

Service for Yom Kippur Afternoon

As we sit together this afternoon, we are increasingly aware of our hunger pangs, for like all other animals we must eat to satisfy our hunger.

However, on this Yom Kippur, we Jews refrain from eating, to overcome our hungers and to remind ourselves that, "Humanity does not live by bread alone, but lives by everything that God says." (Deut. 8:3)

"This is the fast that I desire...to share your bread with the hungry, to take the wretched poor into your home, and when you see the naked, to clothe them." (Isaiah 58:7)

"Better a dry crust of bread than a house full of feasting with strife." (Proverbs 17:1)

May we, who constantly face the temptations to over-consume, learn the virtue of moderation and self denial.

May we spend less on ourselves and our families, and give more to charity and education.

God, may those who fast today realize the value of self-discipline throughout the next year.

And may those who still struggle to fast, avoid the consequences of overindulgence in the year to come.

וּבְעֶשְׂרֵי יְמֵי הַשְּׂבִיעִי הַזֶּה מִקְרָא קָדֵשׁ יִהְיֶה לָכֶם,
וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם; כֹּל מִלֶּאכָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם
עֲלֵה לִי, רִיחַ נִיחָח.

We are hungry for food today because we have chosen to fast. Yet there are other hungers we have throughout the year. We hunger for love and affection. We hunger for other people to need us. We hunger to know that we are important to others. We hunger for dignity and self-respect. We hunger for a sense of purpose. We hunger to see good things in the world: courage, faith, kindness and love. Sustainer of Israel, help us to satisfy our hungers physically and spiritually and enable us to nourish others by giving of ourselves.

The Kabbalists tell us that God, in creating the world,
Took some of its fresh new light and poured it into
Each of the vessels of the universe.
But such powerful light was stronger than the vessels,
And so they weakened and cracked,
While the precious sparks spilled out, falling down and down
Through all the worlds
Until they reached the lowest world...our own.
As the sparks of light fell down,
They took on forms, and embedded themselves
In physical things—wood and water,
Plants and paper and living creatures.
Always, since that time,
The sparks hunger to return to the source of light,
The single, holy light from which they fell.
And so when we do a Mitzvah with food or plants or paper or
Another human being,
When we pray to God, our Creator, for having formed this beautiful
And strong and fragrant thing,
We awaken the spark of light within.
Suddenly its fire starts to grow,
It rises, flaming higher and higher and higher,
Soon to be reunited with its source.
As we have the power, through prayer and Mitzvah
To redeem the sparks of light from the tyranny of ordinary matter,
In just such a way God redeems us—
Enabling us to elevate ourselves and
To rise to our higher destiny
Of reunion with the Divine.

Help us, O God of Israel, as we gather here in prayer on this Day of
Atonement. Help us to be at one with You and with our neighbors. Help
us, above all, to be at one with ourselves so that these precious days are
not lost to pretense and self-deception.

*Give us the strength to speak out honestly in prayer, and to know
ourselves as we are: human beings sinned against and sinning.
Keep us from blaming others, or blaming You. Help us instead to
accept the responsibilities of our lives so that we may grow in
spirituality and goodness according to Your will.*

As Jacob wrestled with himself and obtained a blessing, so may we, the children of Jacob/Israel, struggle to grow spiritually and succeed.

O God of Israel, be close to us today as we journey to judgement and atonement.

You are praised, Adonai,
Source of life for all the world,
Our God, Source of light for a handful of ancients
Who shepherded a people
toward Your promise.

You walked with Abraham
Made Sarah laugh,
Entrusted Rebecca with our destiny,
Helped Jacob wrestle with his soul,
And You created a nation out of
Leah and Rachel.

You are a noble God, mighty and awesome,
Enthroned on high
Engaged on earth
Showing us by Your example
How to support those burdened by their need.

With all our faults, with all our virtues,
We are the children of the ancients whom You loved.
O Mentor of Israel,
Source of life for all the world,
May our lives move You to
Inscribe us in the Book of Life,
To fulfill Your promise, O God of Life.

You are praised, Adonai, Shield of Abraham, Support of Sarah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי דוֹרוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, וְאֱלֹהֵי שָׂרָה:
הָאֵל הַגָּדוֹל,
הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכּוֹל,
וְזוֹכֵר חַסְדֵי דְרוֹת, וּמְבִיא גְעֻלָּה
לְבָנֵי בְּגֵיתָם,
לְמַעַן שְׂמוּ בְּאַהֲבָה.
זְכַרְנוּ לְחַיִּים,
מִלֶּךְ חַפֵּץ בַּחַיִּים,
וּבְחַבְנוּ בְּסִפְרֵי הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם וְעֹזֵר שָׂרָה.

Ba-ruch A-ta, Adonai E-lo-hei-nu vei-lo-hei Do-ro-tei-nu, E-lo-hei Av-ra-ham v'e-lo-hei Sarah, ha-eil ha-ga-dol, ha-gi-bor ve-ha-no-ra, Eil el-yon. Go-meil cha-sa-dim to-vim, ve-ko-nei ha-kol, ve-zo-cheir cha-se-dei Do-rot, u-mei-vi ge-u-lah li-ve-nei ve-nei-hem, le-ma-an she'mo, be-a-ha-va. Zoch-rei-nu le-cha-yim, Me-lech cha-faitz b'cha-yim, ve-cho-te-vei-nu be-sei-fer ha-cha-yim, le-ma-a-ne-cha E-lo-him cha-yim. Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-ta, A-do-nai, ma-gein Av-ra-ham v-ezrat Sarah.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב
 לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ, בְּעַל
 גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ
 יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים
 בְּרַחֲמִים? וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה, יי,

מְחַיֶּה הַכֹּל.

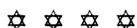
**A-ta gi-bor l'olam, Adonai, m'cha-yei ha-kol A-ta, rav l'ho-shi-a.
 M'chal-keil cha-yim b'chesh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-
 bim. So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-
 yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht,
 u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach
 y'shu-a? Mi cha-mo-cha, Av ha-ra-cha-mim, zo-cheir y'tzu-rav
 l'cha-yim b'ra-cha-mim? V'neh-eh-man A-ta l'ha-cha-yoht ha-kol,
 Ba-ruch A-ta Adonai, m'cha-yei ha-kol.**

Adonai is forever mighty:

Restoring life to those marked out for death,
 Liberating peoples once destined for defeat,
 Banishing despair through the loving acts of human beings,
 Reviving barren hopes within the wombs of weary dreamers,
 Cutting loose the fetters of the victims
 Fallen underneath the sickness of our days,
 Remembering those passed over by the dust of time.

May You extend Your Power to us.

Restoring us,
 Banishing our despair,
 That from the dust of our uncaring age
 We bring to bloom those loving acts that make us human.



God's gift to us is the power and the freedom to choose. Humans are not
 angels, nor are they robots. We are forever faced with choices of good
 and evil, blessings and curses. The struggle is ceaseless; the choice is
 ours.

Let us ask ourselves hard questions
For this is the time for truth.

*How much time did we waste
In the year that is now gone?*

Did we fill our days with life
Or were they dull and empty?

*Was there love inside our home
or was the affectionate word left unsaid?*

Was there real companionship
Or was there living together and growing apart?

*Were we a help to our loved ones
Or did we take them for granted?*

The kind deed: did we perform it or postpone it?
The unnecessary gibe: did we say it or hold it back?

*Did we live by false values?
Did we deceive others?
Did we deceive ourselves?*

Did we acquire only possessions
Or did we acquire new insights as well?

*Did we fear what would the crowd say
And keep quiet when we should have spoken out?*

Did we mind only our own business
Or did we feel the heartbreak of others?

*Did we live right,
And if not,
Then have we learned and will we change?*

For all these sins, we ask God and each other, to give us the strength to
forgive ourselves and each other.

For pretending to have emotions we do not feel;
for using the sins of others to excuse our own;

For giving up our dreams;
for closing our eyes to reality;

For false pride;
for no pride;

For self-contempt;
for over-inflated egos;

For withholding the helping hand;
for making martyrs of ourselves;

וַיַּעֲבֹר יי עַל פְּנֵינוּ וַיִּקְרָא:

י

י

אֵל

רְחוּם

וְחַנוּן,

אֶרֶץ אֲפִים,

וְרֵב חֶסֶד

וְאֵמֶת.

נִצַּר חֶסֶד לְאֵלֵפִים,

נִשָּׂא עֵוֹן

וּפְשָׁע

וְחַטָּאָה,

וְנִקְהָה.

וְסָלַחַת לְעֹונֵינוּ וְלְחַטָּאתֵינוּ וְנִחַלְתָּנוּ.

For demanding instant gratification;
for expecting constant gratification;
 For expecting too much;
for settling for too little;
 For cooperating with self-destructive behavior in others or in ourselves;
for not supporting each other as we attempt to change;
 For trying to possess and control those whom we love;
for withholding love and support;
 For doubting our ability to love or to get love from others;
for fearing commitment to another;
 For not recognizing the holiness within ourselves and in others.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam Eloha s'lichot, s'lach lanu, mechal lanu, kaper lanu.

For all these sins, O God of compassion, forgive us, pardon us restore us.

A time for introspection

אֵיזוֹהוּ גִבּוֹר? הַבּוֹבֵשׁ אֶת יָצְרוֹ.

Who is a hero? One who exercises self-control.

(Avot)

אֵיזוֹהוּ גִבּוֹר שֶׁבְּגִבּוֹרִים? מִי שֶׁעוֹשֶׂה שׁוֹנְאוֹ אוֹהֵבוֹ.

Who is the greatest of heroes? One who makes a foe into a friend.

(Avot – Rabbi Nathan)



To the people I love on this Day of Atonement:

*If I failed to spend enough time with you,
 If I failed to listen not only with my ears but with my heart,
 If I worried about myself instead of consoling you,
 If I let my temper flare too often for too little,
 If I was overly critical, or overly approving,
 If I failed to share with you my innermost feelings about being Jewish,
 If I was lax when I should have set limits,
 If I was rigid when I should have been flexible,
 If I over-protected you, or neglected you,
 If ever I have left you with the feeling that I do not love you, or
 respect you for the unique individual you are,
 I am deeply sorry. Forgive me. Let us find time to be at one again.*

A time for evaluation

In a place where there is no
mensch, strive to be a mensch!

(Avot)

בְּמָקוֹם שֶׁאֵין אַנְשִׁים,
הִשְׁתַּדַּל לְהִיּוֹת אִישׁ!

We examine not only our personal lives but also our responsibilities as part of our community, our people and our nation.

For the sins of ignoring the dangers facing our Jewish brothers and sisters in foreign lands;

For the sins of being critical of Jewish life from a distance rather than from personal involvement and commitment;

For the sins of not spending more time engaged in learning the Jewish tradition and studying Jewish history, literature and holy texts;

For the sins of not giving enough time to building the kind of Jewish community we desire, but instead expecting things to happen without contributing to make them happen;

For the sins we have committed by not publicly supporting the Jewish people and Israel when they are being treated or criticized unfairly.

We sin against You when we sin against ourselves; for our failures of justice, O God, we ask forgiveness for us and all humanity:

For the sin of false and deceptive advertising;

for the sin which we have committed before You by poor workmanship and neglect of our duties;

for the sin of racial hatred and prejudice;

for the sin which we have committed before You by dividing our cities into slums and closed communities;

for the sin of separating ends from means;

for the sin of threatening the survival of species on this planet;

for the sin of filling the common air with poisons;

for the sin of making our waters unfit to drink and unsafe for fish;

for the sin of pouring noxious chemicals upon trees and soil;

for the sin of appeasing aggressors;

for the sin which we have committed before You by not working for peace.

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סְלַח-לָנוּ, מְחַל-לָנוּ, כַּפֵּר-
לָנוּ!

V'al kulam Eloha s'lichot, s'lach lanu, mechal lanu, kaper lanu.

For all these sins, O God of compassion, forgive us, pardon us restore us.

Some days I am possessed by silent panic,
I begin to haggle with God.
I promise to be good in the future
and I whisper: "Help me!"

*I promise to sin less frequently,
to drink in moderation
or if need be, not at all;
to accept my responsibilities.
"Please avert the catastrophe,
grant me an invisible shield!"*

I crave protection, but God
just isn't that much of a fool.

*I can be forgiven only if I repent,
change my way of life,
follow the path of Torah and Mitzvot,
strive to become a mensch.*

So on this day of Yom Kippur, I ask God only
to help me change, to be more self-disciplined
and less self-centered.



To Abraham, God said, "Through you will all the families of the earth be
blessed."

*We thank You, O Mentor of Israel, for our family and for what we
mean and bring to one another. We are grateful for the bonds of
loyalty and affection which sustain us, and which keep us close to
one another no matter how far apart we may be.*

We thank You for implanting within us a deep need for each other, for
giving us the capacity to love and to care, and for enabling us to share
our simchas and our tzuris together.

*Help us to be modest in our demands of one another, but generous
in our giving to each other. May we never measure how much love
or encouragement we offer; may we never count the times we
forgive. Rather, may we be grateful always that we have one
another and that we are able to express our love in acts of kindness.*

Keep us gentle in our speech. When we offer words of criticism, may
they be chosen with care and spoken softly. May we waste no
opportunity to speak words of sympathy, of appreciation, of praise.

אלו פינו מלא שירה בָּזִם,
וְלִשְׁוֹנֵנוּ רָנָה בְּהֶמוֹן גְּלוֹי,
וְשִׁפְתוֹתֵינוּ שָׁבַח כְּמִרְחַבֵּי
רְקִיעַ,
וְעֵינֵינוּ מֵאִירוֹת בְּשֶׁמֶשׁ
וּכְכֹרֶחַ,
וְנִדְנוּ פְרוֹשׁוֹת כְּנֹשְׁרֵי שָׁמַיִם,
וְרָגְלֵינוּ קָלוֹת כְּאֵילוֹת –
אֵין אֲנַחְנוּ מִסְפִּיקִים
לְהוֹדוֹת לָךְ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
וְלִבְרַךְ אֶת־שִׁמְךָ,
עַל־אֲחַת מִרְבֵּי רַחֲבוֹת
פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ
עִם־אֲבוֹתֵינוּ וְעִמָּנוּ.

Bless our families with health, happiness and contentment. Above all, grant us the wisdom to build a joyous and peaceful home in which the spirit of the Jewish tradition, and pride in the heritage of Israel, will always abide. O Source of Peace, bless the whole family of Israel with peace.

We dream of Shalom;
to be whole,
one,
complete,
peaceable
and at home
with neighbor, and nature,
the beast of the field,
the air we breathe.

We praise You,
God the maker
God the sustainer
God the teacher
who has taught us
the way of Shalom
and taught us that
Shalom is the way.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל-
כָּל-יִשְׂרָאֵל וְעַל-כָּל-הָעַמִּים.
בְּרַכְנוּ, אָבֵינוּ, כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
הַבְּרִיּוֹת בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Silent Prayer

May the Most High, source
of perfect peace, grant peace
to us, to all Israel, and to all
humanity.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל וְעַל כָּל-בְּנֵי אָדָם.

The news media constantly remind us of the many challenges we face,
and how much there is yet to be done.

There is famine and disease.

There is crime and violence.

There is hate and war.

There is oppression and terrorism.

There is so much to do that at times we feel overwhelmed. We freeze in our tracks. We become paralyzed, and as a result we do nothing.

How can we do it all? How can we solve every problem? How can we respond to every evil in the world?

On this Yom Kippur let us realize that we cannot do it all, but we can and must do something.

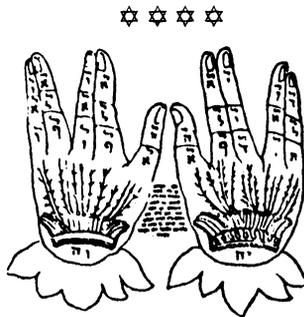
Therefore, we pray for the courage and strength to do a few additional mitzvot in the next year:

To feed a hungry person, to contribute to a worthy organization, to change one situation for the better, to volunteer more of our time and to speak more words of reconciliation and love.

A time for introspection

הוּא הַיָּה אֹמֵר: לֹא עָלֶיךָ הַמְּלָאכָה לְגַמְרָהּ, וְלֹא
אַתָּה בֶּן חוֹרֵין לְהַפְטִיל מִמֶּנָּה.

“It is not incumbent upon you to finish the task, but neither are you free to desist from it altogether.” (Avot)



Our God and God of all generations, bless us with the threefold benediction of the Torah:

May Adonai bless you and keep you.

יְבָרֵךְ יי וַיִּשְׁמְרֵךְ.

May God's presence enlighten you
and be gracious to you.

יְאֵר יי פְּנֵי אֱלֹהֵיךָ וַיַּחֲנֵךְ.

May the Highest Power favor you
and give you peace.

יִשָּׂא יי פְּנֵי אֱלֹהֵיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Service for the Reading of the Torah

God, we have lots of education
Why then, are we so often lacking wise hearts?

*We think we are so smart
Why then, do we act so foolishly?*

Today's students pray for good grades or easy tests.
Our ancestors prayed for love of wisdom.
In Solomon's name they asserted:

*"Wisdom is radiant and unfading, she is easily
discerned by those who love her, and is found
by those who seek her.*

The beginning of wisdom is the desire for learning,
and concern for learning is love of her,

*Love of wisdom is keeping her laws,
And observing her laws brings one near to God.*

If riches are a desirable possession in life
What is richer than wisdom?

*If anyone loves righteousness, her labors are virtues
For wisdom teaches self control and prudence, justice and courage.*

If anyone longs for wide experience
Wisdom understands past things and infers future developments."

*May we too love the wisdom of our Torah,
And understand her wonderful teachings.**

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וְדַבְרֵי־יְיָ מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

**Ki mi-tzi-yon tey-tzey Torah u-d'var A-do-nai miru-sha-la-yim.
Baruch she-na-tan Torah l'amo Yis-ra-el bik-du-sha-to.**

שמע ישראל יהוה אלהינו יהוה אחד:

Sh'ma Yisrael A-do-nai E-lo-hay-nu Adonai E-chad!

Hear O Israel the Eternal our God the Eternal is One!

אחד אלהינו, גדול אדונינו, קדוש ונורא שמו.

Echad Eloheinu, Gadol Adoneinu, Kadosh V'Nora Sh'mo.

God is one, God is great, Holy is God's name.

TORAH READING

(Torah Blessing)

Ba-re-chu et A-do-nai ha-me-vo-rach!

Ba-ruch A-do-nai ha-me-vo-rach

le-o-lam va-ed!

Ba-ruch A-ta, A-do-nai

E-lo-hei-nu me-lech

ha-o-lam, a-sher ba-char ba-nu mi-kol

ha-a-mim, ve-na-tan la-nu et To-ra-to.

Ba-ruch A-ta, A-do-nai, no-tein

ha-to-rah.

בָּרוּךְ אַתְּ יְיָ הַמְבָרָךְ!

בָּרוּךְ יְיָ הַמְבָרָךְ

לְעוֹלָם וָעֶד!

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-

בָּנוּ מִכָּל-הָעַמִּים

וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Leviticus 19.1-4, 9-18, 32-37

וידבר יהוה אל משה לאמר: דיבר אל כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני יהוה אלהיכם: איש אמו ואביו תיראו ואת שבתתי תשמרו אני יהוה אלהיכם: אל תפנו אל האילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם: ובקצרכם את קציר ארעכם לא תכלה פאת שדך לקצר ולקט קצירך לא תלקט: וכרמך לא תעולל ופרט ברמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם: לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו: ולא תשבועו בשמי לשקר וחללת את שם אלהיך אני יהוה: לא תעשק את דעך ולא תגזל לא תלין

פִּעֲלַת שְׂכִיר אֶתְךָ עַד־בְּקֹר: לֹא־תִקְלַל חֵרֶשׁ וּלְפָנַי עוֹד לֹא
תִתֵּן מִכְשָׁל וְיִרְאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט
לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גְדוֹל בַּצֶּדֶק תִּשְׁפֹּט עִמִּיתְךָ:
לֹא־תִלְךָ רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דָּם רַעַךְ אֲנִי יְהוָה:
לֹא־תִשְׁנֵא אֶת־אֲחִיךָ בְּלִבְבְּךָ הִזְכַּח תִּזְכִּיחַ אֶת־עַמִּיתְךָ וְלֹא
תִשָּׂא עָלָיו חֲטָא: לֹא־תִקֵּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמְּךָ וְאִהְבַת
לְרַעַךְ כַּמוֹךָ אֲנִי יְהוָה: מִפְּנֵי שִׁיבָה תִקּוּם וְהִדְרַת פָּנֵי זָקֵן
וְיִרְאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: וְכִי־יִגוֹר אֶתְךָ גֵר
בְּאַרְצֶכֶם לֹא תוֹנוּ אֹתוֹ: כְּאִזְרַח מִפֶּסֶם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר
אִתְּכֶם וְאִהְבַת לוֹ כַּמוֹךָ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם: לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל
וּבַמִּשׁוֹרָה: מֵאֲזַנִּי צֶדֶק אֲבִי־צֶדֶק אִיפַת צֶדֶק וְהִנֵּן צֶדֶק יִהְיֶה
לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:
וְשִׁמְרַתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם
אֲנִי יְהוָה:

Leviticus 19.1–4, 9–18, 32–37

God spoke to Moses, saying: Speak to the whole community of Israel, and say to them: You shall be holy, for I, Adonai, your God, am holy. Revere your mother and your father, each one of you, and keep My Sabbaths; I, Adonai, am your God. Do not turn to idols, nor make for yourselves molten gods; I, Adonai, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, Adonai, am your God.

You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am Adonai.

You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning. Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am Adonai.

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly.

You shall not go about slandering your kin, do not stand by idly while your neighbor bleeds; I am Adonai.

You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am Adonai.

You shall rise in the presence of the aged, and show respect for the old; you shall revere your God; I am Adonai.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, Adonai, am your God.

Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, Adonai, am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am Adonai.

(Torah Blessing)

Ba-ruch A-ta, A-do-nai E-lo-hei-nu,
me-lech ha-o-lam,
a-sheer na-tan-la-nu To-rat e-met,
ve-cha-yei o-lam na-ta
be-to-chei-nu.
Ba-ruch A-ta, A-do-nai,
no-tein ha-to-rah.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן-לָנוּ תוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

מִי שְׁבוּרָךְ

May the One who blessed our ancestors, Abraham and Sarah,
Bless all their descendants in this congregation
and in all other holy congregations—they, their families
and all that they have.

May God bless those who come together to maintain synagogues
and those who come to pray in them.

May God bless those who share their food with strangers, give
Tzedakah to the poor, and devote themselves in a loving spirit
to the needs of society.

May God listen to our prayers and free us from trouble and anxiety.
May God spare us from the violence of our streets and highways.
May God deliver us from illness of mind, body or soul.

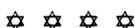
We also pray for Israel
both the mystic ideal of our ancestor's dreams,
and the living miracle, here and now,
built of heart, muscle and steel.

*May Israel endure and guard her soul,
surviving the relentless, age-old hatreds,
the cynical concealment of diplomatic deceit,
and the rumblings that warn of war.*

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

*May those who yearn for a society built on
human concern find the vision of the prophets realized in her.
May Israel's readiness to defend
never diminish her search for peace.*

May we always dare to hope
that in our day the antagonisms will end,
that the displaced, both Arab and Jew, will be rooted again,
that within Israel and across her borders
all humankind will touch hands in peace.



Jonah wanted to escape.
He wanted to evade the demands of life.

*He wanted to avoid what had to be.
He could not face a city notorious for all that he despised.*

Jonah welcomed the waves,
He wished for peace, he thought, at any price.

*But the price was too high.
The womb-like security of the fish turned claustrophobic.
His peace became a prison.*

Jonah was unable to run away from his responsibilities
Because that was to run away from himself.

*Adonai, You often send us to Nineveh.
Much of the time we take ship to flee that responsibility.*

Strengthen our wills, Adonai,
Neither a ship nor a fish is an escape.

(Haftarah Blessing)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמְרִים בְּאַמֶּת.
בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּתוֹרָה וּבְמִשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עִמּוֹ וּבְנְבִיאֵי הָאַמֶּת נֶצְרָק.

Haftarah Reading Jonah

(From the Book of Jonah)

The word of Adonai came to Jonah, son of Amittai: Go at once to Nineveh, that great city, and proclaim judgement upon it; their wickedness has come before Me.

Jonah started out, however, to flee to Tarshish from Adonai. He went down to Yafo and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from Adonai.

But Adonai cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own God; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out:

'How can you be sleeping so soundly! Up! call upon your God! Perhaps your God will be kind to us and we will not perish.'

The men said to one another: 'Let us cast lots and find out on whose account this misfortune has come upon us.' They cast lots and the lot fell on Jonah. They said to him: 'Tell us, you who have brought this misfortune upon us, what is your business? Where do you come from? What is your country, and of what people are you?'

'I am a Hebrew,' he replied. 'I worship Adonai, the God of Heaven, who made both sea and land.'

The men were greatly terrified, and they asked him: 'What have you

done?’ And when the men learned that he was fleeing from Adonai—for so he told them—they said to him: ‘What must we do to you to make the sea calm around us?’ For the sea was growing more and more stormy.

Jonah answered: ‘Heave me overboard, for I know that this terrible storm came upon you on my account.’

Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy around them. Before throwing him overboard, they cried out to the Eternal: ‘Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, Adonai, by Your will, have brought this about.’ They heaved Jonah overboard, and the sea stopped raging.

The men were greatly in awe of Adonai; they offered a sacrifice to Adonai, and they made vows. Adonai provided a huge fish to swallow Jonah; and Jonah remained in the fish’s belly three days and three nights . . . Then Adonai commanded the fish to spew Jonah out upon dry land.

The word of Adonai came to Jonah a second time; ‘Go at once to Nineveh, that great city, and proclaim to it what I tell you.’ Jonah went at once to Nineveh in accordance with the command of Adonai.

Nineveh was an enormously large city, a three day’s walk across. Jonah started out and made his way into the city the distance of one day’s walk, and proclaimed: ‘Forty days more, and Nineveh shall be overthrown!’ The people of Nineveh believed God. They proclaimed a fast, and all put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes.

He proclaimed through Nineveh: ‘Neither human nor beast shall taste anything! Let all turn back from the evil ways and from the injustice of which they are guilty. Who knows, perhaps God may turn back and relent, so that we do not perish.’

God saw what they did, how they were turned away from their evil ways. God renounced the punishment planned for them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to Adonai, ‘Isn’t this just what I said when I was still in my own country? This is

why I fled to Tarshish. For I know that You are a compassionate and gracious God, endlessly patient, abounding in love, renouncing punishment. Take my life, then, for I would rather die than live to see this.' Adonai replied: 'Are you deeply grieved?'

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. The Eternal God provided a gourd, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day, at dawn, God provided a worm, which attacked the plant so that it withered.

When the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying: 'I would rather die than live.' Then God said to Jonah: 'Are you so deeply grieved about the plant?' 'Yes,' he replied, 'so deeply that I want to die.' Then Adonai said:

'You care about the plant, yet you did not work on it nor cultivate it; it appeared overnight and perished overnight. Should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons?'

(alternate Haftarah)

(From the Book of Ezekiel)

Each of us at times feels
Defeated . . . Discouraged . . . Tired of life,
Numb, dead to the world
An old bag of bones.

*Even a society, an entire people
goes through periods of such despair;
At such time we need to remind ourselves
of God's word to Ezekiel:*

The hand of God was on me . . .
And set me down in the midst of a valley filled with
bones . . . very many and very dry
God said to me, "Can these bones live?"
I answered "Only You know"
God said, prophesy about these bones thus:

“Behold I will cause breath to enter you and you shall live . . . ”
So I prophesied as God commanded me, and spirit came into
them and they lived.

Then God said to me: “These bones are the whole house of Israel
who say:

‘Our bones are dried,

Our hope is lost,

We are cut off.’

But I shall put spirit in you and
you shall live.”

*From death's despair
Illness' pains
Separation's loneliness
Failure's futility
And depression's hopelessness;
We will be revived,
Resurrecting our spirits,
Rebuilding our spirits,
Rebuilding our lives.*

It has happened before

It will happen again

The miracle of spiritual rebirth

*We must believe in it
And when we do
It will happen again
For us . . .*

*now.**

(Haftarah Blessing)

בְּרוּךְ אַתָּה, ייִ אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, צוּר כֹּף הָעוֹלָמִים,
צַדִּיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנּוֹאֵמַן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר
וּמְקַיֵּם, שֶׁכֹּף דְבָרָיו אֵמֶת וְצֶדֶק.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם הַזְכָּרוֹן הַזֶּה, שְׁנַתְּתָ לָנוּ, ייִ אֱלֹהֵינוּ, [לְקַדְּשָׁה
וּלְמַנוּחָה], לְמַחִילָה וּלְסִלִּיחָה וּלְכַפָּרָה, לְקַבּוֹד וּלְתַפְאֲרָת.
עַל הַכֹּף, ייִ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתְךָ;

יְתַבְרַךְ שְׁמוֹךְ בְּפִי כָּל חַי תָּמִיד, לְעוֹלָם וָעֶד. וְדַבְּרָךְ אָמֵת
 וְקִיָּם לְעֶד. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ,
 וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעְבִּיר אֲשֶׁמוֹתֵינוּ בְּכֹל שָׁנָה וְשָׁנָה;
 מְלֹךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל יוֹם הַכַּפּוּרִים.

The Bible teaches us that the Jewish people was chosen to be partners with God in bringing about a just and peaceful society. "I will make you a light to the nations, that My deliverance may reach to the ends of the earth."

"Through you, and through your descendants, shall all the families of the earth be blessed."

"Behold My servant whom I uphold; My chosen in whom My soul delights."

"You are My witnesses, says the Eternal one, and My chosen servants."

"If you truly listen to Me and keep My covenant, you shall be My treasured possession among the peoples."

*We have listened to the words of the Torah that were read today. May we live up to them tomorrow. May we turn Torah into Mitzvot; creed into deed; and vision into reality. May our Torah become truly a Tree of Life for all of us. **

Eits cha-yim hi la-ma-cha-zi-kim ba,
 ve-to-me-che-ha me-u-shar.
 De-ra-che-ha da-re-chei
 no-am, ve-chol ne-ti-vo-te-ha sha-lom.

עֵץ-חַיִּים הִיא לַמְחֻזְקִים בָּהּ,
 וְתַמְכִּינָה מְאֹשֶׁר. דְּרָכֶיךָ דְרָכֵי-
 נֵעַם, וְכָל-נְתִיבֹתֶיךָ שְׁלוֹם.

Ha-shi-vei-nu, A-do-nai, ei-le-cha
 V-na-shu-va;
 cha-deish ya-mei-nu k-ke-dem.

הַשִּׁיבֵנו, יְיָ, אֵלֶיךָ וְנִשׁוּבָה;
 חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Yizkor II

We have come for Yizkor, to remember: To recall, as individuals those whose lives were intertwined with ours in a personal bond, and to remember as a community those whose lives were ended because they were Jews. We, as individuals and as Jews, neither live nor die in isolation. Before we mourn our personal loss we turn for perspective to the more encompassing losses suffered by our people.

We have lived in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed into our memory, a wound that does not heal.

At this Memorial Hour we recall with loving reverence all of Your children who have perished through the cruelty of the oppressor. Not punished for any individual guilt, but without distinction — the aged and the young, the learned and the simple — all were driven along the road of pain and pitiless death. Their very presence on earth was begrudged them, for they brought to mind the recollection of the Covenant of mercy and justice. For no sin of theirs did they perish, but because they were a symbol of Your eternal teaching. They died, Ahl Kiddush Hashem, for the sanctification of Your name.

One generation comes into the world to be blessed with days of peace and safety. Another travels the valley of the shadow, enduring cruelties of persecution and war. Sorrowful and dangerous have been our times. We have lived through years of tyranny and destruction; we are schooled in sorrow and well acquainted with grief. We have seen the just defeated, the innocent driven into exile, and the righteous brought to a martyrdom as merciless as any the ages have ever beheld.

אֵלֶּה אִזְכָּרָה וְנַפְשִׁי עָלַי אֲשַׁפָּכָה, כִּי בְלָעוּנוּ זָרִים פְּעֻנָּה

*These do I remember, remember well;
Through all the years,
Ignorance, like a monster,
Has devoured our sons and daughters,
Our teachers, of blessed memory all,
As in one long day of blood.
Through endless years,*

Ani ma-a-min Ani ma-a-min
 Ani ma-a-min Ani ma-a-min
 be-e mu-na she-ley-ma
 be-vi-at ha-ma-shi-ach
 Ve-af al-pi she-yit-ma-may-ah
 im kol zeh ani ma-a-min,
 im kol zeh a-cha-keh lo
 be-chol yom she-ya-vo ani ma-a-min

אני מאמין באמונה שלמה
 בביאת המשיח.
 ואף על פי שיתמהמה,
 עם כל זה אני מאמין,
 עם כל זה אחכה לו
 בכל יום שיבוא.

(I believe with perfect faith in the Messiah's coming. And even if the Messianic Age be delayed, still I will believe).

The rescue of an endangered human life is always a significant act. Sometimes its significance transcends the actual events and indicates a rebalancing of the very forces of life and death. During the dark night of the Holocaust there were occasional sparks of decency.

Over 10,000 examples of righteous Gentiles who saved Jewish lives are recorded at Yad V'Shem Memorial in Jerusalem. Every one of them is significant, but one of them is historically so.

The Kabilio family in Sarajevo (mother, father and three year old Tova) was hidden in the attic of their Muslim neighbors, the Lehebras. After the war the Kabilios immigrated to Israel where their little girl Tova grew up in an independent Jewish State. In July of 1992 Sarajevo was under constant artillery attack and Tova Kabilio couldn't sleep knowing the family that once saved her life was in danger. She went to the Israeli authorities and told them about the Lehebras. A few days later, an El Al plane landed in Sarajevo. Somehow, Israeli agents found the Lehebras and brought them to safety in Israel.

Think of what this story represents. A generation ago, Jews were the hunted ones. Jews could find no haven. Now, not only do Jews have a safe haven, but they even have the power to save others.

For centuries Jews needed to be rescued. Today, Jews can be the rescuers.

The forces of life and death have been realigned.

Something of us can never die; we move in the eternal cycle of darkness and death, of light and life.

Today we speak of death
And loneliness.
The pain must be felt
To know its meaning.
We come from yesterday
And when any part of that dies
A part of us ends
And we feel diminished.
We will soon say Kaddish
So we can let go
And learn to hold on
In a new way.
For with each *yahrzeit*
There grows in us
A new recognition
Of our connections and their significance,
And when we look up at last, tomorrow will be waiting —
and we will go on.



O Mentor of Israel, we do not pray for years without end, nor for a life of happiness without the alloy of pain, but that when the inevitable summons comes, we shall have lived a worthy life. For the righteous there is no greater reward. In life, they invest their deeds with abiding merit. In death, they find peace with God while their memory is enshrined in the hearts of all who love them. We thank You Adonai, for the gift of memory which unites life with life. We remember all our beloved who have already reached the goal to which we are tending. We think of the days when they were with us and we rejoiced in the blessing of their companionship and affection. Though years now cover their graves, their memory still lives.

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

We shall not fear the summons of death: we shall remember those who have gone before us, and those who will come after us.

“Alas for those who cannot sing, but die with all their music in them.”
Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to learn more Torah, to experience more love, to conquer some evil, to relieve some suffering, to achieve something of lasting worth.

Help us, Adonai, to conduct ourselves so that generations hence, it will be true to say of us: The world is better because, for a brief time, we lived in it.

I don't fear death.
I fear dying
Slowly
Painfully
Lying in a hospital
Like a pincushion
or a vegetable.
Death in such a case is
A blessing.
And to die before reaching that point
Is an even greater blessing.
So while we mourn our elders who are dead,
Let us also thank God
If they were spared the agony of dying.*

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחְסָר. בְּנְאוֹת דָּשָׁא
יִרְבִּיצֵנִי, עַל-מֵי מְנַחֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבָב. יִנְחֵנִי
בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי-אֶלֶךְ בְּגִיא צַלְמוֹת
לֹא-אִירָא רָע, כִּי-אֲתָה עִמָּדִי; שִׁבְטָךְ וּמִשְׁעַנְתָּהּ
הִקְמָה יִנְחֵמֵנִי. תַּעֲרֹךְ לִפְנֵי שַׁלְחָן נֶגֶד צַרְרֵי.

God is my shepherd, I shall not want. You make me lie down in green pastures. You lead me beside still waters. You restore my soul. You lead me in right paths for the sake of Your name. Even when I walk in the valley of the shadow of death, I shall fear no evil, for You are with me; with rod and staff You comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Eternal forever.

אל מלא רחמים, שוכן במרומים, המצא מנוחה
 נכונה תחת כנפי השכינה עם קדושים וטהורים
 בזהר הרקיע מזהירים לנשמות יקירינו שהלכו
 לעולמם. בעל הרחמים יסתירם בסתר כנפיו
 לעולמים, ויצרור בצרור החיים את-נשמתם. יי
 הוא נחלתם. וינחו בשלום על משכבם, ונאמר:
 אמן.

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your Shekhinah to our loved ones who have entered eternity. Master of Mercy, as we contribute Tzedakah in their memories, may their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace, and let us say: Amen.

We have named in our hearts and in our congregation's Book of Remembrance all of our dear ones who have preceded us into eternity. They have not been forgotten here on earth, nor have their spirits disappeared from reality.

The process of dying is painful
 Especially if it is prolonged
 But death itself is a transition
 A transfer from here to there
 A recycling of the body and the soul.
 Matter is never destroyed
 Only transformed.
 So too does the soul evolve
 Higher and higher
 From instinct to inspiration
 From haughtiness to holiness
 From selfishness to service
 From individualism to union
 Until it returns home
 To the soul of souls—
 The Ainsof—the Infinite One
 Thus is the Divine Source of Life
 Magnified and sanctified.*

אל תבטחו בנדיבים,
 בכבוד אדם שאין לו תשועה.
 תצא רוחו ישוב לארמחו,
 ביום ההוא אברו עשתנתיו.
 אשרי שאר יעקב בעזרו,
 שברו על יי אלהיו.
 עשה שמים וארץ, את היים,
 ואת כל אשר בהם;
 השמר אמת לעולם.
 עשה משפט לעשוקים,
 נתן לחם לרעבים;
 יי מתיר אסורים.

KADDISH

יְתַגְדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי-בְרָא
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra chi-re-u-
tei, ve-yam-lich mal-chu-tei be-cha-yei-chon u-ve-yo-mei-chon u-ve-
cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-
me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ
הוּא, לְעַלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא
וְנִחַמְתָּא דְאַמִּירָן בְּעַלְמָא, וְאִמְרוּ: אָמֵן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-
sei, ve-yit ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-
rich hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-
ne-che-ma-ta, da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol
Yis-ra-eil, ve-i-me-ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol
Yis-ra-eil, ve-i-me-ru: a-mein.

Neilah: Before the Gates are Closed

We live only once.
Do we not want to live fully?
The corridor of life stretches before us.
Each of us must walk down its stately length.
The gates do not stand open forever;
As we walk down the corridor
They shut behind us one by one.
At the end they are all closed.

This is the meaning of “Neilah,”
The “Closing of the Gates,”
Before it is too late, let us enter the gates
That lead to Torah and Mitzvot;
Let us enter the gates to those things in life
Which abide eternally
Before the gates swing shut,
Before the doors are closed.

פָּתַח לָנוּ שַׁעַר, בְּעֵת נְעִילַת שַׁעַר, כִּי פָנָה יוֹם.
הַיּוֹם יִפְנֶה, הַשָּׁמֶשׁ יָבֹא וַיִּפְנֶה, נִבְּוֵאָה שְׁעָרֶיךָ.

The dusk draws closer. The close of the day is symbolic of the close of life. In all the calendar of Judaism, there is no moment more poignant than this one. All through the day, the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of the night draw near, we feel a new pitch of intensity.

When we are born life spreads before us like a corridor with many doors. But as we walk down this corridor, the doors close behind us one by one, year by year. This is the teaching of the Neilah service: Remember the unopened doors. Enter them before they close.

For a whole day we have worshiped together as a congregation

*Sharing our fears and our failures,
Our hopes and our dreams.*

Yet many of us lack faith in the redemptive process of Yom Kippur.

We are afraid that we will not, or cannot change. We trust not in our God, who renews daily the work of creation.

Let us pray then for trust in God when problems of sickness and suffering confront us, that we may see God's goodness and love, even in tragedy and death.

Let us pray for trust in God when all is well so that in leisure and celebration, we may use God's good gifts responsibly and with joy.

Let us pray for trust in God who is revealed in the wonders of space, in the searchings of reason and science, in the marvels of human invention.

Let us pray for trust in God who is working patiently and hopefully in our hearts, in our children, our families, our friends and neighbors, in spite of human obstinacy and selfishness.

Let us pray for trust in our people, and its ideals of justice and righteousness, that we might fulfill the role God has chosen for us among the nations.

*Let us pray for trust in ourselves, in the power of God's spirit within us, in our dignity as children of God who share an eternal blessing.**

Nothing ever stays the same
Everything changes.
Winds change direction, rivers change course.
Clouds change shape, caterpillars change form.
No one ever stays the same.
Everyone changes.
One cell becomes two; two become four.
What we were and what we are
Give way to what we will become.
And there is no choice,
Except for what we *choose* to become.
The question is not *will* we change.
But *how* will we change.

*Today is a day for change.
Today is a day for growth.
We are here to change
We are here to grow.*

קָוּ יְיָ אֶתְּהָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְאֲמוֹתֵנוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי לָאָה, וְאֱלֹהֵי רָחֵל.
 הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וְאֲמָהוֹת, וּמְבִיא
 גְּאוּלָּה לְבָנָי בְּגִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה:
 וְכִרְנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵי בְּחַיִּים וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
 בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

**Zach-ray-nu l'cha-yim mel-ech cha-fetz ba-cha-yim
 v'chat-vay-nu b'say-fer ha-cha-yim l'ma-an-cha E-lo-him cha-yim.**

O Mentor of Israel, be with this congregation and with all its members, their families and their households; prosper them in their various callings and occupations, help them in their needs and guide them in their difficulties.

Hear the prayers of all who worship here; comfort the sorrowing and cheer the silent sufferers.

Bless those who guide and who serve this congregation, and those who so often contribute to its strength.

Reward with the joy of goodness the charitable and the merciful who aid the poor, care for the sick, teach the ignorant and extend a helping hand to those who have lost their way in the world.

We pray for the ability to recognize what is good, and for the will to promote it. We seek the joy of attaining lives that are good in Your sight.

Help us to bridge the gap between our conscience and our conduct, between what we believe and what we do.

Silent Reflection

אֵיזְהוּ עָשִׂיר, הַשְּׂמֵחַ בְּחַלְקוֹ,

Who are wealthy? Those who are happy with what they have. (Avot)

אַל תִּפְרוֹשׁ מִן הַצְּבוּר

Do not separate yourself from the community. (Avot)

אִו חֲבֵרוּתָא אִו מִיתוּתָא.

Without friendship life isn't worth living. (Talmud)

אתה גבור לעולם, אדוני, מחיה הכל אתה, רב
 להושיע. מכלכל חיים בחסד, מחיה הכל ברחמים
 רבים. סומך נופלים, ורופא חולים, ומתיר
 אסורים, ומקים אמונתו לישני עפר.
 מי כמוך, בעל גבורות, ומי דומה לך, מלך ממית
 ומחיה ומצמיח ישועה? מי כמוך אב הרחמים,
 זוכר יצוריו לחיים ברחמים? ונאמן אתה להחיות
 הכל. ברוך אתה, יי, מחיה הכל.

A-ta gi-bor l'olam, Adonai, m'cha-yei ha-kol A-ta, rav l'ho-shi-a.
 M'chal-keil cha-yim b'chesh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-
 bim. So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-
 yeim eh-mu-na-toh li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-roht,
 u-mi doh-meh lach, meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach
 y'shu-a? Mi cha-mo-cha, Av ha-ra-cha-mim, zo-cheir y'tzu-rav
 l'cha-yim b'ra-cha-mim? V'neh-eh-man A-ta l'ha-cha-yoht ha-kol,
 Ba-ruch A-ta Adonai, m'cha-yei ha-kol.

We Jews are linked by a covenant we are not free to break.
 We are part of a covenant people whose ancestors heard God's voice,
 Whose prophets beheld the Almighty in visions.
 We have been compared to a lamb torn by wolves,
 and to a lion unafraid to walk alone among the peoples.
 We Jews are linked by a covenant we are not free to break.
 Let not egotism, personal or national, seal our ears
 to the cry for compassion - Tzedakah
 or the voice of commandment - Mitzvah.
 Therefore let us commit our hearts and might
 to accept in love the Covenant of Sinai,
 to do that which is expected of us
 To live day and night the covenant between God and Israel.

☆ ☆ ☆ ☆

שִׁבְרַת מִצְוָה מִצְוָה, וְשִׁבְרַת עֲבָרָה עֲבָרָה.

The payback for doing a Mitzvah is a Mitzvah, and the payback for
 transgression is a transgression. (Avot)

Three thousand years ago, King David ruled over Israel from Jerusalem. There were other nations, religions and cultures then, much greater in size and power than Israel.

Yet of all the languages spoken in the Western World then, only one is still spoken:

Hebrew.

Of all the religions practiced at that time, only one is still practiced:

Judaism.

And of all the people active then, only the Jewish people is still alive.

Why?

Why have we alone, of all the religions and cultures of 3,000 years ago, survived?

Could it be due simply to luck? Good fortune?

Or is it not testimony to the triumph of the spirit over adversity?

The spiritual power that enabled our ancestors to overcome the challenges that faced them, can and will help us to overcome the challenges that face us, both as a people and as individuals.

Whether by birth, or by choice, we are the heirs of that covenant partnership entered into at Mount Sinai thirty-two centuries ago.

There is a God who can and will help us.

There is a guidebook that can and will lead us.

There is a holy community that can and will spiritually elevate us.

But, as is true in any relationship, we get from it only what we put into it.

If we want to live more, we must love more.

If we want to have more direction and purpose in our lives,

We must study more Torah.

If we want to live healthier and holier lives,

we must do more Mitzvot.

Today is the day to begin, and with God's help,

*it will not be simply a dream.**

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu malkaynu chanaynu va-a-naynu (2x)

Ki ayn banu ma-a-sim

Asay imanu tz'dakah va-chesed

Asay imanu tz'dakah va-chesed v'hoshi-aynu

כָּל-הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד. וְהֶעֱקָר לֹא לְפָחַד כָּלֵל:

This whole world is a narrow bridge — but the essential thing is never to be afraid.

Nachman of Bratzlav

Day softly tiptoes
Out through the western horizon.

*Soon night
Will encompass our hearts—*

Can we hear the
Chorus of the Hosts on High?

*Not words
But God's soft spoken
Plea is heard—
"Keep open your gate!
Keep open your gate!
Close not
Your last remaining hope."*

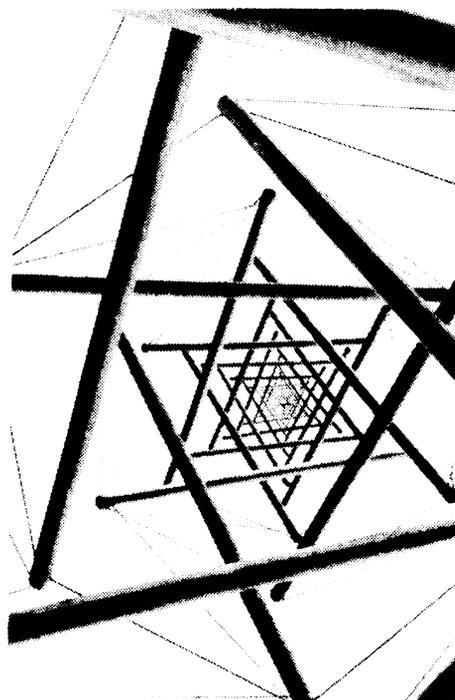
We've ceased to pray
The Shofar calls
An end — a Neilah—

*The sun sets
The gate is closed
We turn to walk
The path
Of still another year.*

Yet as we leave
This sanctuary
God's silent Shofar calls—
The plea—
"Keep open your gates
For mine are never closed."

מְדוֹר לְדוֹר

From generation to generation.



The public prayers come to their close, but our private prayers remain and continue with us outside this place. The days of self-examination and judgment confront us, each one of us alone, and all of us together in community.

We know how hard it is to change, and without help the task would be almost beyond us. For we battle against a selfish society around us and a self-centered ego within us. We must face what we have tried to avoid in ourselves. We must try to conquer the habits of a lifetime.

O Guardian of Israel, who performed wonders for our ancestors and led them out of ignorance and darkness into knowledge and light, perform a wonder in us too. Lead us step by step to goodness, holiness, peace and togetherness in the year to come.



Soon the day will arrive when we will be together
And no longer will people live in fear
And the children will smile without their wondering whether
On that day dark new clouds will appear.

(Chorus)

Od tireh od tireh kama tov y'hi-yeh

ba-shanah ba-shanah ha-ba-a

Wait and see, wait and see
how much good there will be
bashanah. bashanah ha-ba-a.

עוֹד תִּרְאֶה עוֹד תִּרְאֶה

כְּמָה טוֹב יִהְיֶה

בְּשָׁנָה בְּשָׁנָה הַבָּאָה.

And the vines they will grow, the tender leaves will blossom and the fruit of our hands will be sweet. And the winds that bring change will clear away the ashes and as brothers, we'll go forth to meet.

(Chorus)

Some have dreamed, some have died to make a bright tomorrow,
And their vision remains in our hearts. Now the torch must be passed with hope and not in sorrow and a promise to make a new start.

(Chorus)

Havdalah for the Conclusion of Yom Kippur

Last night we began Yom Kippur by lighting two separate candles. Then we were individuals, independent and autonomous. Now, through the holiness of this Yom Kippur our singular faults and weaknesses have become intertwined with those of everyone in this congregation. We, like the Havdalah candle, are now interwoven in our yearnings and our prayers. On this Day of At-one-ment, the “I” has receded somewhat and the “We” has predominated. May this Havdalah candle remind us, in the months to come, that no one is an island.*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruch Ata Adonai, Elohenu Melech ha-olam, bo-rei m'o'ray ha'aysh.

Blessed is Adonai our God, Ruler of space and time, Creator of illuminating fire.

As we began the High Holy Days with the blessing of the wine, so too, do we end it. Judaism teaches us that nothing is intrinsically holy or profane, good or evil. It all depends on what we do, how we do it, and why we do it. Some people prohibit wine because it may make one a fool or a drunkard. But the rabbis sanctified wine by using it in each service to bless our holidays and our feasts, and so elevated our use of wine.*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch Ata Adonai, Elohenu Melech ha-olam, borei pri hagafen.

Blessed is Adonai our God, Ruler of space and time, Creator of the fruit of the vine.

A small amount of spice changes the flavor of the whole dish. So also does a small shift in perspective or in attitude, change a whole life. May the spirit of Rosh Hashanah and Yom Kippur enhance the savor of our lives and the flavor of our relationships.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּי בְּשָׂמִים.

Baruch Ata Adonai, Elohenu Melech ha-olam, borei minei v'somim.
Blessed is Adonai our God, Ruler of space and time, Creator of varied kinds of spices.

Havdalah teaches us that though we must separate the holy, the true, and the good from their opposites, we must not abandon the latter. Everything that is wrong may be corrected; anything that is profane may be sanctified. Everything is capable of redemption; everyone is capable of repentance. It is never too late to change.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְבָדִיל בֵּין קֹדֶשׁ
לְחוֹל, בֵּין אֹרֶךְ לְחֹשֶׁךְ, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשָׂה.
בָּרוּךְ אַתָּה, יי, הַמְבָדִיל בֵּין קֹדֶשׁ לְחוֹל.

Blessed is Adonai our God, Ruler of space and time, who separates sacred from profane, light from darkness, the seventh day of rest from the six days of labor. Blessed is Adonai, who separates the sacred from the profane.

The candle is extinguished

The Havdalah light is gone, and Yom Kippur with it, but hope illuminates the night for us, who are called prisoners of hope. Amid the reality of a world shrouded in deep darkness, our hope is steadfast and our faith sure. We look forward to the coming of the Messianic age.

Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu,	אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ
ha-tish-bi; Ei-li-ya-hu, Ei-li-ya-hu,	הַתְּשִׁבֵנו; אֱלֹהֵינוּ, אֱלֹהֵינוּ,
Ei-li-ya-hu ha-gil-a-di.	אֱלֹהֵינוּ הַגִּילְעָדֵינוּ.
Be-me-hei-ra ve-ya-mei-nu, ya-vo	בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא
ei-lei-nu; im ma-shi-ach ben	אֱלֵינוּ; עִם מְשִׁיחַ בֶּן
Da-vid, im ma-shi-ach ben	דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד. אֱלֹהֵינוּ . . .
Da-vid. Ei-li-ya-hu . . .	

A good year. A year of peace. May happiness and joy increase . . . (2x)

Sha-nah tovah. (8x)

שָׁנָה טוֹבָה.

We believe in tomorrow. We believe that we have the power to make tomorrow different from today. We believe that poverty need not be permanent and that nations need not learn war anymore. We believe in people, despite all that we know about them. We Jews persist in our belief that the human being was created not for evil, but for good, not a curse, but a precious blessing. We believe in the coming of the Messianic Age when there will be a time of peace, a time of justice, and a time of contentment for all who live on earth. We believe that we can have a share in bringing the Messianic Age closer by the way in which we live in the next year. The world may smile at our dreams—but no matter, we still believe.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים לְפָנֵי מֶלֶךְ
מֶלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Va-anachnu kor'im u-mish-ta-cha-vim u-mo-dim
Lif-nay me-lech mal-chay ham-la-chim ha-ka-dosh ba-ruch hu.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai echad

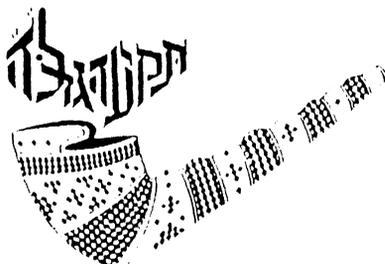
בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shaym k'vod mal-chuto le-olam vaed.

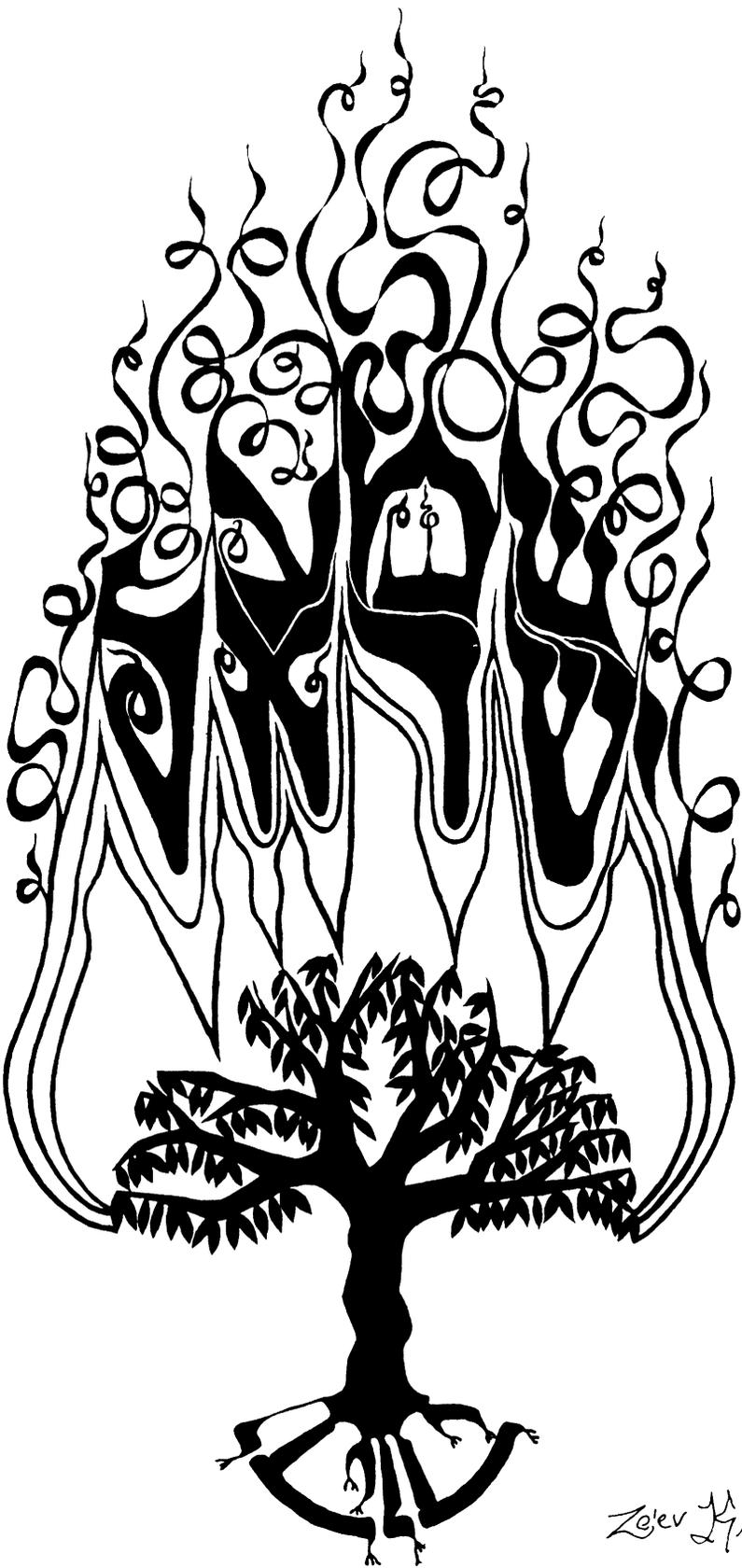
Adonai Hu ha-Elohim.

יְהוָה הוּא הָאֱלֹהִים:

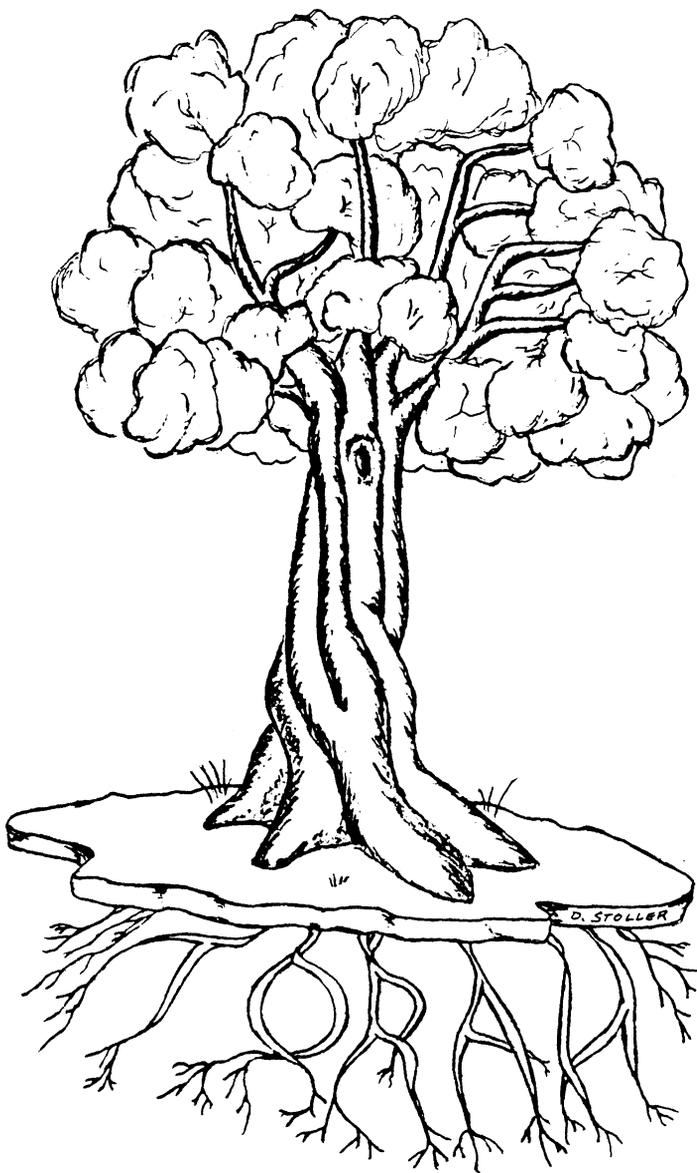
Tekiah Gedolah



SHANAH TOVAH



Zeev Gliman



You are praised, Adonai,
 Source of life for all the world,
 Our God, Source of light for a handful of ancients
 Who shepherded a people toward Your promise.

You walked with Abraham
 Made Sarah laugh,
 Entrusted Rebecca with our destiny,
 Helped Jacob wrestle with his soul
 And You created a nation out of
 Leah and Rachel.

You are a noble God, mighty and awesome,
 Enthroned on high
 Engaged on earth
 Showing us by Your example
 How to support those burdened by their need.

With all our faults, with all our virtues,
 We are the children of the ancients whom You loved.

O Mentor of Israel,
 Source of life for all the world,
 May our lives move You to
 Inscribe us in the Book of Life,
 To fulfill Your promise, O God of Life.
 You are praised, Adonai,
 Shield of Abraham, Support of Sarah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, וְאֲמוֹתֵנוּ אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה,
 אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
 וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל

הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה
 הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,

וְאֲמָהוֹת, וּמְבִיא גְאוּלָּה לְבְנֵי
 בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים

חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.



Shimon

Asa, my uncle, died at the wall
In a village called Lubin, he died at the wall,
With twenty-six others
The SS shot them all.
For him and for them, I weep at the Wall.

Sarah, my cousin, died at the wall.....
In a chamber at Auschwitz, she died at the wall,
With a child at her breast,
So hungry – so small.
For her, and the child, I weep at the Wall.

Sholom, my brother, died at the wall.....
On the Syrian border, he died at the wall.
In the house he had built:
He was rugged and tall.
For my brother, Sholom, I weep at the Wall.

O God of my parents, I fought for this wall,
For my uncle,
My cousin,
My brother....For all.
Now let my tears win the right just to fall.
For me and for them, I weep at the Wall.

Sister Felicia



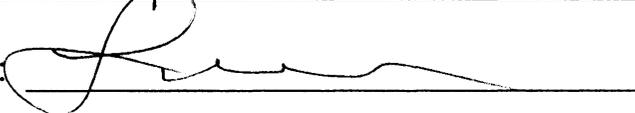


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