

ALTERNATIVE TORAH READING

(Deuteronomy 29:9-14; 30:11-20)

You stand today – all of you – before Adonai your God: your leaders, your tribes, your elders, your officials, every man, woman, and child in Israel, the stranger in the midst of your camp, from the one who chops your wood to the one who draws your water, that you may enter into the sworn covenant of Adonai your God which Adonai your God is confirming with you this very day, for the purpose of establishing you as the people whose only God is Adonai, as you have been promised, and as God swore to your fathers, to Abraham, to Isaac, and to Jacob. But it is not only with you that I am making this sworn covenant, but with whoever is standing here with us today before Adonai your God, and with whoever is not here with us today.

For this mitzvah which I am commanding you today is not too wondrous for you to follow, nor too remote from you; it is not in heaven, that you should say, “Who will ascend to heaven to obtain it for us and explain it to us that we may do it?” Nor is it beyond the sea that you should say, “Who will cross over the sea to obtain it for us and explain it to us that we may do it?” For the word is very close to you, in your own mouth and heart, so you can do it.

See, I have set before you today life and good (or “order, prosperity”) and death and evil (or “chaos,” or “adversity”), in that I am commanding you today to love Adonai, to walk in the ways and keep the mitzvot, the statutes, and the judgments of your God, that you may live and increase as Adonai your God blesses you in the land into which you have come to inherit. But if your heart turns aside and you do not hearken, but let yourself be led astray to worship other gods and serve them, then I tell you today that you will surely perish, you shall not live long upon the land whither you have crossed the Jordan to inherit. Today I call as witness against you heaven and earth: life and death

ALTERNATIVE TORAH READING

(Deuteronomy 29:9-14; 30:11-20)

אַתֶּם נֹצְעִים הַיּוֹם כְּלַכֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׂבִיטֵיכֶם וְקִנְיֵיכֶם וְשִׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל: טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מִחַנְךָ מִחֹטֵב עֵצֶיךָ עַד שְׂאֵב מִימֶיךָ: לְעִבְרְךָ בְּבֵרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כִּרְתָה עִמָּךְ הַיּוֹם: לְמַעַן הִקִּים אֶתְךָ הַיּוֹם וְלוֹ לְעַם וְהוּא יְהִיֶה לְךָ לְאֱלֹהִים כְּאֲשֶׁר דִּבַּרְתָּךְ וְכֹאֲשֶׁר נִשְׁבַּע לְאַבְתֶּיךָ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב: וְלֹא אֶתְכֶם לְבַדְכֶם אֲנִי כִרְתָה אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלֵאת הִיא מִמֶּךָ וְלֹא־דַחְקָה הִיא: לֹא בַשָּׁמַיִם הִיא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה: וְלֹא־מֵעֵבֶר לַיָּם הִיא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה: כִּי־קְרֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: רְאֵה נָתַתִּי לְפָנֶיךָ

הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרָע: אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּדְבִית וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׂמָה לְרִשְׁתָּהּ: וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא־תֵאדְרִיכֶן יָמִים עַל־הָאָדָמָה אֲשֶׁר אֶתָּה עִבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׂמָה

Just as those who feel commanded to afflict themselves today
Will return to a full life once darkness falls,
Let those afflicted for whom we pray
Return as well: to life, to wholeness, to healing –

To the pleasure of You.

Mi sheberach avoteinu	מִי שִׁבְרַךְ אֲבוֹתֵינוּ
Avraham, Yitzchak v'Yaakov,	אַבְרָהָם יִצְחָק וְיַעֲקֹב,
v'imnoteinu Sarah, Rivka,	וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה,
Rachel v'Leah	רָחֵל וְלֵאָה,
hu y'varech veerapeh	הוּא יְבָרֵךְ וְיִרְפֵּא
et kol ha-cholim.	אֶת־כָּל־הַחֹלִים.
Hakadosh Baruch Hu yimaleh	הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
rachamim aleihem, l'hachalimam	רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם
ul'rapotam ul'hachazikam	וּלְרַפְּאוֹתָם וּלְהַחֲזִיקָם
ul'hachayotam	וּלְהַחְיֹתָם
v'yishlach lahem m'hera	וְיִשְׁלַח לָהֶם מִהֲרָה
r'fuah sh'lemah min hashamayim	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
l'chol evareihem v'gideihem	לְכָל־אֲבֵרֵיהֶם וְגִידֵיהֶם,
b'toch sh'ar cholei Yisrael,	בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל,
r'fuat hanefesh ur'fuat haguf	רְפוּאוֹת הַנֶּפֶשׁ וְרְפוּאוֹת הַגּוּף
hashta ba'agalah uvizman kariv,	הַשְּׂתָא בְּעֵגְלָא וּבְזִמַּן קָרִיב,
v'nomar, Amen.	וְנֹאמֵר, אָמֵן.

May the One who blessed our fathers Abraham, Isaac, and Jacob,
and our mothers Sarah, Rebecca Rachel and Leah, bless and heal
all who are in need of healing. May the Blessed Holy One be filled

לְדַשְׁתָּהּ: הַעֲדֹתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים
וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בְּחַיִּים לְמַעַן
תַּחֲיֶה אֶתְּהָ וְזָרַעְךָ: לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקִלּוֹ
וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְתַת
לָהֶם:

have I set before you, blessing and curse, that you might choose
life, and you and your seed might live, loving Adonai your God,
hearkening to God's voice, and cleaving to the One, who is your
life and the length of your days, dwelling upon the land which
Adonai your God promised to your fathers, to Abraham, Isaac,
and Jacob, to give them.

§ Mi Sheberach

§ מִי שִׁבְרַךְ

Before us lies the Tree of Life,
The Torah, which calls us to choose life,
And yet on this Atonement Day it also calls us
To afflict ourselves – by fasting, by avoiding pleasure.

At this moment we think of those who did not choose affliction,
Those we love who live in pain,
Whose pleasures are scarce not for one day
But for days on end.

We pray that You will heal them,
Grant them wholeness of body and of soul,
Help them know that this community who prays for them
Has You at its center,
You who find pleasure in life.

Congregation

Y'hé sh'meh rabba m'varach יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul-almei almayya. לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

Reader

Yitbarach v'yishtabbach v'yitpa'ar יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
v'yitromam v'yitnassé v'yit'haddar וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
v'yit'alleh v'yit'hallal sh'meh וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
d'kudsha b'rich hu, דְּקֻדְשָׁא בְרִיךְ הוּא,
l'ella l'ella mi-kol birchata לְעֵלָא לְעֵלָא מִכָּל בִּרְכַתָּא
v'shirata tushb'chata וְשִׁירְתָּא תִּשְׁבַּחְתָּא
v'nechemata, da-amiran b'alma, וְנַחֲמַתָּא, דְּאִמְרוּן בְּעֵלְמָא,
v'imru, Amen. וְאִמְרוּ, אָמֵן.

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

(When the Torah is raised, all rise and proclaim:)

V'zot ha-Torah וְזֹאת הַתּוֹרָה
asher sam Mosheh אֲשֶׁר שָׂם מֹשֶׁה
lifnei b'nei Yisra'el, לְפָנֵי בְנֵי יִשְׂרָאֵל,
al pi Adonai b'yad Mosheh. עַל פִּי יְיָ בְיַד מֹשֶׁה.

This is the Torah which Moses placed before the children of Israel at the command of Adonai, through Moses.

(If there is a second scroll, it is now placed on the reading table)

with compassion upon them to restore to health, heal, strengthen and revitalize them, speedily sending a complete healing from heaven to every limb and organ, amid the rest of those among the people Israel who are ill – healing of the soul and the body speedily, in a time near at hand. And let us say: Amen.

* * *

Mi sheberach avoteinu מִי שְׁבֵרַךְ אֲבוֹתֵינוּ
M'kor ha-brachah l'immoteinu מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

May the source of strength who blessed the ones before us
Help us find the courage to make our lives a blessing,
And let us say, Amen.

Mi sheberach immoteinu מִי שְׁבֵרַךְ אִמּוֹתֵינוּ
M'kor ha-brachah la'avoteinu מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with *r'fuah sh'lemah*,
The renewal of body, the renewal of spirit,
And let us say, Amen.

§ Reader's Kaddish

§ קדיש

Reader

Yitgaddal v'yitkaddash shmeh יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ
rabba רַבָּא
b'alma di v'ra chir'uteh, בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
v'yamlich malchuteh b'chayyeichon וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
uv-yomeichon uv-chayyei וּבְיוֹמֵיכוֹן וּבְחַיֵּי
d'chol beit Yisra'el, דְּכָל בֵּית יִשְׂרָאֵל,
ba-agala u-vizman kariv, בְּעֵגְלָא וּבְזִמָּן קָרִיב,
v'imru, Amen. וְאִמְרוּ, אָמֵן.

READING OF THE HAFTARAH

Baruch attah Adonai Eloheinu,
melech ha-olam
asher bachar bin'vi-im tovim
v'ratzah v'divreihem
ha-ne-emarim be-emet.

Baruch attah Adonai
ha-bocher ba-Torah
uv'Moshe avdo
uv'Yisrael amo
uvin-vi-ei ha-emet va-tzedek.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים
וְרָצָה בְּדַבְרֵיהֶם
הַנְּאֻמִּים בְּאֵמֶת.
בָּרוּךְ אַתָּה יְיָ
הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

You are praised, Adonai our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonai, who has chosen the Torah, Moses Your servant, Israel Your people, and prophets who have spoken truth and justice.

MAFTIR READING FROM THE SECOND SCROLL

(Numbers 29:7-11)

וּבַעֲשׂוֹרָה
לְחֹדֶשׁ הַשְּׁבִיעִי הִזָּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעֲמִיתֶם אֶת-
נַפְשֹׁתֵיכֶם כָּל-מִלְאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֵה לִיהוָה רִיחַ
נִחֻחַ פָּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם
יִהְיוּ לָכֶם: וּמִנְחַתֶּם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר
שְׁנֵי עֶשְׂרִים לֵאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׂ הָאֶחָד לְשִׁבְעַת
הַכִּבָּשִׂים: שְׁעִיר-עִזִּים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכִּפָּרִים
וְעֹלֹת הַתְּמִיד וּמִנְחַתָּהּ וְנִסְכֵיהֶם:

On the tenth day of the same seventh month there shall be a holy convocation for you in which you shall afflict yourselves; you shall not do any work. You shall bring near in offering for yourselves a burnt offering with a pleasing aroma to Adonai. one bullock of the herd, one ram and seven yearling lambs, all unblemished. The meal offering – choice flour mixed with oil – accompanying them shall be: three-tenths of a measure for the bullock, two-tenths for the ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin-offering in addition to the sin-offering for atonement and the regular daily burnt-offering with its meal offering and with their libations.

(Vzot Ha-Torah is chanted again when the second scroll is raised)

HAFTARAH FOR YOM KIPPUR MORNING

(Isaiah 57:14-58:14)

God said:

Build a road, clear a path,

Cast away all stumbling-blocks from my people's path,

For thus says the Most High and exalted, who dwells in eternity,
whose name is Holy One:

I dwell in the heights, in holy space,

But equally with those of crushed and humble spirits, to breathe
new life into the humble,

To renew the heart of those who are crushed.

Not forever will I dispute, not eternally will I be angry.

For breath unfolds from My presence, I make souls.

I smote them angrily for the sin of greed,

Angrily I slipped out of sight, and they all turned back to the path
of their own desires.

Having observed their paths, now I will heal them,

I will guide them, offering a recompense of solace to them and
their mourners.

I who create the fruit of the lips

Say, "Shalom, shalom!" to far and near,

I, Adonai, will heal them.

But the wicked will be like the tossing sea, finding no rest,

Its waters tossing up mud and slime;

Shalom is not, says my God, for the wicked.

So give a full-throated cry, hold nothing back,

Raise your voice to the pitch of a Shofar,

And tell my people of their rebelliousness,

Proclaim their wrongs to the house of Jacob.

HAFTARAH FOR YOM KIPPUR MORNING

(Isaiah 57:14-58:14)

ואמר סלוי סלוי פנו דרך הרימו
 מבשול מדרך עמי: פי זה אמר דם ונשא שכן
 עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל דוח
 להחיות רוח שפלים ולהחיות לב נדכאים: פי לא לעולם
 אריב ולא לנצח אקצוף בידוח מלפני יעטוף ונשמות אני
 עשיתי: בעון בעעו קצפתי ואכחו הסתר ואקצף וילך שובב
 בדרך לבו: דרכיו ראיתי וארפאהו ואנחהו ואשלם נחמים
 לו ולאבליו: בודא נוב שפתים שלום ושלום לרחוק ולקרוב
 אמר יהוה ורפאתיו: והרשעים פים נגרש פי השקט לא
 יוכל ויגרשו מימיו רפש וטיט: אין שלום אמר אלהי
 לרשעים: קרא בגרון אל תחשך בשופר הרם
 קולך והגד לעמי פשעם ולבית יעקב חטאתם:

True, every day they ask Me questions –

How they would love the intimate knowledge of My paths!

They pretend to be a nation which has always acted justly,

Which has not forsaken the decisions of its God.

They ask Me for decisions that would declare them innocent,

How they would love to be near to God!

“For what purpose have we fasted, when You were not watching?

“Why should we have afflicted ourselves when You seemed not to know?”

Look here: on the day you fasted you were looking for business,

Grinding down the toilers who work under you!

Look here: you fast to dispute, to make trouble,

Pummeling everyone with wicked fists,

You're not fasting today

To raise your voice to heaven's height!

Is a fast like this the one I asked for?

A day for self affliction, to bend the head like a reed in a marsh,

To sprawl in sackcloth on the ashes?

Is this what you call a fast,

A day to seek the favor of God?

Is not this the fast I ask for:

To unlock the shackles of evil,

To loosen the thongs of the yoke,

To send forth crushed souls to freedom,

To tear every yoke in two!

To tear up your loaves for the hungry,

To bring the poor wanderer home,

When you see the naked, clothe them,

When you see your own flesh and blood, do not turn aside!

Then your light will burst forth like the morning,

And new flesh will soon cover your wounds;

Your reputation for justice will precede you

And the glory of God will follow close behind.

וְאוֹתֵי יוֹם יוֹם
 יִדְרֹשׁוּן וְדַעַת דְּרָכַי יִחְפְּצוּן כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפָּט
 אֱלֹהֵיוּ לֹא עֹזב יִשְׁאֲלוּנִי מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים יִחְפְּצוּן:
 לְמַה צָּמְנוּ וְלֹא רָאִית עֲנִינוּ נַפְשֵׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם צַמְכֶם
 תִּמְצְאוּ-חֶפֶץ וְכֹל-עֲצֵבֵיכֶם תִּנְגְּשׁוּ: הֵן לָרִיב וּמִצֵּה תִצְוּמוּ
 וְלִהְיוֹת בְּאֶגְרֵף רָשָׁע לֹא-תִצְוּמוּ כִּיֹּם לְהִשְׁמִיעַ בְּמִרוֹם
 קוֹלְכֶם: הַכֹּזֵה יִהְיֶה צוֹם אֲבַחְרֵהוּ יוֹם עֲנוּת אָדָם נַפְשׁוֹ הֵלֶכֶף
 כְּאֶגְמוֹן רָאִשׁוֹ וְשָׁק וְאֶפֶר יִצִּיעַ הֵלֹזֵה תִקְרָא-צוֹם וְיוֹם רִצּוֹן
 לִיהוָה: הֵלֹזֵה זֶה צוֹם אֲבַחְרֵהוּ פִתְחֵה חֲרָצְבוֹת רָשָׁע הִתֵּר
 אֲגִדּוֹת מוֹטֵה וְשִׁלַּח רִצּוֹעִים חֲפְשִׁים וְכֹל-מוֹטֵה תִנְתְּקוּ: הֵלֹזֵה
 פָּרֶם לְרַעֵב לַחֲמֹךְ וְעֲנִיִּים מְדוּדִים תִּבְיֵא בֵית כִּי-תִרְאֶה עֵרֶם
 וְכִסִּיתוּ וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם: אִי יִבְקַע כְּשֹׁחַר אֹרֶךְ וְאֶרְכַּתְךָ
 מִהֲרֵה תִצְמַח וְהֵלֶךְ לִפְנֵיךָ צִדְקָךָ כְּבוֹד יְהוָה יֵאֱסָפֶךָ:

Then when you call, Adonai will respond,
 As soon as you cry out, God will say, "Here I am!"
 If from your midst you remove
 The oppressive yoke, the menacing hand, the abusive words,
 If you reach out to the soul of the hungry,
 If you ease the soul of the bruised,
 Then your light will shine forth in the darkness,
 And your shadows will change into noon;
 Adonai will guide you forever,
 Nourishing your soul like the sun,
 Restoring your bones to vigor;
 You will become a well-watered garden,
 A spring of unfailing fresh water.
 From your midst will step forth rebuilders of ruins,
 They will restore the foundations of old,
 You will be known as repairers of walls long breached,
 People who reclaim old paths to dwell in once more.

If you restrain your feet from Shabbat violations,
 From doing business on the day of My holiness,
 If you call Shabbat a delight, God's holy time worthy of honor,
 Honoring it by abandoning your customary ways,
 From doing business and making idle talk,
 Then you will become the delight of Adonai
 And I shall lift you over the high places of the earth.
 I shall nurture you out of the heritage of Jacob your father,
 For the mouth of God has spoken.

אז
 תִּקְרָא וַיְהוֹה יַעֲנֵה תִשְׁוַע וַיֹּאמֶר הֲנִי אִם־תִּסִּיר מִתּוֹכְךָ
 מוֹטֵה שְׁלַח אֶצְבַּע וּדְבַר־אֹזֶן: וּתִפַּק לְרַעֵב נַפְשְׁךָ וּנְפֶשׁ נַעֲנֵה
 תִּשְׁבִּיעַ וּזְרַח בְּחֶשֶׁךְ אֹרֶךְ וּאִפְלַתְךָ כִּצְהָרִים: וּנְחַךְ יְהוֹה
 תִּמְיֵד וְהִשְׁבִּיעַ בְּצַחֲצוּחַת נַפְשְׁךָ וְעֲצַמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגֵן
 רוּחַ וּכְמוֹצֵא מִיַּם אֶשֶׁר לֹא־יִכּוּבוּ מִיָּמָיו: וּבְנֹו מִמֶּנָּךְ חֲרֻבוֹת
 עוֹלָם מוֹסְדֵי דוֹר־וְדוֹר תִּקְוָמָם וּקְרָא לְךָ גֵּדֵר פֶּרֶץ מְשׁוּבָב
 נְתִיבוֹת לְשַׁבַּת: אִם־תִּשְׁיֵב מִשַּׁבַּת רַגְלְךָ עֲשׂוֹת חֲפִצֶּךָ בַּיּוֹם
 קִדְשִׁי וּקְרָאתָ לְשַׁבַּת עֲנֵג לְקִדּוּשׁ יְהוֹה מְכַבֵּד וּכְבֹּדֹתָו
 מַעֲשׂוֹת דְרָכֶיךָ מִמְּצוֹא חֲפִצֶּךָ וּדְבַר דְּבַר: אִז תִּתְעַנֵּג עַל־
 יְהוֹה וְהִרְפַּבְתִּיךָ עַל־בְּמוֹתַי אֲרֶץ וְהֵאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב
 אֲבִיךָ כִּי פִי יְהוֹה דְּבַר:

bimherah v'yameinu. **בְּמַהֲרָה בְּיָמֵינוּ.**
 Baruch attah Adonai, **בְּרוּךְ אַתָּה יְיָ,**
 m'sammeach Tziyyon b'vaneha. **מִשְׂמַח צִיּוֹן בְּבִנְיָהּ.**

Show compassion on Zion, for it is our eternal house, and rescue those who are brought low, soon, in our days. You are praised, Adonai, who brings Zion joy through her children.

Samm'chenu, Adonai Eloheinu, **שִׂמְחָנוּ, יְיָ אֱלֹהֵינוּ,**
 b'Eliyahu ha-navi avdecha, **בְּאֵלִיָּהוּ הַנְּבִיא עֲבָדְךָ,**
 uv-malchut beit David m'shichecha, **וּבְמַלְכוּת בַּיִת דָּוִד מְשִׁיחָךָ,**
 bimherah yavo, v'yagel libbenu; **בְּמַהֲרָה יָבֵא, וַיִּגַּל לִבְנוֹ;**
 al kis'o lo yeshev zar, **עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,**
 v'lo yinchalu od **וְלֹא יִנְחָלוּ עוֹד**
 acherim et k'vodo, **אַחֲרִים אֶת כְּבוֹדוֹ,**
 ki v'shem kodsh'cha **כִּי בְשֵׁם קֹדֶשְׁךָ**
 nishbata lo, **נִשְׁבַּעְתָּ לוֹ,**
 she-lo yichbeh nero **שֶׁלֹּא יִכְבֶּה נֵרוֹ**
 l'olam va-ed. **לְעוֹלָם וָעֶד.**
 Baruch attah Adonai, **בְּרוּךְ אַתָּה יְיָ,**
 magen David. **מִגֵּן דָּוִד.**

Bring us joy, Adonai our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David Your anointed. Let no stranger sit upon his throne, nor any others inherit his glory, for You have sworn by Your holy name that his light would never be extinguished. You are praised, Adonai, shield of David.

Blessings Completing the Reading of the Haftarah

Baruch attah, Adonai Eloheinu, **בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**
 melech ha-olam, **מֶלֶךְ הָעוֹלָם,**
 tzur kol ha-olamim, **צוּר כָּל הָעוֹלָמִים,**
 tzaddik b'chol ha-dorot, **צַדִּיק בְּכָל הַדּוֹרוֹת,**
 ha-El ha-ne'eman, ha-omer **הָאֵל הַנֶּאֱמָן, הַאֹמֵר**
 v'oseh, **וְעֹשֶׂה,**
 ha-m'dabber umkayyem, **הַמְדַבֵּר וּמְקַיֵּם,**
 she-kol d'varav emet va-tzedek. **שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.**
 Ne'eman attah hu, **נֶאֱמָן אַתָּה הוּא,**
 Adonai Eloheinu, **יְיָ אֱלֹהֵינוּ,**
 v'ne'emanim d'varecha, **וְנֶאֱמָנִים דְּבָרֶיךָ,**
 v'davar echad mi-d'varecha **וְדָבָר אֶחָד מִדְּבָרֶיךָ**
 achor lo yashuv reikam, **אַחֹר לֹא יָשׁוּב רֵיקָם,**
 ki El melech ne'eman **כִּי אֵל מֶלֶךְ נֶאֱמָן**
 v'rachaman attah. **וְרַחֲמָן אַתָּה.**
 Baruch attah Adonai, **בְּרוּךְ אַתָּה יְיָ,**
 ha-El ha-ne'eman b'chol d'varav. **הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.**

You are praised, Adonai our God, Sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God, whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

Rachem al Tziyyon, **רַחֵם עַל צִיּוֹן,**
 ki hi beit chayyeinu, **כִּי הִיא בַּיִת חַיֵּינוּ,**
 v'la'aluvat nefesh toshia **וּלְעֹלֹבַת נַפְשׁ תּוֹשִׁיעַ**

Al ha-Torah, v'al ha-avodah, v'al ha-n'vi'im	עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים
[v'al yom ha-Shabbat ha-zeh]	[וְעַל יוֹם הַשַּׁבָּת הַזֶּה]
v'al Yom ha-Kippurim ha-zeh, she-natatta lanu, Adonai Eloheinu, [likdushah v'limnuchah,] lim'chilah v'lislichah ul'chapparah l'chavod ul-tif'aret.	וְעַל יוֹם הַכְּפוּרִים הַזֶּה, שֶׁנָּתַתְּ לָנוּ, יְיָ אֱלֹהֵינוּ, [לְקֹדֶשׁה וּלְמִנוּחָה, לְמַחִילָה וּלְסִלְיָה וּלְכַפָּרָה, לְכָבוֹד וּלְתִפְאָרֶת.
Al ha-kol, Adonai Eloheinu, anachnu modim lach, umvarchim otach; yitbarach shimcha b'fi kol chai tamid, l'olam va-ed.	עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ; יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד, לְעוֹלָם וָעֶד.
Udvarcha emet v'kayyam la-ad. Baruch attah Adonai melech mochel v'soleach la-avonoteinu v'la-avonot amo bet Yisrael u-ma-avir ashmotenu b'chol shana v'shana. Melech al kol ha-aretz, m'kaddesh [ha-Shabbat v'] Yisra'el v'Yom ha-Kippurim.	וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וּלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים.

Kohanecha yilb'shu tzedek,
va-chasidecha y'rannenu.
Ba-avur David avdecha,
al tashev p'nei m'shichecha.
Ki lekach tov natatti lachem,
Torati al ta'azovu.

And when the ark rested, Moses proclaimed: Return, Adonai, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one. For I have given you good teaching, indeed, My own Torah; do not forsake it.

§ Etz Chayyim

Etz chayyim hi
la-machazikim bah
v'tomcheha m'ushar.
D'racheha darchei no'am
v'chol n'tivoteha shalom.
Hashivenu Adonai elecha
v'nashuvah.
Chaddesh yameinu k'kedem.

It is a tree which ensures eternal life for those who take hold of it; how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonai, that we might return; renew our life as in the days when You and we began.

The Ark is closed

כִּהְנִיחָהּ יִלְבְּשׁוּ צְדָקָה,
וְחַסִּידֶיהָ יִרְנְנֵנוּ.
בְּאַבְרָם דָּוִד עַבְדְּךָ,
אַל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.
כִּי לִקְחַת טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִי אֶל־תַּעֲזֹבוּ.

§ עֵץ חַיִּים
עֵץ חַיִּים הִיא
לְמַחְזִיקִים בָּהּ
וְתוֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דְּרָכֵי נֹעַם
וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ
וְנָשׁוּבָה.
חַדְשׁ יָמֵינוּ כְּקֵדֶם.

Returning the Scroll to the Ark

This is the covenant that I shall make with the house of Israel after those days, Adonai proclaims: I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonai.

Y'hal'lu et shem Adonai
ki nisgav sh'mo l'vaddo.

יְהַלְלוּ אֶת שֵׁם יְיָ
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

○ praise the Name of God, the most exalted name of all!

Hodo al erez v'shamayim
va-yarem keren l'ammo
t'hillah l'chol chasidav
livnei Yisra'el am k'rovo
hal'luyah.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם
וַיָּרֵם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל חַסִּידָיו
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ
הַלְלוּיָהּ.

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonai. Halleluyah!

While the Torah is being placed in the ark:

Uvnuchoh yomar: Shuvah, Adonai,
riv'vot alfei Yisra'el.
Kumah Adonai limnuchatecha,
attah va'aron uzzecha.

וּבְנֻחֹהּ יֹאמַר: שׁוּבָה, יְיָ,
רִבְבוֹת אֲלֵפֵי יִשְׂרָאֵל.
קוּמָה יְיָ לְמִנּוּחָתְךָ,
אַתָּה וְאַרְוֹן עִנְךָ.