִּפְיֶךָ וַיֵּצֵאת בְּמַחֹל מִשְׁחָקִים: עוֹד תִּטְשֵׁי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נִמְעוּ נִמְעִים וְחִלְלוּ: כִּי יִשְׁׁוּם  
 קָרְאוּ נְצָרִים בְּהַר אֲפָרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ: כִּי־כֹה אָמַר יְהוָה רְנוּ לִיעֲקֹב  
 שְׂמֹחָה וְצַחְלוּ בְּרֹאשׁ הַגּוֹיִם הַשְּׂמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשִׁעַ יְהוָה אֶת־עַמּוֹךְ אֶת שְׂאֲרֵית יִשְׂרָאֵל: הִנְנִי

מביא אותם מארץ צפון וקבצתים מירכתי־ארץ בם עור ופסח הרה וילדת יחדו קהל גדול  
 ישובו הנה: בבכי יבאו וכתחנונים אובלים אוליכם אל־נחלי מים בדרך ישר לא יפשלו בה  
 כי־הייתי לישראל לאב ואפרים בכרי הוא: שמעו דבר־יהוה גוים והגידו באיים ממרחק  
 ואמרו מזרה ישראל יקבצנו ושמרו ברעה עדרו: כי־פדה יהוה את־עקב וגאלו מיד חזק ממנו:  
 ובאו ורגנו במרום־ציון ונהרו אל־טוב יהוה על־דגן ועל־תירש ועל־יצהר ועל־בני־צאן ובקר  
 והיתה נפשם כגן רנה ולא־יוסיפו לְדַאֲבָה עֹד: אז תשמח בתולה במחול ובחרים וקנים יחדו  
 והפכתי אבלם לששון ונחמתים ושמחתים מיגונם: ורויתי נפש הכהנים דשן ועמי את־טובי  
 ישבעו נאם־יהוה: בה | אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחַל מִבְּכָה עַל־בְּנֵיהָ  
 מֵאַנְהָ לְהַנְחֵם עַל־בְּנֵיהָ כִּי אֵינָנּוּ: בה | אָמַר יְהוָה מְנַעִי קוֹלֶךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר  
 לַפְּעֻלָּתְךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאַרְצוֹ אוֹיֵב: וַיִּשְׁתַּקְּוָה לְאַחֲרֵיתֶךָ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגִבּוֹלָם:  
 שְׁמוֹעַ שְׁמַעְתִּי אַפְרַיִם מִתְנַדָּד יִסְרַתְנִי וְאוֹסֵר כְּעַגֹּל לֹא לְמַד הִשִּׁיבֵנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה  
 אֱלֹהֵי: יח | כִּי־אַחֲרֵי שׁוֹבֵי נַחֲמָתִי וְאַחֲרֵי הַדְּעִי סַפְקָתִי עַל־יָרֵךְ בִּשְׁתִּי וְגַם־נִכְלַמְתִּי כִּי נִשְׁאַתִּי  
 חֲרַפְתָּ נְעוּרַי: הַבֵּן יָקִיר לִי אַפְרַיִם אִם יֵלֵךְ שְׁעָשְׂעִים כִּי־מִדֵּי דְבָרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן  
 הָמוּ מֵעִי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה:

Thus said God: “The people who escaped from the sword found favor in the wilderness; when Israel was marching homeward.” [Israel interjects:] “God appeared to me of old.” [God continues:] “Eternal love I conceived for you then; therefore I continue My grace to you. I will build you firmly again, O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. Again you shall plant vineyards on the hills of Samaria; the planters shall plant and live to enjoy them. For the day is coming when guardians on watch shall proclaim on the heights of Ephraim, ‘Come, let us go up to Zion, to Adonai our God!’”

For thus said God: “Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: ‘Save, O God, Your people, the remnant of Israel. I will bring them in from the northland, gather them from the ends of the earth -- the blind and the lame among them, those with child and those in labor -- in a vast throng they shall return here. They shall come with weeping and graciously will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a Parent to Israel and Ephraim is My firstborn.

Hear the word of God, O nations and tell it in the isles afar. Say: the One who scattered Israel will gather them, and will guard them as a shepherd his flock. For God will ransom Jacob, redeem him from one too strong for him. They shall come and shout on the heights of Zion, radiant over the bounty of God-over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again. Then shall maidens dance gaily, young men and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty--declares God. Thus said God: A cry is heard in Ramah--wailing, bitter weeping--Rachel weeping for her children. She refuses to be comforted for her children, who are gone. Thus said God: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor--declares God: they shall return from the enemy's land. And there is hope for your future--declares God: your children shall return to their country. I can hear Ephraim lamenting: You have chastised me, and I am chastised like a calf that has not been broken. Receive me back, let me return, for You, Adonai, are my God. Now that I have turned back, I am filled with remorse; now that I am made aware, I strike my thigh. I am ashamed and humiliated, for I bear the disgrace of my youth. Truly, Ephraim is a dear son to Me, a child that is dandled! Whenever I have turned against him, My thoughts would dwell on him still. That is why My heart yearns for him; I will receive him back in love--declares God.

Continue with the Blessings After the Haftarah.

THE HAFTARAH READING FOR YOM KIPPUR

Isaiah 57:14-58:4

וְאָמַר קְלוּ-סְלוּ פְּנֵי-דָרְדָרְךָ הָרִימוּ מִכְשׁוֹל מִדְרָדְךָ עִמִּי: כִּי כֹה אָמַר רָם וְנִשְׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת-דָּבָא וְשִׁפְלֵ-רוּחַ לְהַחֲיֹת רוּחַ שְׁפָלִים וּלְהַחֲיֹת לֵב גְּדַבָּאִים: כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֹצֵחַ אֶקְצוֹף כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי: בְּעוֹן בָּצְעוּ קָצַפְתִּי וְאִבְהוּ הַסֵּתֵר וְאֶקְצַף וַיִּלְךְ שׁוֹכֵב בְּדָרְדָרְךָ לְבוֹ: דְרָכֶיךָ רָאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלַם נַחְמִים לוֹ וְלֹא-בְלִיּוֹ: בּוֹרָא גּוֹב [גִּיב] שְׁפָתַיִם שְׁלוֹם | שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה וּרְפָאֵתִיו: וְהִרְשָׁעִים כִּיִּם נִגְרַשׁ כִּי הִשְׁקַט לֹא יוֹכֵל וַיִּגְרְשׁוּ מִימּוֹ רַפְשׁ וְטִיט: אִין שְׁלוֹם אָמַר אֱלֹהֵי לְרִשְׁעִים:

קָרָא בְּגֵרוֹן אֶל-תַּחֲשֵׁד בְּשׁוֹפֵר הָרֵם קוֹלְךָ וְהִגֵּד לְעַמִּי פִשְׁעֵם וּלְבֵית יַעֲקֹב חַטָּאתָם: וְאוֹתֵי יוֹם יוֹם יִדְרֹשׁוּן וְדַעַת דְרָכֵי יַחְפְּצוּן כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפַּט אֱלֹהֵיו לֹא עָזַב יִשְׁאָלוּנִי מִשְׁפָּטֵי-צִדְקָה קָרְבַת אֱלֹהִים יַחְפְּצוּן: לָמָּה צִמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם צִמְכֶם תִּמְצְאוּ-חֶפֶץ וְכֹל-עֲצָבֵיכֶם תִּנְגְּשׁוּ: הֵן לְרִיב וּמִצָּחַ תִּצְוֹמוּ וּלְהַכּוֹת בְּאֶגְרֵף רִשְׁעַ לֹא-תִצְוֹמוּ כִּיִּם לְהִשְׁמִיעַ בְּמְרוֹם קוֹלְכֶם:

[God] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said the One who high aloft forever dwells, whose Name is Holy: I dwell on high, in holiness; yet with the contrite and the lowly in spirit-reviving the spirits of the lowly, reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: nay, I who make spirits flag, also create the breath of life. For their sinful greed I was angry; I struck them and turned away in My wrath. Yet, stubbornly they follow the ways of their hearts. I note how they fare and will heal them. I will guide them and mete out solace to them and to their mourners with heartening, comforting words: it shall be well, well with the far and the near, said God, and I will provide healing. But the wicked are like the troubled sea which cannot rest, whose waters toss up mire and mud. There is no safety for the wicked, said my God.

Cry with full throat, without restraint; raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin. To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God: "Why, when we fasted, did You not see; when we starved our bodies, did You pay no heed?" Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

Isaiah 58:5-14

הַכֹּזֵה יִהְיֶה צוֹם אֲבַתְרָהוּ יוֹם עֲנוּת אָדָם נִפְשׁוֹ הִלְכֵךָ כְּאֶגְמוֹן רֹאשׁוֹ וְשָׁק וְאֶפֶר יִצְעֵה הַלְזֶה תִקְרָא-צוֹם וַיּוֹם רְצוֹן לַיהוָה: הֲלוֹא זֶה צוֹם אֲבַתְרָהוּ פִתַח חֲרָצִבוֹת רִשְׁעֵה הַתֵּר אֲגִדּוֹת מוֹטָה וְשִׁלַח רְצוּצִים חֲפְשִׁים וְכֹל-מוֹטָה תִנְתַּקוּ: הֲלוֹא פָרַם לָרַעַב לְחֶמֶד וְעֲנִיִּים מְרוֹדִים תִּבְיֵא בֵית כִּי-תִרְאֶה עָרִם וְכִסִּיתוּ וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם: אֲזִי יִבְקַע בְּשֶׁתֶר אוֹרְךָ וְאֶרְכַּתְךָ מִהֲרָה תִצְמַח וְהִלְךְ לְפָנֶיךָ צִדְקָה כְּבוֹד יְהוָה יֵאֱסָף: אֲזִי תִקְרָא וַיְהוֶה יַעֲנֶה תִשְׁוַע וַיֹּאמֶר הִנְנִי אִם-תִּסִּיר מִתּוֹכְךָ מוֹטָה שְׁלַח אֲצַבַע וְדַבֵּר-אֲוֹן: וְתִפַּק לָרַעַב נִפְשֶׁךָ וְנִפְשׁ גַּעְנָה תִשְׁבִּיעַ וְזָרַח בַּחֲשֵׁךְ אוֹרְךָ

וּאֶפְלֹתֶךָ בְּצַהֲרֵימֶי: וְנִחַדְךָ יְהוָה תְּמִיד וְהִשְׁבִּיעַ בְּצַהֲצֻחוֹת נַפְשֶׁךָ וְעֲצַמְתֶּיךָ יַחְלִיץ וְהֵייתָ בְּגַן רֹוַח  
 וּבְמוֹצָא מַיִם אֲשֶׁר לֹא יִכְזְבוּ מִיַּמָּיו: וּבְגַן מִמְדָּךָ חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר־וְדוֹר תִּקְוָמָם וְקָרָא לְךָ  
 גִּדְרַן פָּרִץ מְשׁוֹבֵב נְתִיבוֹת לְשִׁבְתָּ: אִם־תִּשָּׁב מִשִּׁבְתֵּךָ רִגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קִדְשֵׁי וְקָרָאתָ  
 לְשִׁבְתֵּךָ עֲנֵג לְקָדוֹשׁ יְהוָה מְכַבֵּד וּכְבֹדָתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפָצֶיךָ וְדַבֵּר דְּבָר: אִז תִּתְעַנֵּג  
 עַל־יְהוָה וְהִרְכַּבְתִּיךָ עַל־בְּמוֹתַי [בְּמִתִּי] אֲרִץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ כִּי פִי יְהוָה דְּבָר:

Is such the fast I desire, a day for people to starve their bodies? Is it bowing the head like a bulrush and lying in sackcloth and ashes? Do you call that a fast, a day when God is favorable? No, this is the fast I desire: To unlock fetters of wickedness, and untie the cords of the yoke, to let the oppressed go free; to break off every yoke. It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to offer clothing, and not to ignore your own kin.

Then shall your light burst through like the dawn and your healing spring up quickly; Your Vindicator shall march before you, the Presence of God shall be your rear guard. Then, when you call, God will answer; when you cry, God will say: Here I am. If you banish the yoke from your midst, the menacing hand and evil speech, and you offer your compassion to the hungry and satisfy the famished creature, then shall your light shine in darkness, and your gloom shall be like noonday. God will guide you always; God will slake your thirst in drought and give strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail. From your midst shall arise rebuilders of ancient ruins. You shall restore foundations laid long ago. And you shall be called "Repairer of fallen walls, restorer of lanes for habitation." If you refrain from trampling the Sabbath, from pursuing your affairs on My holy day; if you call the Sabbath "delight," God's holy day "honored," and if you honor it and go not your ways nor look to your affairs, nor strike bargains, then you can seek the favor of God. I will set you astride the heights of the earth, and let you enjoy the heritage of your father Jacob. For the mouth of God has spoken.

Continue with the Blessings After the Haftarah

BRACHOT ACHAREI HA'HAFTARAH

ברכות אחרי ההפטר

BLESSINGS AFTER THE HAFTARAH READING

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כֹּל הָעוֹלָמִים, צַדִּיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר  
 וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק. נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ  
 וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲוֹר לֹא יִשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן (וְרַחֲמָן) אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל  
 הַנְּאֻמָּן בְּכֹל דְּבָרָיו.

רחם על ציון כי היא בית חיינו, ולעלובת נפש תושביע במהרה בימינו.

ברוך אתה יְיָ, משמח ציון בבגיה.

שְׂמַחְנוּ יְיָ אֱלֹהֵינוּ בְּאֵלֵיהֶו הַנְּבִיא עֲבָדֶיךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יָבֵא וְיַגִּיל לְבָנָו, עַל  
 כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ, שְׁלֹא יִכְבֶּה נֵרוֹ  
 לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

*Barukh atah Adonai eloheinu melekh ha'olam, tzur kol ha'olamim, tzadik b'khol ha'dorot, ha'el ha'ne'eman ha'omer v'oseh, ham'daber um'kayem, sh'kol d'varav emet va'tzedek. Ne'eman atah hu Adonai eloheinu, v'ne'emanim d'varekha v'davar echad mi'd'varekha achor lo yashuv reikam, ki el*

*melekh ne'eman (v'rachaman) atah.*

*Baruch atah Adonai, ha'el ha'ne'eman b'khol d'varav.*

*Rachem al tzion ki hi beit chayenu, v'la'aluvat nefesh toshi'a bi'mhera v'yameinu. Barukh atah Adonai, msa'me'ach tzion b'vaneha.*

*Sam'chenu Adonai eloheinu b'Eliyahu ha'navi av'dkha, uv'malkhut beit David m'shichekha, bim'hera yavo v'yagel libenu, al kiso lo yeshev zar v'lo yin'chalu od acherim et k'vodo, ki b'shem kod'shekha nish'ba'ta lo, sh'lo yikh'be nero l'olam va'ed.*

*Barukh atah Adonai, Magen David.*

You are the Source of blessing, Adonai our God, sovereign of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just. Faithful are You, Adonai our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and sovereign.

You are the Source of blessing, Adonai, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day.

You are the Source of blessing, Adonai, who brings joy to Zion through her returning children.

Gladden us, Adonai our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished.

You are the Source of blessing, Adonai, Shield of David.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים

*Al hatorah, v'al ha'avodah, v'al ha'nevi'im,*

On Shabbat add:

וְעַל יוֹם הַשַּׁבָּת הַזֶּה

*v'al yom hashabat hazeh*

On Rosh HaShanah add:

וְעַל יוֹם הַזִּכְרוֹן הַזֶּה

*v'al yom ha'zikaron hazeh*

On Yom Kippur add:

וְעַל יוֹם הַכַּפּוּרִים הַזֶּה,

*ve'al yom ha'kippurim hazeh*

שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ, (לְקַדְּשָׁה וְלִמְנוּחָה,) לְכָבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אִמְתּוֹ וְקוּמֵם לְעֵד. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל

*Sh'natata lanu Adonai eloheinu, (lik'dushah v'lim'nuchah,) l'khavod ul'tif'eret. Al ha'kol Adonai eloheinu, anach'nu modim lakh, u'm'varkhim otakh, yit'barakh shim'kha b'fi kol chai tamid l'olam va'ed u'd'varkha emet v'kayam la'ad. Barukh atah Adonai, m'kadesh (hashabat v') yisrael*

On Rosh HaShanah add:

יְיוֹם הַזְכוֹרָוֹן  
*v'yom ha'zikharon*

On Yom Kippur add:

יְיוֹם הַכַּפּוּרִים.  
*v'yom ha'kipurim*

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Remembrance / Day of Atonement, which You have given us to add to our lives [sanctity and rest,] dignity and beauty. May every living creature glorify You always and evermore; for Your word is truth, and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance / Day of Atonement.

מישברך

MI'SHEH'BEIRAKH

#### WE ASK FOR BLESSINGS

##### FOR TORAH SCHOLARS

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah. May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah. May the sovereign of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

##### FOR THE CONGREGATION

May heavenly blessings be granted to all the leaders and members of this congregation and to all their loved ones. May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah. May the sovereign of the universe bless them, guard them from all distress and disease, and be their help at all times. And for the community and for those who support and serve it May God who blessed our ancestors, Abraham and Sarah, Isaac and Rebekah, and Jacob, Rachel, and Leah, bless this congregation together with all other congregations: them, their families, and all their dear ones.

##### FOR THE COUNTRY

Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us. Unite the inhabitants of our country of all backgrounds and creeds into a bond of true kinship, to banish hatred and bigotry and to safeguard our ideals and institutions of freedom. May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more." "For all people both great and small shall know God." Amen.

-- Louis Ginzberg (adapted)

**FOR ISRAEL**

O Guardian of Israel, we ask Your blessing upon the People of Israel and the Land of Israel. Bless them with peace, tranquillity, and achievement, bless them, even as they have been a blessing to us. For they have nurtured our pride, and renewed our hopes. They have gathered in our homeless; they have healed the bruised and the broken. Their struggles have strengthened us; their sacrifices have humbled us. Their victories have exalted us; their achievements have enriched us. They have translated into fulfillment the promises of Your ancient prophets: "They shall build the waste cities and inhabit them; they shall plant vineyards and drink their wine." Truly, they have made the wilderness like Eden, and the desert like the garden of God. Watch over the Land, we pray; protect it from every enemy and disaster. Fulfill the prophetic promises which still await realization. "Violence shall no more be heard in your land, there shall be no desolation within your borders." "Zion shall be redeemed through justice, and they that dwell therein through righteousness." Amen.

On Rosh HaShanah continue with The Shofar Service on the following page.  
On Yom Kippur, we go the conclusion of the Torah Service.