Service of the Synagogue

DAY OF ATONEMENT

A new Edition of the Festival Prayers with an English Translation in Prose and Verse

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ויבתי بن
ORDER OF THE SERVICE OF THE HIGH PRIEST IN THE TEMPLE ON THE DAY OF ATONEMENT.

Cong. Thou art strong in power and very great in might; for who can do according to thy mighty acts? Thou didst lay the beams of lofty chambers above the cold, surging waters, and the world didst thou hang upon nothing. When gloom and darkness like the shadow of death covered the Universe, thou didst cause the morning light to shine forth from the mantle of thy glory; thou didst separate the proud waters by a firmament like unto the terrible crystal and the nethermost waters thou didst gather into the vast abyss, that they might not return upon the earth. When thou uncoveredst the face of the earth, lo! its fruit budded forth; a garden eastward didst thou plant for the delight of thy beloved. Great luminaries didst thou set in the firmament of thy power, and at thy word rose the host of constellations. Winged soul didst thou form, and multitudes of fish were brought forth in the depths of the ocean, even Leviathan, reserved for the triumph of the righteous; from the clods of the earth were brought forth breathing and moving creatures, also Behemoth, that basketh among reed and mire, destined for them of whom thou wilt make choice. Thou didst prepare food and drink, while yet there was no creature to sustain. Then didst thou fashion a body from clay with the impress of thine own image, and thou didst breathe into the frail life of man a pure soul from on high. Deep sleep fell upon him, and from his side didst thou take a help-meet, appointed by thee. Thou didst command him not to taste of the tree of knowledge; yet did he, deceived by the serpent’s guile, disobey thy word. Then was his doom pronounced by thee: by the sweat of his face shall man win his bread, and in pain shall woman bear; and for the subtle serpent, dust shall be his food. Thou didst ordain that man should have offspring of woman and her love; so did she conceive and bare. Together they came before thee with an offering and a sacrifice, he that was a tiller of the ground, and he that was a keeper of sheep; and thou hadst respect unto the younger and unto his gift, but thou wast displeased with the elder. Quenched was the tenderness of his compassion; then rose he against his brother and slew him; yet when he sought thy face, thou didst set thy mark upon him. The sinful generation called upon idols by thy name, and thou didst bid the dread, flowing waters to pour forth, and the people perished. Lo! how did the proud one err that said, Depart from us; they were destroyed by the hot raging waters, yea, they waxed warm and vanished. But he that was worthy was saved; for thou didst shut him up in the ark of gopher-wood; his children didst thou make fruitful, and they replenished the desolate earth. They that took counsel together to mount the skies were ensnared, and scattered abroad by blast of tempest and whirlwind. Beloved one, who came from other side of river mark thee known in the world; the solace of his old age did he offer unto thee even as a whole-burnt offering. As a lamb without blemish was

1 See Note IV, page 238.
2 T.B., Baba Bathra, 74b.
4 Cf. Job vi. 17.
5 Cf. Ex. 1. 22.
6 Ber. 28b, xxviii. 1.
7 Abraham.
לא ניתן לקרוא את התוכן של התמונה.
perfect man chosen, for he delighted to dwell in tents, and was
own near unto thee. An upright and beautiful race didst thou bring
forth from his loins, wholly a right seed, without reproach. Thou
didst desire Levi, the man thou didst love, to minister unto thee, to
parade and to consecrate from his stock him that should minister
the Holy of Holies, crowned with the holy mitre, robed, and bearing
the urim, abiding seven days in the place wherein all is glorious. The
saintly one separated the High Priest one week before the tenth
day, according to the law of consecration.

Reader. The water of purification was sprinkled upon him to
demean him, and each day he sprinkled the blood, burnt incense and
rimed the lamps, that he might become accustomed to the sacred
service.

Cong. Then the wise elders that sat in the gate gathered around
him, and they said unto him, Read aloud the portion of the Law.
On the dawn of the ninth day they escorted him to the eastern gate,
and some of the beautiful sacrificial of the Day of Atonement passed
before him. Toward sunset, the meal that was prepared for him
was fragrant, that his sleep might be calm; the aged men of his tribe
led him forth to instruct him in taking his hands full of incense,
and they charged him upon oath to raise the pillar of incense within
the Holy of Holies. His flesh trembled and he shed tears that his
real should be doubted; they also shed tears, turning aside as they
wept; they sought by thoughtful speech in expounding the Law and
by reading Holy Writ to keep him wakeful until midnight. With joy,
they to whom the first lot fell removed the ashes from the altar; the
second lot was cast for the removal of the ashes from the altar of
incense and from the lamp; the third lot was cast among fresh priests,
for one that should assist at the offering of incense; and for the ar-
rangements of the members of the sacrifice was the fourth lot cast. As
the watchman proclaimed the dawn of day, they spread a veil of fine
linen to conceal him; he put on his clothes, bathed, and put on the
golden garments; he stood and laved his hands and feet, and per-
formed the first part of the rite of the morning continual burnt
offering. He appointed another to complete it, while he received
the blood and sprinkled it; he then went to burn incense and to
trim the lamps, to offer the burnt offering, and to pour out the
drink-offering: thus did he perform the rite of the whole-burnt
offering, doing all according to the order thereof. Then spread they
again the linen veil as at first: he then entered the chamber of
Parvah in the sanctuary; he laved his hands and feet and put off
his golden garments. He went forth and bathed, and put on the
white garments, and laved his hands and feet. These garments were
of fine linen from Pelusium, of the value of eighteen manim; most

1Jacob. 2Lev. viii. 35. 3Lev. xvi. 12.

*And not before entering the holy place, as the Sadducees con-
מתכון: מיסת אגוזים

לשים את דפת הנייר והвинיל הקטנה. קצוב את
הaversable המוליך, כל פעם אשתה ג_screen מסלים
ולא עשתה נמרות, לעבריה נגשה קצירה ש施展
כברירי, ללא נשים, עשה קצירה נושה. ללא
שון: מסירים מנן כריץ, נשבה נושה קצירה
אגרמיו. נטפש במרחboro קצירה, נחיים וחיים
כברירי, ויהיוcliffe ערｚ. קיום cam, מני
נסים הוריסון, נמי ערزة, נני cam, נזר cam
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Reader.
beautiful they were and fit for him that ministered unto the
King of glory. The High Priest's bullock was placed between
the porch and the altar, facing the west, with its head turned
towards the south.

Reader. He drew nigh unto it and, laying his hands upon
its head, made confession of his transgressions, concealing
naught in his bosom.

Reader and Cong. And thus did he say: O God, I have
sinned, I have committed iniquity, I have transgressed against
thee, I and my household; I beseech thee by thy Name, make
thou atonement for the sins and for the iniquities and for
the transgressions, wherein I have sinned and committed in-
iquity and transgressed against thee, I and my household; as
it is written in the Law of thy servant Moses, at thy glorious
command, "For on this day shall atonement be made for you,
to cleanse you: from all your sins, before the Lord—"

Cong. and Reader. And when the priests and the people
that stood in the court heard the glorious and awful Name
pronounced out of the mouth of the High Priest, in holiness
and in purity, they knelt

The Congregation kneel.

and prostrated themselves and made acknowledgment, falling
on their faces and saying, Blessed be his glorious, sovereign
Name for ever and ever.

Reader. And he, in awe, prolonged the utterance of the
Name, until they that said the blessing had ended it; to whom
he said,—"Ye shall be clean." And thou, in thy goodness,
didst awaken thy mercy and forgavest thy pious servant.

Cong. He went forth to the east of the court, where two
he-goats, taken of the congregation, were set. They were
alike and equal, both in form and height, and stood ready for
the atonement to be made for the iniquity of the backsliding
daughter. Two lots that were made of gold were thrown to-
gether into a casket, from which he drew one lot for the Name
most high, and one lot for the rocky steep. He cried

1 The High Priest pronounced the ineffable name of God.
2 See Note IV., page 288.
מלשון משוננים, פאותו נשבעתי, לשתה קמא קלטיקת.– חיה השב זכיון למלחה. תשאバリ וארואני ניבתה נאפה. קמא השב נסכה גורל על ראשה. קמעני الملك, תשאバリ

לא קמעני.

לכשת זרעה, אנה נשמה, נשמה.

עינת, קשתה קלחק זני ויירה. אני נשמה. חיה השב.

בעי. בלשנות, בלוות. בלשנות. בלשנות. בלשנות. בלשנות.

שבה נבצרת קלחק זני ויירה. חיה השב.

וכמה מגלת. כי בים הנה ובם ילבשו זכר.

הקבלה משגשג עיניהם שלפייר.

קשתה שפושחת את חפש חצב, והمنتج פנורמה יזא.

מש שון בורא, בורא בנייה, בנייה.

המשתימים פנורמה כלים פנילים על קדימה. יזא וכיור

יש בכותרת-last.

ליאו והו רניה מייתן למלחה. בתית טינה

הכפריםיה אמירה לתוש רמה הארותה, אצמה קשמביה מעליה.

הכפריםיה לאיתונה מישראל.

צער לילך למלחה, אחרי. אחרון שאננים

מתני עוה, העוהים אוהים şiים בוחרה, בוחרה.

נזרך למלחה, אחרון נשכחת. אשר הלךים יברח

השללי עמקלי. אחרון והוירלא למש בוגד ולאומיק, אשר
with a loud voice, A sin-offering unto the Lord. They that heard him answered by blessing thy Name. He tied a scarlet fillet about the head of the goat to be sent away, and set it toward the place whither it was to be let go. Reader. He passed on and came a second time nigh to his own bullock; he made confession unto our Rock of his iniquity and that of his tribe.

Reader and Cong. And thus did he say: O God, I have sinned, I have committed iniquity, I have transgressed against thee, I and my household and the sons of Aaron thy holy people. I beseech thee by thy Name make thou atonement for the sins and for the iniquities and for the transgressions, wherein I have sinned and committed iniquity and transgressed against thee, I and my household and the sons of Aaron thy holy people; as it is written in the Law of thy servant Moses, at thy glorious command, “For on this day shall atonement be made for you, to cleanse you: from all your sins, before the Lord—”

Cong. and Reader. And when the priests and the people that stood in the court heard the glorious and awful Name pronounced out of the mouth of the High Priest, in holiness and in purity, they knelt

The Congregation kneel.

and prostrated themselves and made acknowledgment, falling on their faces and saying, Blessed be his glorious, sovereign Name for ever and ever.

Reader. And he, in awe, prolonged the utterance of the Name, until they that said the blessing had ended it; to whom he said,—“Ye shall be clean.” And thou, in thy goodness, didst awaken thy mercy and forgavest the tribe of thy ministers.

Cong. He took a sharp knife and killed the bullock as ordained; he received the blood in a bowl and gave it unto him that stirred it, to keep it fluid until the time for sprinkling, lest it should become thick and be unfit for the atonement rite. Plucking flaming coals from the altar, he took a light censer wrought of the gold
בכלי ימין ימין, צותחתי שמו, ולא יחרubi את חום.
א benz החוצה קשת, בין הצנועים, צותחתי שמו עף.
בראשך שמלת, יצאת נבא על פחת
ש.keep של קשתות, גם זה הגידה.

Reader and Cong.
שאני ישתתף לשלום, אני מבינה שבננה מהקורות.
א啮Bush, הסחורה, למימיה, למישור, למישור.
ש(nav אינתי, אני מתעמלים לשלום, אני מצטער.
central ממלכת, מכינים במר切れ, נפשי נפשי.
בכלי, והם חונים, ועלים לשלום, את אחד
שkeep של עננים, בין זה.
Cong. and Reader.
שטלות, שואלים, אם זה נפגשים בין נגונים. פזורה
אני מתכון בזוז, בקה נקטת ובעזרת.
The Congregation kneel.
שkeep של שלום, על שלום, ועלים.
יא בנות ובסול בקשת ובעזרת. על פחד.
שkeep של שלום, על שלום, ועלים.
יא בנות ובסול בקשת ובעזרת. על פחד.
יא בנות ובסול בקשת ובעזרת. על פחד.
יא בנות ובסול בקשת ובעזרת. על פחד.
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יא בנות ובסול בקשת ובעזרת. על פחל.
of Parvah, and fashioned with a thin receptacle and a long
hand-piece, and cast three kabs of live coals therein: then they
brought him a vessel loaded with the finest beaten incense. He
took therefrom his two hands full and put it into a spoon;
taking the censer in his right hand and the spoon in his left, he
wended his way through the veils and drew near the staves
of the ark; he set the censer between the staves and caused
the smoke of the incense to ascend; he then came forth.
Taking the blood from the priest that stirred it, he returned
and stood between the staves. Reader. He dipped his finger
into the blood and performed the atonement sprinklings; ac-
cording to the ordained number of times did he sprinkle,
three times above, and seven times below. ¹

Reader and Cong. And thus did he count: one: one and
one: one and two: one and three: one and four: one and five:
one and six: one and seven.

Cong. He came forth and left the vessel upon the pedestal;
he killed the goat of the sin-offering, and received its blood
in a holy vessel. Reader. He retraced his steps and stood in
the appointed place before the ark: he performed the sprink-
ings of the atonement rite according as he did with the blood
of the bullock.

Reader and Cong. And thus did he count: one: one and
one: one and two: one and three: one and four: one and five:
one and six: one and seven.

Cong. He again came without and left the vessel, and took
the blood of the bullock: with hastened steps he went and
stood outside the veil of separation. Reader. He performed
the sprinklings before the veil according to the ordinance con-
cerning the covering, and hastened to perform the sprinkling:
a second time with the blood of the goat.

Cong. He returned to mingle the blood of the two sacrifices
wherewith he cleansed the golden altar, sprinkling it seven
times upon the pure golden overlay, and putting it upon the
four horns.

Reader. He hastened and came nigh unto the live goat:
then made he confession unto God of the ignorant and pre-
sumptuous sins of the people.

¹ Lev. xvi. 14.
התשובה למשפט ליום כפור

 יצאנו, כלת חלומיה דר וארוקות יד, קבר לvrolet
שלשה קנים בيلةו, ברוחו של חוח ורחשת דעות, כלשה
וה交流合作ים לוחדים ערד, קש שמנית כ냄 נוח
ברזמה אל, כל שאלים לאלים, והקריב לכרם מנגים. קסולה
של-scenes יושם וاحتمל: יהלום קקרס עם גמיל לד.
rawl הנ.VisualBasic (K) ובלי שיחה. רראיNu נועית שיפל
(ה технологии) קסצל, יהי ונסעה את הנקのもות שבעה.

Reader and Cong.

ركز חיוותי בעני (שאני שער). ראייה (וקבל הים)
בأم נטייה. ראיי (ואפשר) קוקה עלי יואר. ראייה
(ס المهornings) (וזה)

Reader and Cong.

.ExecuteReader, אתnia. אתnia. אתnia. אתnia.
(וזה)

Reader and Cong.

רמיה וחייתו ומכ כר שלל, ירבי כריה פוגע בה
לכלכת. ידך דרך סערה וה납שה בתفاء. ראה
(שאני הים מאי שער). ראייה (וקבל הים)
(וזה)

Reader and Cong.

בכרתי לארץ. שקר גם廒 אוף דני
(וזה)

שאני יס וודו יירלח. קסצל.
ADDITIONAL SERVICE

Reader and Cong. And thus did he say: O God, thy people, the house of Israel, have sinned, they have committed iniquity, they have transgressed against thee; I beseech thee by thy Name make thou atonement for the sins and for the iniquities and for the transgressions, wherein thy people, the house of Israel, have sinned and committed iniquity and transgressed against thee; as it is written in the Law of thy servant Moses, at thy glorious command, "For in this day shall atonement be made for you, to cleanse you: from all your sins, before the Lord—"

Cong. and Reader. And when the priests and the people that stood in the court heard the glorious and awful Name pronounced out of the mouth of the High Priest, in holiness and in purity, they knelt and prostrated themselves and made acknowledgment, falling on their faces and saying Blessed be his glorious, sovereign Name for ever and ever.

Reader. And he, in awe, prolonged the utterance of the Name, until they who said the blessing had ended it, to whom he said—"Ye shall be clean." And thou, in thy goodness, diest awaken thy mercy and forgavest the congregation of Jeshurun.

Cong. He sent the goat away by the hand of a man that was in readiness unto the rock-bound wilderness, that it should bear the stain of the iniquity of this people unto a solitary land; he drove it over the edge of the rock, and rolling over in its fall, its bones were shattered like the breaking of a potter's vessel. The High Priest took a sharp knife and cut up the bullock and goat of the sin-offerings, and took away the inward parts that were to be burnt upon the altar: and the parts that were to be burnt without the camp did he hang up; he then read aloud the portions of the Law for the day, laved his hands and feet and put off the linen garments; he bathed a third time, put on the golden garments and laved his hands and feet. He took his own ram and the ram of the people and offered them for a burnt offering; the fat of the sin offering and the additional sacrifices he offered according to the statute; again he laved his hands and feet, put off the golden garments, bathed and laved his hands and feet, put on the white linen garments and entered the Holy of Holies. He brought out the vessels he had used for the incense, and laved his hands and feet; he then put off the white garments he had worn and put them away for ever:
הנה מוחה ליזו כופית

קרקיה וניה אלופים. אשר לקשה. חוסן.
שנה. כלשת לקחה עתה בית יקארל, פניהם ביש. שביה.
יאא. תוכיאו. לאשנרה. לופשטי. שבית manten. מבית.
לאשקות לקוח שמא פינה ישרופל. שקחיה. מבית.
מושר שקרך מפי בקהל. כי כל אחד בכסף עלו]
לשהר את הכסף על שם המחוזים לכל י

The Congregation kneel.

The Congregation kneel.

The Congregation kneel.

The Congregation kneel.
he again bathed, put on the golden garments, and laved his hands and feet: he then offered the continual burnt offering of the afternoon, burnt the incense, and lighted the lamps. The service being then ended, he laved his hands and feet; thus did he bathe five times and laved his hands and feet ten times. Lo! his face was radiant as the sun when he goeth forth in his might, rejoicing as he appeared girded and robed in his garments of honour. A perfect people conducted the faithful messenger to his home: they rejoiced at the good tidings, that the fillet, red as scarlet, had become like snow: they were decked with salvation and clad with the robe of righteousness: a garland of triumph rose, a song of joy and gladness. The clouds on high distilled and dropped their dew; the furrows of the field ran with water, and the land yielded her increase. They that gathered in of the seed of peace, gave thanks; they that bare the sheaves, declared God's praise in melody; the nethermost parts of the glorious earth gave forth music, and shewed forth his righteousness to troops travelling by the way. Verily the messenger had fulfilled the hope of them that sent him: their hope had come as the cool breeze from a snow-clad land on the day of harvest. They were washed from their uncleanness, they were cleared from the taint of their pollution; they laved their hands in purity, yea, they were made perfect and whole; to make known that he that cleanseth them is the fountain of living waters; he that purifieth them is the well of Israel, whose waters never fail. In whiteness and innocence they were made wholly clean; they were made new, even as mercy is new every morning; they were cleansed from every stain; the high praises of God were in their throat, singing was on their tongue, in their mouth a new song. They rejoice in dread, and serve in awe the Holy One of Israel, the Sanctifier of holy beings; they utter joyful song with the timbrel and cymbal, playing on stringed instruments and singing sweet psalmody. They cling to the mighty right hand that is exalted and full of righteousness, and lo! it upholdeth them altogether. They are drawn near and enter into his gates exulting; joy and everlasting gladness overtake them on their path. They triumph and rejoice in his Name all the day; they are made exceeding glad in his presence.

Reader. The splendour of their light breaketh forth as the morning; they lift up their voice, they exult in the majesty of the everlasting Rock. Happy is the people, that is in such a case; happy is the people, whose God is the Lord.
השמישת כל מקום. מבולם חרבון ושהיה שממה נפתחו. הולך ו nineteינו. קמה עבדות, יד הקדיש באה וקדושת נפשית התלהבה.

שלמה פעמים וחמש בנות כוכבים, שAuthenticated גרילה באת במתות, שלח ענני גשם ביבנה. חלול יהו ומרצה מה שיר מפייה נפש, ספיגת בציר ברק ספיגת יצרון ביבנה.

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The High Priest also made a festive day for all his friends, after that he had entered the holy place in peace, and had come forth in perfect peace. And thus was the prayer of the High Priest upon the Day of Atonement when he came out of the Holy of Holies in perfect peace:

May it be thy will, O Lord our God and the God of our fathers, that this year that hath now arrived may be unto us and unto all thy people, the house of Israel, a year of plenteous store; a year of blessings; a year of good decrees from thee; a year of corn, wine and oil; a year of enlargement and prosperity; a year of assembling in thy sanctuary; a year of abundance; a year of happy life from thee; a year of dew and rain and warmth; a year in which the precious fruits shall ripen; a year of atonement for all our iniquities; a year in which thou wilt bless our bread and our water; a year of trading and merchandise; a year in which we may enter our holy Temple; a year of plenty; a year of happiness; a year in which thou wilt bless the fruit of the womb and the fruit of our land; a year in which thou wilt bless our going out and our coming in; a year in which thou wilt save our assembly; a year in which thy mercies shall be moved toward us; a year of peace and tranquillity; a year in which thou mayest bring us up rejoicing to our land; a year in which thou wilt open unto us thy good treasury; a year in which thy people, the house of Israel, may not be in need of support, one from the other, nor from another people, in that thou wilt set a blessing upon the work of their hands.

And for the inhabitants of Sharon he prayed: may it be thy will, O Lord our God and God of our fathers, that their houses may not become their graves.

Reader. In truth how glorious was the High Priest as he came forth from the Holy of Holies in perfect peace.

As the brightness of the vaulted canopy of heaven,

Cong. after each line: Was the countenance of the priest.

As lightnings flashing from the splendor of the Chayoth,
ויהי מלאך ה' וישאר כלים וילך באך שאינו משועיים ויטולי נאם קללת כלים בכל. ענה: בך ה' ה' מעלה כן מיכ沇ימ
כשיך ניא עהכום בכם. כנף: ה' יוחנה מיכראה בכל ותארה חל שיש מקהלת בקיע
כשיך בקיע. ענה.

יהי רצון מקגייח כן אולינה ואולינה אבותינו שתחא ה' לכך מקגייח בקולות
השניה ואחאם בקולות עלינו ויהי כל עשה פית ורשא. כשיך שלום. שעת בקרוב. שעת
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AFTERNOON SERVICE

The Ark is opened.

And it came to pass, when the ark set forward, that Moses said: Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness hath given the Law unto his people Israel.

A Scroll of the Law is taken from the Ark.

Reader. Magnify the Lord with me, and let us exalt his Name together.

Cong. Thine, O Lord, are greatness and power, glory, victory and majesty; for all that is in the heaven and in the earth is thine: thine is sovereignty, O Lord, and pre-eminence supreme. Exalt ye the Lord our God and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Reader. May the Father of compassion have mercy upon a people that have been borne aloft by him. May he remember the covenant with the patriarchs; may he deliver our souls from evil hours, curb the evil inclination in them that have been carried by him, and graciously grant us an everlasting deliverance, and fulfil our desires in the measure of his goodness, salvation and mercy.

The Scroll being placed upon the reading-desk, the Reader says:

And may his Kingdom soon be revealed and made manifest unto us; and may he have compassion upon our remnant and the remnant of his people, the house of Israel, for grace and kindness, mercy and favour; and let us say,
The Ark is opened.

A Scroll of the Law is taken from the Ark.

The Scroll being placed upon the reading desk, the Reader says:
Amen. Ascribe ye all greatness unto our God, and render honour to the Law. Stand forth—

The Reader here names the person who is first called to the reading of the Law.

Blessed be he, who in his holiness hath given the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried; he is a shield unto all that trust in him.

Cong. and Reader. And ye that cleave unto the Lord your God are alive every one of you this day.

Each person who is called to the reading of the Law says the following blessing:

Bless ye the Lord, who is blessed.

Congregation:

Blessed be the Lord, who is blessed for ever and evermore.

He repeats the response of the Congregation, and continues:

Blessed art thou, O Lord our God, King of the Universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, giver of the Law.

After the reading of a section of the Law, he says the following blessing:

The Reader here names the person first called to the reading of the Law.

Congregation and Reader:

Each person who is called to the reading of the Law says the following Blessing:

Congregation:

He repeats the response of the Congregation, and continues:

After the reading of a Section of the Law, he says the following Blessing:

Each person who is called to the reading of the Law says the following Blessing:
And the Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes. Ye shall do my judgments, and keep my statutes, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them: I am the Lord. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister: thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother: thou shalt not approach to his wife; she is thine aunt. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is enormity. And thou shalt not take a woman to her sister: to be a rival to her,

1 See Note VI., page 289.
תַּהֲפֹכָה

נַבְּרֵךְ ה' חָלוֹן יִלְמֶשֶׂה לַעֲבוֹדָה; יִתְחַלֶּל אָלֵילָנָנוּ וְשֵׁרַת

אֵל סֶבוֹת אָבֶּיהָ נַחֲנָנוּ אַלְכּוֹרָן; קָפֵשׁוּת אֲדָמָה לַעֲבֹר אָבָּתָן

אֱלֹהֵיכֶם לַשְׁמָע הָאֵל שְׁמָע וְאָשִׁיעֲךָ וְאָשֹׁיעֲךָ וְאָשִׁיעֲךָ

אֶל הַבַּיָּה שִׁפְחוֹת אֵת הַעֲבֹרָה אֱלֹהֵיכֶם לַעֲבֹר אַלְכּוֹרָן שְׁמִישׁוּ נַחַל הָאֵל שִׁפְחוֹת אֲדָם

קָרַת לְשֵׁמֶךָ הַשַּׁלֹּחַ אֱלֹהֵיכֶם וּרְשַׁע הָאֵל שִׁפְחוֹת לָךְ אֱלֹהֵיכֶם שַׁלֹּחַ אֱלֹהֵיכֶם אֱלֹהֵיכֶם שַׁלֹּחַ אֱלֹהֵיכֶם שַׁלֹּחַ אֱלֹהֵיכֶם שַׁלֹּחַ

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to uncover her nakedness, beside the other in her life-time. And unto a woman separated by her uncleanness thou shalt not approach to uncover her nakedness. And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, and shalt not profane the Name of thy God: I am the Lord. Thou shalt not lie with mankind, as with womankind: it is abomination. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto; it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you. And the land is defiled; therefore I do visit the iniquity thereof upon it: and the land vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations: neither the home-born, nor the stranger that sojourneth among you. For all these abominations have the men of the land done, which were before you: and the land is defiled. That the land vomit not you out also, when ye defile it, as it vomited out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep my charge, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.

The Scroll is held up and the Congregation say:

And this is the Law which Moses set before the children of Israel, according to the command of the Lord by the hand of Moses. It is a tree of life to them that lay hold of it, and happy is every one that retaineth it. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honour. It pleased the Lord for the sake of his righteousness to magnify the Law and to make it honourable.

D D

The Scroll is held up and the Congregation say:

The Scroll is held up and the Congregation say:
Blessed art thou, O Lord our God, King of the Universe, who hast chosen good prophets, and hast found pleasure in their words, which were spoken in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and prophets of truth and righteousness.

Jonah.

Now the word of the Lord came unto Jonah the son of Amittai, saying: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them; but Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, let us cast lots, that we may know for whose cause this evil is upon us; so they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation, and whence comest thou? what is thy country, and of what people art thou? and he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought,
כיהו נ趋והו את הכותב, והוריד אותו לקסם. העיון בעיניו, רSQLException הום בקהôle של נפשו. הבינה כל מה שמעה ו塊לה במדיה של מציאות. כל מה שказанו לה, כל מה שסתיימה. והקרייאית קמה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה السياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתira את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתira את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את הורה. ה سياسي נתקל בדקר בברך. והורה שבועות ושבועות. והקרייאית עמדה, ישבה בכסא והחליטהLuxembourg. נויה, והסתירה את ההור
and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea grew more and more tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging. Then the men feared the Lord exceedingly, and they offered a sacrifice unto the Lord, and made vows.

And the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish’s belly. And he said, I cried by reason of mine affliction unto the Lord, and he answered me; out of the belly of hell cried I, and thou heardest my voice. For thou hast cast me into the deep, in the heart of the seas; and the flood compassed me about; all thy billows and thy waves passed over me. And I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the deep was round about me: the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from the pit, O Lord my God. When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple. They that regard lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed; salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and
meno יהודה בית יהודה עתייה ויתיה עודו קוניה
וליה שלושה בccoli והשלישיה ליליה: להשליחות יהודה אולפ.
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preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord; now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Let neither man nor beast, nor flock, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth whether God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city; and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver

1 Kikayon, a plant of luxurious foliage.
קריאת התורה ללא תרגום

בראשית

 reflexivity הַחַלֹּךְ בְּאָרָבָּה יִרְדַּעְתָּ בְּאָרָבָּה עַד לִשֵּׁם ה' אֱלֹהֵי אֲבָלוֹת אֲבָלוֹת אֲבָלוֹת.

 reflexivity הַחַלֹּךְ בְּאָרָבָּה יִרְדַּעְתָּ בְּאָרָבָּה עַד לִשֵּׁם ה' אֱלֹהֵי אֲבָלוֹת אֲבָלוֹת אֲבָלוֹת.
him from his evil case; so Jonah was exceeding glad of the
gourd. But God prepared a worm when the morning rose
the next day, and it smote the gourd that it withered. And
it came to pass, when the sun did arise, that God prepared
a vehement east wind; and the sun beat upon the head of
Jonah, that he fainted, and desired for himself to die, and
said, It is better for me to die than to live. And God said
to Jonah, Doest thou well to be angry for the gourd? And
he said, I do well to be angry, even unto death. Then said
the Lord, Thou hast had pity on the gourd, for the which
thou hast not laboured, neither madest it grow, which came
up in a night, and perished in a night. And should not I
spare Nineveh, that great city, wherein are more than six-
score thousand persons that cannot discern between their
right hand and their left hand, and also much cattle?

Micah vii. 18-20.

Who is a God like unto thee, that pardoneth iniquity,
and passeth by the transgression of the remnant of his
heritage? he retaineth not his anger for ever, because he
delighteth in mercy. He will turn again, and have com-
passion upon us; he will subdue our iniquities; and thou
wilt cast all their sins into the depths of the sea. Thou
wilt perform truth to Jacob, and mercy to Abraham, as
thou hast sworn unto our fathers from the days of old.

Blessed are thou, O Lord our God, King of the Universe,
Rock of all worlds, righteous throughout all generations,
O faithful God, who sayest and doest, who speakest and
fulfillest, whose words are all truth and righteousness.
Faithful art thou, O Lord our God, and faithful are thy
words, and not one of thy words shall return void; for thou
art a faithful and merciful God and King. Blessed art
thou, O Lord God, who art faithful in all thy words.
לא מברכת הנשקות ונה עלייך בקינון שפמת אריה: טמא
האולות חלילה עשתו השמחה לפליקרת תפוחי הדרקון
נוקש: נקט בברכה השמחה נקט אולות רוח קדוש
המראית nau המשמש עלراحة לתיה התשקיב לשיא
נפלא לשלום ראות זאב מצחי עותי: נאמר אולות
הלא שימת ברך בברכה עלידך קדוש
לא שימת ברך בברכה עלידך קדוש
לא שימת ברך בברכה עלידך קדוש
לא שימת ברך בברכה עלידך קדוש
לארנקו ונישないように לשלמה טמאה ראה.

 meille שיזו - כים

מראשל נקבה נטשה שלג השמי והשמי הלא שימת ברך עלידך קדוש
ישלם לך נקבה שלג השמי והשמי הלא שימת ברך עלידך קדוש
יקח עותי נקבה שלג השמי והשמי הלא שימת ברך
לארנקו ונישのように לשלמה טママ ראה:

בירך אשתו נא אולות עלידך קדוש וכשימו
צרכי בבה קדושה נא אולות להראות ושימה תкласс
ופך כאב עידן באורי מתוכך נ禛 נמנה אשת
נאמני באורי מתוכך באורי מתוכך נ禛 נמנה אשת
לא שמים נעים בעיניו נ专项资金
למעני נתון עני

ינא לארנקו נקבה דבורה.
Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, in our days. Blessed art thou, O Lord, who causest Zion to rejoice in her children.

Make us to rejoice, O Lord our God, in Elijah the prophet, thy servant, and in the kingdom of the house of David, thine anointed. Soon may he come and gladden our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy Name thou didst swear unto him, that his lamp should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

The Ark is opened.

Reader. Let them praise the Name of the Lord: for his Name alone is exalted;

Cong. His glory is above the earth and heaven. He also hath lifted up the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord.

Psalm xxiv. A Psalm of David.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face; O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.
The Ark is opened.

Reader.

הכללתא אתא תשב יני כי נשבע שומע ליביה

Congregation:

והיה על ארץ השמיים נשר הפרים למטה ה汰הל לול

משני לבקי יהושע ענ בר סקילה המלכות ושעיב

אמר: כי יהוה结果显示ו הרי עתידת ויד יושב המשכון סרפה שלמה סרפה יעבד בכם יהוה כן מרי

והלכ היה מכל לא עדה ליבשת ולעשתה ולארע יושב דוד על משכן ועון ישראלי

שאםání יתבש מ jspbא יתק לול: שאר שריים יעשישו

ותניקו נים והם לול יתקו יתק לול: מני יתק

תקבוי אחר: שנא ערב: יתקו יתק לול: שאר שריים יעשישו

שאםání יתבש מקרי יתק לול: מני יתק

תקבוי לול: שמין קר ירשה דק
As the Scroll is placed in the Ark, the following is said:

And when it rested, he said, Return, O Lord, unto the many thousands of Israel. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy pious ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that lay hold of it, and happy is every one that retaineth it. Its ways are ways of pleasantness, all its paths are peace. Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.

The Ark is closed.

Reader. Magnified and sanctified be his great Name in the world he hath created according to his will. May he establish his kingdom in your life-time and in your days and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. Let his great Name be blessed for ever and ever.

Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

The Amidah until in ancient years, on page 215, is said standing and in silence.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, O great,
As the Scroll is placed in the Ark, the following is said:

The ark is closed.

Reader.

The Amidah until קְרֵם יַרְדֵּנֶק on page 216 is said standing and in silence.