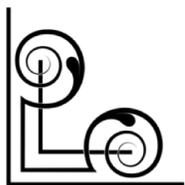


יּוֹם כִּפּוּר

*Yom Kippur
Afternoon Service*

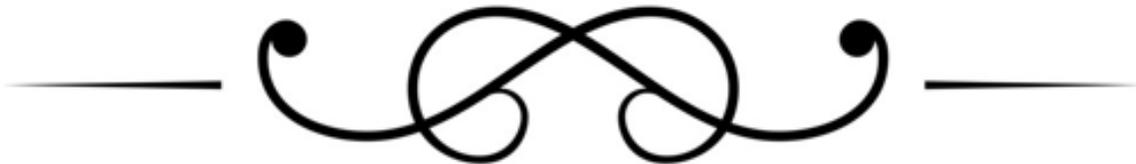




כָּל הָעוֹלָם כְּלוּ גֶשֶׁר צָר מְאֹד,
וְהַעֲקָר לֹא לִפְחָד כְּלָל.

KOL HA'OLAM KULO GESHER TZAR M'OD,
V'HAIKAR LO L'FACHEID K'LAL.

All the world is a very narrow bridge, the main thing is not to be afraid.



A Morning Song

Awake and praise the Eternal!

Awake and throw back the covers
That obscure your potentials,
Smothering quilts of before
That stifle change.

Awake and praise the Eternal!

Awake from uneasy dreams,
Awake from predawn murmuring
Alert to a new day,
Poised with renewed opportunities.

Awake and praise the Eternal!

Awake from dulled senses,
Muffled winter tedium;
Awake to returning warmth
That rouses your dormant soul.

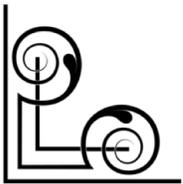
Awake and praise the Eternal!

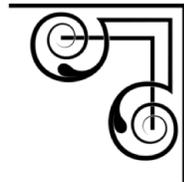
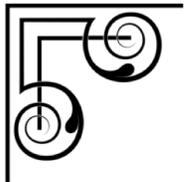
Awake as a child awakens,
Hands unfolding, grasping for the day
A shout of joy, feet kicking,
Eyes blinking in newborn sunlight.

Awake and praise the Eternal!

Awake to this new day, this gift
To share out, more than you can hold.
Awake with a hunger to learn and to do,
To respond, and praise God's name.

-Debbie Perlman





- All Rise -

AMIDAH עמידה

Adonai, s'fatai tiftach, ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your glory.

Avot v'Imahot אבות ואמהות

Baruch atah Adonai eloheinu veilohei avoteinu v'imoteinu. Elohei Avraham, elohei Yitzchak, velohei Ya'akov. Elohei Sarah, elohei Rivkah, elohei Leah velohei Rachel. Hael hagadol, hagibor v'hanora el elyon. Gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah liv'nei v'neihem, l'ma'an sh'mo b'ahava.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, וְאֱלֹהֵי לֵאָה. וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת, וְיִמְבִּיא גְאֻלָּה לְבָנָי בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

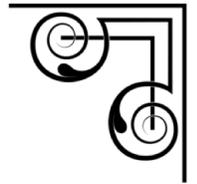
Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of your name.

Zochreinu l'chayim, melech chafetz bachayim, v'chotveinu b'sefer hachayim, l'ma'anacha elohim chayim. Melech ozeir umoshia umagein. Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Redeemer and Shield. We praise You, Adonai, Shield of Abraham, Protector of Sarah.





G'vurot גבורות

Atah gibor l'olam Adonai, m'chayei hakol atah, אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה
rav l'hoshia. רַב לְהוֹשִׁיעַ.

We pray that we might know before whom we stand: the Power whose gift is life, who quickens those who have forgotten how to live.

M'chalkeil chayim b'chesed, m'chayei מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה
hakol b'rachamim rabim. הַכֹּל בְּרַחֲמִים רַבִּים.

We pray for love to encompass us for no other reason save that we are human-that we may all blossom into people who have gained power over our own lives

Someich noflim, v'rofeh cholim, umatir סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא וְלִים, וּמְתִיר
asurim, um'kayeim emunato lisheinei afar. אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׁנֵי עָפָר.

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our authentic selves.

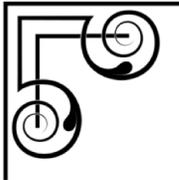
Mi chamocha, ba'al g'vurot, umi domeh lach, מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ,
melech meimit um'chayeh umatzmiach y'shua? מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה?

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

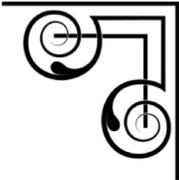
V'ne'eman atah l'hachayot וְנֶאֱמַן אַתָּה לְהַחַיּוֹת
hakol. Baruch atah, Adonai, m'chayeh hakol. הַכֹּל. בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל.

Praised be the God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.





K'dushat Hashem קדושת השם



Eternal God, let Your presence be manifest to us in all Your works, that reverence may fill the hearts of all Your creatures. Make all Your children mindful of Your glory, that we may unite to do Your will with perfect heart. For Yours are dominion and power, and the impress of Your hand is upon all that You have made.

Grant honor to those who revere You, inspire with courage those who wait for You, and fulfill the hope of all who trust in Your name.

Hasten the day that will bring gladness to all who dwell on earth and victory of the spirit to those who bear witness to Your truth.

Then the just shall see and exult, the upright be glad and Your servants sing for joy. Then shall iniquity be silenced, and wickedness vanish like smoke; for the dominion of arrogance shall have passed away from the earth.

You alone, Adonai shall reign over all Your works, as it is written:

The Eternal God shall reign for ever; Your God, O Zion, from generation to generation. Halleluyah!

Atah kadosh v'shimcha kadosh
uk'doshim b'chol-yom y'hal'lucha selah.

אתה קדוש וְשִׁמְךָ קָדוֹשׁ
וְקְדוֹשִׁים בְּכָל-יוֹם יְהַלְלוּךָ סְלָה.

- All Are Seated -

God's Questions

God won't ask about your social status, but will ask what kind of class you displayed.

God won't ask what you did to help yourself, but will ask what you did to help others.

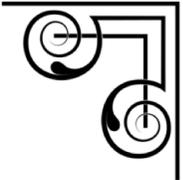
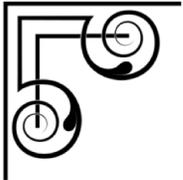
God won't ask how many material possessions you had, but will ask if they dictated your life.

God won't ask about the color of your skin, but will ask about the content of your character.

God won't ask how many promotions you received, but will ask how you promoted others.

God won't ask how many times your deeds matched your words, but will ask how many times they didn't.

-Author Unknown



Al Chet for Our Age of Violence

Al het she-hatanu... For the sins we have committed before you in not curbing violence.

For the sin we have committed in not providing services and help for the most needy.

For the sin we have committed in not adequately addressing the scourge of child abuse, hence perpetuating the cycle of violence.

For the sin we have committed in allowing our children to watch 8,000 acts of murder and violence on television while yet in elementary school.

For the sin we have committed in not really treating domestic violence as violence.

For the sin we have committed in not treating the violence of date rape as rape.

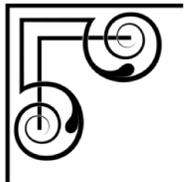
For the sin we have committed in only speaking about stopping racism, a disease that fosters violence.

For the sin we have committed in not treating police brutality as brutality.

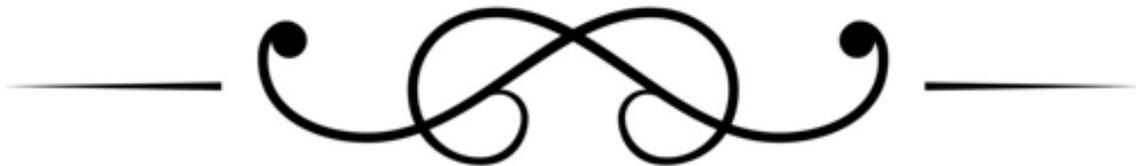
For the sin we have committed in not promoting respect for each person, thus giving aid and encouragement to hate groups and the violence they perpetrate.

V'al Kulam [And for them all]...

-Rabbi Daniel A. Jezer



- Silent Prayer -
- Niggun -



TORAH SERVICE

סדר קריאת תורה

- All Rise -

- The Ark is Opened -

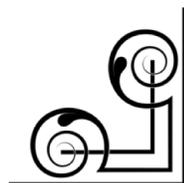
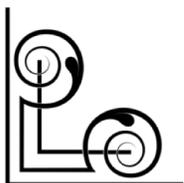
Ayn kamocho va-eylohim Adonai
v'eyn k'ma-asecho mal-chut-cha
mal-chut kol olamim

U-mem-shal-t'cha b'chol dor va-
dor Adonai melech Adonai malach
Adonai yim-loch l'olam va-ed

Adonai oz l'amo yi-teyn Adonai
y'va-rech et amo va-shalom

אין כְּמוֹךָ בָּאֱלֹהִים, יְהוָה, וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמַמְשֶׁלְתְּךָ
בְּכָל-דּוֹר וָדוֹר. יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה
יְמִלְךָ לְעֹלָם וָעֶד. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה
יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is none like You, O Lord, among the gods that are worshipped and there are no deeds like Yours. Your kingdom is an everlasting kingdom, and Your dominion endures through all generations. The Lord rules; the Lord will reign forever and ever. May the Lord will give strength to His people; may the Lord bless His people with peace.



- The Torah is Taken from the Ark -

Ki mi-tzi-yon tey-tzey torah u-d'var
Adonai mi-y'rusha-layim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה , וְדָבַר יְיָ מִירוּשָׁלַיִם

For out of Zion shall go forth Torah, and the word of the Lord from Jerusalem.

Baruch she-natan torah l'amo yis-ra-eyl
bi-k'dushato

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

Praised be the one who in His holiness has given the Torah to His people Israel.



Beit ya'akov: l'chu, v'neil'chah b'or Adonai.

בֵּית יַעֲקֹב: לֵכוּ, וְנִלְכֶה בְּאוֹר יְיָ.

O house of Jacob: come, let us walk by the light of the Lord



Sh'ma yis-ra-eyl Adonai Elo-heynu
Adonai Echad

יְיָ אֶחָד.
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ.

Hear, O Israel: the Lord is our God, the Lord is One!

Echad Elo-heynu gadol Ado-neynu
kadosh sh'mo

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Lord is great; holy and awesome is His name.



L'cha Adonai, hag'dulah v'hag'vurah v'hatif'eret
v'haneitzach v'hahod, ki chol bashamayim uva'aretz,
l'cha Adonai hamam'lacha v'hamit'nasei l'chol l'rosh.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת
וְהַנִּצָּח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty: for all that is in
heaven and earth is Yours. You, O God, are Sovereign; You are supreme over all.

- Hakafa -

- All Are Seated -

Before the reading of Torah

Bar'chu et Adonai ham'vorach!

Baruch Adonai ham'vorach l'olam va'ed!

Baruch atah, Adonai eloheinu, melech ha'olam, asher

bachar-banu mikol ha'amim v'natan lanu et-torato.

Baruch atah Adonai noten hatorah.

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר

בָּחַר־בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Praise Adonai to whom our praise is due!

Praised be Adonai to whom our praise is due, now and forever!

Parsed be Adonai our God, Ruler of the Universe, who has chosen us from all peoples by giving us the Torah. We praise You, Adonai, Giver of the Torah.



Parshat K'doshim: Leviticus 19:1-18

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר
אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי
תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ד אֶל־תִּפְנוּ
אֶל־הָאֱלֹהִים וְאֵלֵהֶם מִסִּכָּה לֹא תַעֲשׂוּ לָכֶם
אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים
לַיהוָה לִרְצֹנְכֶם תִּזְבְּחֶהוּ: ו בַּיּוֹם זִבְחְכֶם
יֹאכַל וּמִמַּחֲרַת וְהַנּוֹתֵר עַד־יוֹם הַשְּׁלִישִׁי
בָּאֵשׁ יִשָּׂרֵף: ז וְאִם הָאֹכַל יֹאכַל בַּיּוֹם
הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצֶה: ח וְאֹכְלוֹ עוֹנֵן
יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִכְרַתָּה הַנֶּפֶשׁ
הַהִוא מֵעַמִּיהָ: ט וּבִקְצֹרְכֶם אֶת־קִצִּיר
אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקָצֵר וּלְקַט
קִצִּירֶךָ לֹא תִלְקֹט: י וְכִרְמֶךָ לֹא תַעֲלֵל וּפְרֹט
כִּרְמֶךָ לֹא תִלְקֹט לְעֵנִי וּלְגַר תַּעֲזֹב אֹתָם אֲנִי
יְהוָה אֱלֹהֵיכֶם: יא לֹא תִגְנְבוּ וְלֹא־תִכְחָשׂוּ
וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: יב וְלֹא־תִשָּׁבְעוּ
בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי
יְהוָה: יג לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל

The ETERNAL spoke to Moses, saying: 'Speak to the whole Israelite community and say to them: You shall be holy, for I, the ETERNAL your God, am holy. ³You shall each revere your mother and your father, and keep My sabbaths: I the ETERNAL am your God. ⁴Do not turn to idols or make molten gods for yourselves: I the ETERNAL am your God. ⁵When you sacrifice an offering of well-being to the ETERNAL, sacrifice it so that it may be accepted on your behalf. ⁶It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. ⁷If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. ⁸And the one who eats of it shall bear guilt, for he has profaned what is sacred to the ETERNAL; that person shall be cut off from his kin. ⁹When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. ¹⁰You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the ETERNAL am your God. ¹¹You shall not steal; you shall not deal deceitfully or falsely with one another. ¹²You shall not swear falsely by My name, profaning the name of your God: I am the ETERNAL. ¹³You shall not defraud your fellow.

לֹא-תִלְוֶן פְּעֻלַּת שְׂכִיר אֶתְּךָ עַד-בֹּקֶר:
 יָד לֹא-תִקְלַל חֹרֵשׁ וּלְפָנָי עוֹר לֹא תִתֵּן
 מִכְשָׁל וַיִּרְאֵת מִאֲלֹהֶיךָ אֲנִי יְהוָה:
 טו לֹא-תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט לֹא-תִשָּׂא
 פְּנֵי-דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצַדֵּק תִּשְׁפֹּט
 עַמִּיתְּךָ: טו לֹא-תִלְךָ רֶכֶל בְּעַמִּיךָ לֹא תַעֲמֹד
 עַל-דָּם רַעַךְ אֲנִי יְהוָה: יז לֹא-תִשְׂנֵא
 אֶת-אֲחִיךָ בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת-עַמִּיתְּךָ
 וְלֹא-תִשָּׂא עָלָיו חַטָּא: יח לֹא-תִקָּם
 וְלֹא-תִטּוֹר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרַעַךְ כְּמוֹךָ
 אֲנִי יְהוָה:

You shall not commit robbery. The wages of a laborer shall not remain with you until morning.
 14You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the ETERNAL. 15You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. 16Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am the ETERNAL. 17You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. 18You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the ETERNAL.



After the reading of Torah

Baruch atah, Adonai eloheinu, melech ha'olam, asher natan lanu torat emet v'chayei olam nata b'tocheinu. Baruch atah, Adonai, notein hatorah.

ברוך אתה. יי אלהינו. מלך העולם. אשר נתן לנו תורת אמת וחיי עולם נטע בתוכנו. ברוך אתה. יי. נותן התורה.

Praised be our Eternal God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. We praise You, Adonai, Giver of the Torah.

- All Rise -

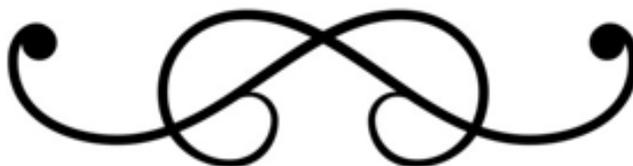
As the Torah reading is completed, the Torah is held high while this is sung:

V'zot hatorah asher-sam Mosheh lifnei b'nei yisrael, al-pi Adonai b'yad-Mosheh.

וזאת התורה אשר-שם משה לפני בני ישראל. על-פי יי ביד-משה.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

- All Are Seated -



The Reading of the Haftara

קריאת הפטרה

Before the reading of the Haftarah

Baruch atah, Adonai eloheinu, melech ha'olam,
asher bachar bin'vi'im tovim v'ratzah v'divrei hem
hane'emarim be'emet. Baruch atah, Adonai, habocheh
batorah uv'mosheh av'do uv'yisrael amo u'vin'viyei
ha'emet vatzedek.

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

We praise You, Adonai, Ruler of the universe, who has chosen faithful prophets to speak words of truth. We praise You, Adonai, for the revelation of Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.



From the Book of Jonah

The word of the Eternal came unto Jonah the son of Amittai: Go at once to Nineveh, that great city, and proclaim judgement upon it; for their wickedness is come up before Me.

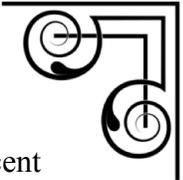
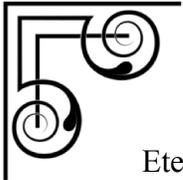
Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Eternal.

But the Eternal cast out 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 the 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 upon 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 an Hebrew," he replied. "I worship the Eternal, the God of Heaven, who made both sea and land."

The men were greatly terrified, and they asked him: "Why have you done?" And when the men learned that he was fleeing from the service of the Eternal—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. He answered: "Heave me overboard, for I know that this terrible storm came to 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, O Eternal, by your will, have brought this about.” And they heaved Jonah overboard, and the sea stopped raging.

Then the men were greatly in awe of the Eternal; they offered a sacrifice to the Eternal, and they made vows.

The eternal provided a great fish to swallow Jonah; and Jonah remained in the fish’s belly three days and three nights Then the Eternal commanded the fish to spew Jonah out upon dry land.

The word of the eternal cam 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 the Eternal.

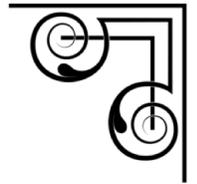
Nineveh was an enormously large city, a three day’s walk across. Jonah started out and made his way into the city the distance of one day’s walk, and proclaimed: “Forty days more, and Nineveh shall be overthrown!”

The people of Nineveh believed God. They proclaimed a fast, and all alike put on a sackcloth. When the news reached the king of Nineveh, he rose in his thrown, took off his robe, put on a sackcloth, and sat in ashes. And he had the word cried through Nineveh: “By decree of the king and his nobles: Neither man nor beast shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with a sackcloth and shall cry mightily to God. Let all turn back from their evil ways and from the injustice of which they are guilty. Who knows but that God may turn back and relent, so that we do not perish?”

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

This displeased Jonah greatly, and he was grieved. He prayed to the Eternal, saying: “Eternal One! Isn’t this just what I had said when I was still in my own country? This is why I fled beforehand to Tarshish. For I now that You are a compassionate ad Gracious God, endless patient, abounding love, renouncing punishment. Take my life, then, for I would rather die happy than live to see this.” The Eternal One 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 happens in 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. Nut the next day at dawn dawn God provided a worm, which attacked the plant so that it withered. And 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 the Eternal said: “You care about the plant, yet you did not work on it nor cultivate it; it appeared overnight and perished overnight. And should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand righteous persons who do not yet know their right hand from their left, and many beasts as well!”



After the reading of the Haftarah

Baruch atah, Adonai eloheinu, melech ha'olam, tzur kol-ha'olamim, tzadik b'chol-hadorot, ha'eil hane'eman, ha'omer v'oseh, ham'dabeir u'mkayeim, shekol-d'varav emet vatzedek.

ברוך אתה, יי אלהינו, מלך העולם, צור כל-העולמים, צדיק בכל-הדורות, האל הנאמן, האומר ועושה, המדבר ומקיים, שכל-דבריו אמת וצדק.

We praise You, Adonai our God, Ruler of the universe, Rock of all creation, righteous in every generation, the faithful God whose word is deed, whose every command is just and true.

Al hatorah v'al ha'avodah v'al han'vi'im v'al (*yom hashabat hazeh v'al*) yom hakipurim hazeh, shenatah lanu, Adonai eloheinu, (*lik'dushah v'lim'nuchah*) lim'chilah v'lislichah ul'chaparach, l'chavod ul'tif'aret; al hakol, Adonai Eloheinu, anachnu modim lach, um'varchim otach. Yit'barach shim'cha b'fi kol-chai tamid l'olam va'ed. Ud'varcha emet v'kayam la'ad.

על התורה ועל העבודה ועל הנביאים ועל (יום השבת הזה ועל) יום הכפורים הזה, שנתת לנו, יי אלהינו, (לקדשה ולמנוחה) למחילה ולסליחה ולכפרה, לכבוד ולתפארת על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך שמך בפי כל-חי תמיד לעולם ועד ודברך אמת וקיים לעד.

For the Torah, for the privilege of worship, for the prophets, and for this (*Shabbat and this*) Day of Atonement that You, O God, have given us for (*holiness and rest,*) for pardon, forgiveness, and atonement, for honor and glory, we thank and bless You. May Your name be blessed for ever by every living being, for Your word is true forever.

Baruch atah, Adonai, melech mochel v'soleiach la'avonoteinu v'lavonot amo beit yis'rael, uma'avir ash'moteinu b'chol-shanah v'shanah, melech al kol-ha'arets, m'kadesh (*hashabat v'*) yisrael v'yom hakipurim.

ברוך אתה, יי מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל-שנה ושנה, מלך על כל-הארץ מקדש (השבת ו) ישראל ויום הכפורים.

Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, you hallow (*Shabbat,*) the House of Israel and the Day of Atonement.

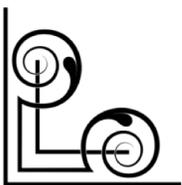
- All rise as the Torah is returned to the Ark -

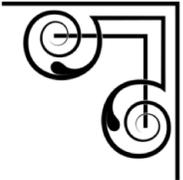
Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar. D'racheha dar'chei no'am v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha, v'nashuvah. Chadeish yameinu k'kedem.

עץ-חיים היא למחזיקים בה, ותמכיה מאשר. דרכיה דרכי-נעם, וכל-נתיבותיה שלום. השיבנו יי אליה, ונשובה, חדש ימינו כקדם.

It is a tree of life to those who hold fast to it, and all of its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Help us to return to You, Adonai; then truly shall we return. Renew our days as in the past.

- The Ark is closed -





Jonah and Self-Change

For I know that you are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment.

(JONAH 4:7)

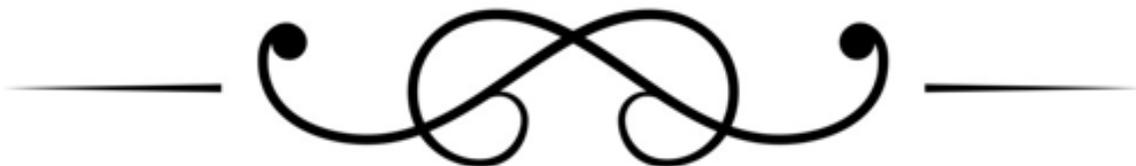
It's ironic. Sometimes we fear success even more than we fear failure. Jonah did. He had the unique honor of being the only prophet in the Bible to whom the people really listened. Yet he ran! He was angry. He wanted the people to be punished. Why? Because he lacked compassion for others. An himself. Fearing change in others, he also feared change in himself.

Jonah's bottom is about as low as you can go—the deep, dark depths of what seems to be a whale's belly. But Jonah's problem really is the fear in his own gut. Bachya Ibn Pakuda, the eleventh century Spanish moralist, wrote: "I'd be ashamed were God to see me fear anyone but God."

God can make compassionate changes, so can we. It sounds presumptuous, but when we remember we were made in the Divine image, just a little lower than the angels.

Growth and Renewal: Self-change comes hard, but it can come if you work at it. Break up the change you want to make into parts, then take it one part at a time. God will help you on the way.

Rabbi Kerry M. Olitzky



We walk the narrow days of our lives. We are bound by time, forcing us ever continuously forward. Wind assails us from all sides: temptation, sin, apathy, doubt, and fear. We do not have a ay to hold on, the wind seems too powerful for us to resist. But we have an anchor, a way to hold fast to the bridge that we are so precariously perched upon. We are the people Israel, a people dedicated to the struggle with God, but at the same time a people bound to our covenant with God. It is this covenant, renewed time and time again, that makes our otherwise dangerous steps firm.

On this day of our atonement, when our very destiny lies in our hands and in God's, we remember our covenants, we pledge ourselves to them anew. We repent for having gone astray, and we remember ancient ways of seeing God's forgiveness as we ask for forgiveness for ourselves at this time.

כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד, KOL HA'OLAM KULO GESHER TZAR M'OD,
וְהַעֲקָר לֹא לִפְחֹד כְּלָל. V'HAIKAR LO L'FACHEID K'LAL.

All the world is a very narrow bridge, the main thing is not to be afraid.

