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Children's Service

for the

High Holidays

CONGREGATION EMANUEL B'NE JESHURUN
MILWAUKEE, WISCONSIN

THIS CHILDREN'S SERVICE
was written by
RABBI W. GUNTHER PLAUT
for the
CHILDREN OF MOUNT ZION TEMPLE

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It is published as a tribute to
LOUIS PLEPLER
whose family thus perpetuates his love for children
and his deep concern for their religious training.

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Saint Paul, Minnesota
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Rabbi Friedman H F

תפילת ילדים לראש השנה

Children's Service for Rosh Hashanah

(We sit down quietly, open our prayer books and listen to the music. We will make this hour different by speaking to no one. A peaceful few minutes will help us get into the right mood for the service.)

READER: Beruchim Haba'im—welcome to God's house! Welcome to a new year. A New Year—why new? What is new about it?

We shall see and we shall hear. Let us begin by sitting quietly while we listen to an old song. Its melody is soft and fresh, like a fall breeze coming through the open window. Listen!

(Music plays Adon Olam)

READER: The words of this song speak of God. Adon Olam, God of the world . . .

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ. בְּתֶרֶם כָּל־יְצִיר נִבְרָא
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל. אַזַּי מֶלֶךְ שְׁמוֹ נִקְרָא :

Congregation: Adon olam a'sher molach,
b'terem kol y'tseer nivro,
l'ays naa'so v'cheftso kol,
azai Melech sh'mo nikro.

God of the World who art our king
The first and last of everything,
To Thy great name our praises ring,
God of the world, Thou art our king.

READER: Now let us sing these words together.

(All repeat it singing)

READER: Now we have sung to God, and our hearts are open. Now we are ready to greet the New Year.

Congregation: A New Year—why new?

READER: Yes, why new? The sun keeps rising in the morning

Congregation: And goes down every night.

READER: The flowers bloom in the spring

Congregation: And fade in the fall.

READER: We study and we play,

Congregation: We wake and we sleep.

READER: Every day seems different and yet somehow the same —

Congregation: And yet somehow the same.

READER: What then is new about today?

Congregation: Yes, what is new?

READER: That which is new is something we cannot see. For it has to do with things inside ourselves—how we think,

Congregation: How we think;

READER: How we feel about ourselves;

Congregation: How we feel about ourselves;

READER: How we feel about others;

Congregation: How we feel about others;

READER: And how we want to act;

Congregation: And how we want to act.

READER: If we can change what is inside, if we can make our thinking and our feeling like new—then we will have a different day, a different year. Then today will truly be a Rosh Hashanah—the beginning of a new year.

Congregation: Rosh Hashanah—the beginning of a new year.

READER: Rosh Hashanah means day of new thinking, day of new feeling.

Congregation: Today we try to open our hearts and start a new year for ourselves.

READER: May it be a better year, with more love and less hate;

Congregation: With more love and less hate;

READER: With more helpfulness and less selfishness;

Congregation: With more helpfulness and less selfishness;

READER: With more cheerfulness and less complaining;

Congregation: With more cheerfulness and less complaining.

READER: Let us pray to God together to help us start just such a year. Let us first praise Him—for as we praise Him, we come closer to Him and to the good things in life.

All stand and say together:

בְּרַחוּ אֲדֹנָי הַמְּבֹרָךְ:

Borchu es adonoi hamvoroch

Praise ye the Lord to whom all praise is due

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Boruch adonoi hamvoroch l'olom vo-ed

Praised be the Lord to whom all praise is due forever and ever

(All repeat it singing)

All together:

שמע ישראל יהוה אלהינו יהוה אחד:

Shma Yisroel adonoi elohenu adonoi echod
Hear O Israel, the Lord our God, the Lord is one.

ברוך שם כבוד מלכותו לעולם ועד:

Borush shem k'vod malchuso Polom vo-ed
Blessed be His name whose glorious kingdom is forever and ever
(All repeat it singing)

All together:

ואהבת את יי אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך:

Ve-ohavto es adonoi elohecho be-chol P'vov'cho u-vechol naf-she-cho
u-vechol me-odecho. Ve-hoyu ha-devorim ho-aylay asher onochi me-
tsav'cho ha-yom al le-vovecho.

Thou shalt love the Lord thy God, with all thy heart, with all thy
soul and with all thy might. And these words which I command thee
today shall be upon thy heart. Thou shalt speak of them when thou
sittest in thy house, when thou walkest by the way, when thou liest
down and when thou risest up.

(All are seated)

READER: Now let us read these words once more, each one quietly to himself.
"Thou shalt love the Lord thy God . . ."

(All read quietly)

READER: Thou shalt love the Lord thy God. There is a story about these words. Once a famous rabbi was asked: "Rabbi, which is the best way to love God?" Said the rabbi: "The best way to love God is to love your fellowmen. Then you will also love God, and God will love you."

What is it then that we need today?

Congregation: More love and understanding.

READER: For our parents —

Congregation: For our parents;

READER: For our friends —

Congregation: For our friends;

READER: For our teachers —

Congregation: For our teachers;

READER: For people in need of our love —

Congregation: For people in need of our love.

READER: The Bible has a word for it: Thou shalt love thy neighbor as thyself —

Congregation: Thou shalt love thy neighbor as thyself.

READER: How can we do this? Long ago Hillel, our teacher, told us how: "Do not do unto others what you do not want them to do unto you".

Congregation: "Do not do unto others what you do not want them to do unto you."

READER: In other words: If we do not want others to speak harshly to us,

Congregation: Then let us not speak harshly to them.

READER: If we want others to treat us fairly and kindly,

Congregation: Then let us first treat them fairly and kindly.

READER: If we want others to understand us,

Congregation: Then let us first try to understand them.

READER: If we want others as our friends,

Congregation: Then let us first be friends to them.

READER: This is the way to friendship and fellowship;

Congregation: This is the way to our fellowmen and to God.

READER: So then, let us think quietly once more about these words: "Thou shalt love thy neighbor as thyself." Let us pray to God to make us more loving and understanding of others.

(SILENT PRAYER)

All sing (softly):

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

READER: Now let us turn to the Ark. From it we shall take God's greatest gift, His Torah. We honor it—but not because of its lovely mantle and not because of its beautiful silver crowns. We honor it for what it says—for it speaks of God's love for us and tells us how we in turn can love Him and all our fellowmen. Now we shall turn to it; and as we do, we rise in deep respect, to give it honor.

(All rise. The Choir sings S'u Sh'orim. The Torah is taken from the Ark.)

אָבִינוּ מַלְכֵנוּ

Rabbi
READER: Ovinu Malkenu—our Father our King! We pray for a good New Year.

Congregation: Repeat

(Choir: Amen)

READER: Ovinu Malkenu—Our Father our King! Help us to be good and the year will be good.

Congregation: Repeat

(Choir: Amen)

READER: Ovinu Malkenu—Our Father our King! Help us to be new, and the year will be new.

Congregation: Repeat

(Choir: Amen)

READER: Ovinu Malkenu—Our Father our King! In this new year give us more love and understanding.

Congregation: Repeat

(Choir: Amen)

READER: Ovinu Malkenu—Our Father our King! Give to all men more love, more friendship—and peace.

Congregation: Repeat

(Choir: Three Amens)

READER: Give honor unto this Torah, for in it are written words of wisdom, words of love. If we observe its ways we can be happy, and all men can live together in peace.

Congregation:

בְּרוּךְ שֶׁנָּתַן חוֹרֵה לְעַמּוֹ יִשְׂרָאֵל:

Boruch she-nosan torah l'amo Yisroel

Praised be God, whose best gift to us is His Torah.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisroel adonoi elohenu adonoi echod

Hear O Israel, the Lord our God, the Lord is one.

(Repeat singing)

Put Torah down
continue on
page 8 with
SHTAR SERVICE

*Hebrew
Broads*

(All are seated)

(One of the Congregation will pronounce the blessings. The Torah is read in Hebrew. Another member of the Congregation then comes up to read the translation as follows:)

These are the words which we read from the Torah in Hebrew. They tell us how God tested Abraham, and how Abraham showed his trust in God. He trusted God with everything, even with the life of his own son Isaac. Because of this, Abraham heard God's voice which said:

"Abraham, because you have trusted Me, and have listened to My voice, I will reward you. Your children and their children, and their children on and on—they shall become a people, a great people. Great not in numbers, but great in faith. They shall be called children of Abraham, and they shall teach faith to all mankind. They shall be a blessing to the world. That shall be your reward."

This was God's promise to Abraham. We who are here today are his children, the children of Abraham, Isaac and Jacob. By trusting God as Abraham did, we may indeed be a true blessing to mankind. Now let us once more give honor to the Torah; let us together bless it in the words:

All together:

ברוך אתה יי נותן התורה:

Torah on desk

Boruch atto adonoi nossayn ha-torah.

Praised be Thou O Lord, who hast given us this Holy Torah and with it, the key to a good life. Amen.

READER: Now we shall listen to a new voice—but it is not the voice of any person. It is the voice of the shofar; but though the shofar is a horn, its music is not like any music we know.

The sounds we make are new and different sounds—just as different and new as Rosh Hashanah itself. Four sounds we will now hear—but before we do so, we ask God to open our ears so that we may truly understand the voice of the shofar.

All together:

Boruch atto adonoi,
elohenu melech ho-olom.
asher kid-shonu bemits-vosov,
v'tsivonu lishmo'a kol shofar

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ
קוֹל שׁוֹפָר:

Praised be Thou O Lord, for Thy teachings, for the shofar, its sound and its blessing.

READER: The first sound—*Tekiah!* Loud and strong, it says: Listen! Listen to the voice of God on this Rosh Hashanah!

Congregation: Tekiah—we shall listen!

(*Tekiah* is blown three times)

READER: The second sound—*Shevorim!* 'Little broken notes, they say: Pay attention to the little things in your life.

Congregation: Shevorim—we shall listen!

(*Shevorim* is blown three times)

READER: The third sound—*Teruah!* A low note and a high note; for whether we are small or big, all our voices are heard by God.

Congregation: Teruah—we shall listen!

(*Teruah* is blown three times)

READER: And now the fourth and last—*Tekiah gedolah!* The greatest of them all; one single blast which stands for all the others. It tells us to listen to the voice of the one God, now and forever.

Congregation: Tekiah gedolah—we shall listen!

(Tekiah gedolah is blown)

READER: We will be silent for a moment. In the silence, let us remember the sounds we have just heard, and pray that we may always listen to God's word. *EXIT BERSON*

(All rise when the Torah is lifted up) + undress

READER: God says: "I have given you something wonderfully good; do not forget it." *Back to page 8*

Congregation: It is a tree of life to them that hold onto it, and those who support it are happy. Its ways are pleasant ways, and all its paths are peace.

(The Torah is returned to the Ark. After the Ark has been closed, we sit quietly while the music plays softly.)

— SERMON —

The Ark is opened. All stand and say together:

Let us adore the ever-living God, and praise Him who spread out the heavens and the earth. He is our God; there is none else. We bow our heads in prayer and worship the King of Kings, the Holy One, praised be He.

(The Ark is closed. All are seated.)

READER: May the time soon come when all men will try to understand each other. When they know that God is our loving Father and all men His children, then will peace and friendship come to the world. Let us do our little share and do the very best we can.

All together:

We have come together on this Rosh Hashanah. We have prayed together; we have sung together; we have been silent together. We thank Thee, O God, for this hour which we have spent with Thee and with each other, and we pray that we may not forget tomorrow what we have thought about today. In nine days it will be Yom Kippur. Be close to us during these days and always; and hear our prayer.

All stand and sing together:

Hear my pray'r, O hear my pray'r,
Lead me, that I go aright!
Only by Thy guiding flame
Safe my footsteps in life's night!

Cleanse me, and I shall be clean,
Thou alone canst make me pure!
Give me strength to walk life's road,
Only thus can I endure!

Teach me how to serve Thee best,
Thus would I repay Thy care!
Guide me, cleanse me, stay my feet,
Thou, who art the Heart of Pray'r.

לְשָׁנָה טוֹבָה תִּכְּסַּוּנוּ

READER: L'shanah tova tikkosayvu!

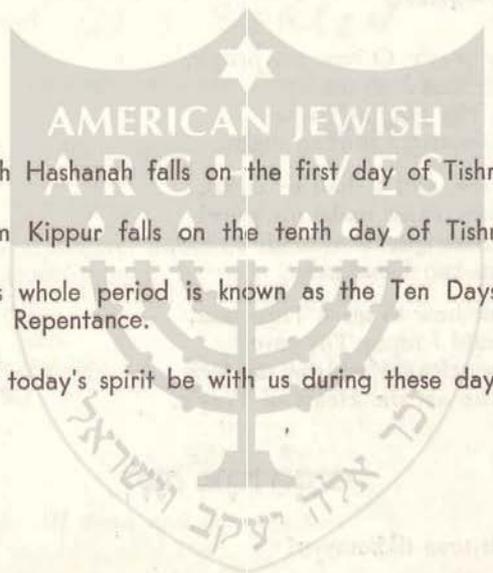
Congregation: L'shanah tova tikkosayvu!

READER: May you be inscribed in God's Book of Life!

Congregation: May we be inscribed in God's Book of Life!

(Choir: Three Amens)

*We walk out quietly, and do not speak until we are outside.
(Please leave your book on the table near the door.)*



AMERICAN JEWISH
ARCHIVES

Rosh Hashanah falls on the first day of Tishri.

Yom Kippur falls on the tenth day of Tishri.

This whole period is known as the Ten Days of
Repentance.

Let today's spirit be with us during these days.

תפילת ילדים ליום הכפורים

Yom Kippur Service for Children

(We sit down quietly, open our prayer books and listen to the music. We will make this hour different by speaking to no one. A peaceful few minutes will help us get into the right mood for the service.)

READER: We have come together for our Yom Kippur Service. How shall we begin it? Let us begin by listening.

Let us try to listen to God speaking to us. Where can we find Him? We can find Him all around us, but we can hear Him best if all is quiet. Now we are still and, as we sit here, we listen.

Listen first of all to the music. As you sit quietly, you hear nothing but the music and the stillness which is around you.

(Organ plays Kol Nidre)

READER: Do you know what this melody is? It is an old, old song, called "Kol Nidre." So old, that today we do not remember who composed it. All we know is, that for many hundreds and hundreds of years, your father's fathers and your mother's mothers listened to it just as you do now. This melody is like a bird which has wings. It flies up to heaven and carries with it many thoughts and prayers of our people. It has done so for a long time, and it will rise up now with your prayers and mine.

They are the prayers of Yom Kippur, asking God to forgive us for the bad things we have done and to help us be better in our thoughts and deeds tomorrow.

("Hear My Prayer" is played softly as background music)

All Together:

Hear my pray'r, O hear my pray'r,
Lead me, that I go aright!
Only by Thy guiding flame
Safe my footsteps in life's night!

Cleanse me, and I shall be clean,
Thou alone canst make me pure!
Give me strength to walk life's road,
Only thus can I endure!

Teach me how to serve Thee best,
Thus would I repay Thy care!
Guide me, cleanse me, stay my feet,
Thou, who art the Heart of Pray'r.

All repeat it singing.

READER: You see, Yom Kippur is a day of prayer, not of sadness.

Congregation: Of prayer, not of sadness.

READER: On most other days of the year, we talk much and often; but today we think.

Congregation: Today we think.

READER: On most other days of the year, we only see the things around us. Today, we look into the secret place of our own hearts.

Congregation: Today we look into our hearts.

READER: Day of Atonement means day of becoming clean; not on the outside but on the inside where we feel and think.

Congregation: Today we try to be clean inside. White as snow; pure as sunshine; good as God's goodness.

All read together:

Our God and Father, we come before Thee on this holy day to remember for a little while some of our deeds during the past year. We are thinking of all the times when what we did was wrong and selfish. We pray that Thy help will make us see our mistakes. Today we will promise to change for the better during the coming year.

READER: Now we are ready to say the words of Borchu, ready to praise God; for only when we have made up our minds to come to God with clean hands and clean hearts are we ready to praise Him truly.

(All stand and say together):

AMERICAN JEWISH
ARCHIVES
בְּרַכּוּ אֱתֹנֵי הַמְּבָרָךְ:

Borchu es adonoi hamvoroch.

Praise ye the Lord to whom all praise is due.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Boruch adonoi hamvoroch Polom vo-ed.

Praised be the Lord to whom all praise is due forever and ever.

(All repeat, singing)

READER: We often think that the world was made just for us, to please us and us alone. But it is not so. The world was made for *all* men, for the great and the small and the old and the young; for the children and the parents, for the rich and the poor, for the high and the low; for all men are God's children. All men belong to one family, and God is their Father. There are not many gods, but only one God. When we say "God is one," it means that all of us belong to this one family of men — all of us equal in the sight of God. That is why, whenever we come together for prayer on weekdays, on Sabbaths, on Holy Days and on High Holy Days, we stand, as we do now, and say: "Adonoi echod, the Lord is one."

Congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisroel adonoi elohenu adonoi echod.
Hear O Israel, the Lord our God, *the Lord is one.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Boruch shem k'vod malchuso l'olom vo-ed.
Blessed be His name whose glorious kingdom is forever and ever.

(All repeat singing)

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ
הַיּוֹם עַל־לֵבְבְךָ:

Ve-ohavto es adonoi elohecho be-chol l'vov'cho u-vechol naf-she-cho
u-vechol me-odecho. Ve-hoyu ha-devorim ho-aylay asher onochi me-
tsav'cho ha-yom al le-vovecho.

All together:

Thou shalt love the Lord thy God, with all thy heart, with all thy
soul and with all thy might. And these words which I command thee
today shall be upon thy heart. Thou shalt speak of them when thou
sittest in thy house, when thou walkest by the way, when thou liest
down and when thou risest up.

Thou shalt honor thy father and thy mother. Thou shalt love thy
neighbor as thyself.

(All are seated)

READER: What is our most important holy day? We know the answer—

Congregation: Yom Kippur is our greatest holy day.

READER: Of course it is. But if you would be asked: "What is the most important verse in the Bible?" Some would say this and some say that.

Many thousands of years ago, the rabbis sat together and thought about this question. One gave this answer and one gave that. Finally, someone opened the Bible and found a verse written by the prophet Micah. And what did Micah think were the three most important things which we must do to be good men?

"To act fairly, to love kindness, and be respectful before our God."

We should act fairly—

Congregation: Act fairly;

READER: Love kindness—

Congregation: Love kindness;

READER: And be respectful before our God—

Congregation: And be respectful before our God.

READER: Beautiful words these are. Now let us read them quietly once more and think about them. Think, which of these three *you can do*. Think of the things which you have *not* done, and those which you *could* do if only you *wanted* to.

(SILENT PRAYER)

All sing (softly):

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

READER: Long ago there was a man; his name: Isaiah. One night he had a dream; a dream about God. How wonderful everything was that had to do with God! How He could see into our hearts, and at the same time be king of the whole world!

In the morning, when Isaiah awoke, he tried to write down what he had dreamt. And when he came to speak of God he could think of only one word. Three times he said it: Kodosh — Holy.

All say together:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי אֲבֹת.
מְלֵא כְלֵהָאָרֶץ כְּבוֹדוֹ:

Kodosh kodosh kodosh, adonoi tsevo'os, melo chol ho-orets kevodo.
Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory.

(Repeat, singing)

READER: Dear Father in Heaven, on this holy day we come into Thy temple and we see clearly that there have been many times when we forgot Thy words and Thy commandments. We have been selfish and careless; and we are truly sorry as we remember how we have sinned.

עַל חֵטְא שְׁחַטְאנוּ

Al chet she-chontonu — for the wrong which we have done, we are sorry;

Congregation: Repeat each of the following lines after the Reader.

Al chet — we are sorry for every time we lied;

Al chet — we are sorry for every time we cheated;

Al chet — we are sorry for every time we played unfairly;

Al chet — we are sorry for every time we made our parents sad;

Al chet — we are sorry for every time we were willful and stubborn;
Al chet — we are sorry for every time we hurt the feelings of others;
Al chet — we are sorry for every time we were cruel to animals;
Al chet — we are sorry for every time we were spiteful;
Al chet — we are sorry for every time we did not help when we
could have helped;
Al chet — we are sorry for every time we used God's name in vain;
Al chet — we are sorry for every time we did not honor our religion.

*(The music plays softly, while we think of other things we did wrong but will do better
this coming year.)*

READER: Now let us turn to the Ark. From it we shall take God's greatest gift to us. It is not money, yet it makes us rich. It is not something which will taste good in our mouths. It is not even very beautiful to look at. But the best things in life are often not the things which look or taste good, or which can be counted in money. The best things in life are of another kind. Sometimes they come in books; sometimes they come in a friendly word, in a kiss, in a good deed. To us, the children of Israel, the best things in our long history have come through a scroll, called Torah. In it we find the story of our love for God and God's love for us. Now we shall take it from the Ark and as we do so, we rise—because by rising we show how grateful we are to God for His gift of Torah.

(All rise)

Give honor unto this Torah, for in it are written words of wisdom, words of love. If we observe its ways we can be happy, and all men can live together in peace.

Congregation:

בְּרוּךְ שֵׁנֹסַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל

Boruch she-nosan torah l'amo Yisroel.

Praised be God, whose best gift to the world is His Torah.

All together:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisroel adonoi elohenu adonoi echod.

Hear O Israel, the Lord our God, the Lord is one.

(Repeat Singing)

READER: Before reading the Torah we praise God, in the words of the blessing:

Congregation:

בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Boruch atto adonoi nossayn ha-torah.

Praised be Thou O Lord, who in Thy love hast given us Thy Torah.

(All are seated)

(One of the Congregation will pronounce the blessings. The Torah is read in Hebrew. Another member of the Congregation then comes up to read the translation as follows:)

These are the words which we read from the Torah in Hebrew. They tell us of Moses, our great leader. Toward the end of his life he called the people once more together and said to them:

“I have told you the commandments of God. Some of you may think that they are difficult commandments, and that it takes strong men and strong women to do them. Sometimes it seems to us that God is very far away and that He cannot be reached; but I tell you that this is not so. The commandments of God can be carried out by everybody, even by children; even by us if we only want to. God is really not very far away; He is very close to us—we can feel Him in our hearts in the stillness of the night, or in the middle of nature’s beauty or in the kindness of parents and friends.

This is your Torah. It is up to you to choose whether to go the right way or the wrong way. If you forget the Torah you will have much unhappiness; but if you will try to love and honor it, then you will find that God is with you, and that life will be very rich and very pleasant."

This is what Moses said long ago. We repeat it on Yom Kippur for it means you and me. Now let us once more give honor to the Torah; let us together bless it in the words:

All together:

בְּרוּךְ אַתָּה יְיָ גִּוְסֵן הַתּוֹרָה:

Boruch atto adonoi nosayn ha-torah.

Praised be Thou O Lord, who hast given us this Holy Torah and with it, the key to a good life. Amen.

(The Ark is opened; all stand)

READER (*lifting up the Torah*): God says: "I have given you something wonderfully good; do not forget it."

Congregation: It is a tree of life to them that hold onto it, and those who support it are happy. Its ways are pleasant ways, and all its paths are peace.

(Torah is returned to Ark. After the Ark has been closed we sit quietly while the music plays softly.)

— SERMON —

(The Ark is opened. All stand and say together:)

Let us adore the ever-living God, and praise Him who spread out heavens and earth. He is our God; there is none else. We bow our heads and worship the King of Kings, the Holy One, praised be He.

(The Ark is closed. All are seated.)

READER: May the time soon come when all men will try to understand each other. When they know that God is our loving Father, and all men His children, then will peace and friendship be part of our lives. Let us do our little share and do the very best we can.

All together:

We have come together on this Yom Kippur. We have prayed together; we have sung together; we have been silent together. We thank Thee, O God, for this hour we have spent with Thee and with each other, and we pray that what we have promised here may not be forgotten by us tomorrow. During the days which will follow, may we every once in a while remember Yom Kippur — what we said on it and thought on it and prayed on it.

Together now we once more sing Thy praise with grateful hearts:

אין באלקינו •

READER :

Ayn kay-lo-hay-nu,
Ayn ka-do-nay-nu,
Ayn k'mal-kay-nu
Ayn k'mo-shee-aynu

Mee chay-lo-hay-nu
Mee cha-do-nay-nu
Mee ch'mal-kay-nu
Mee ch'mo-shee-aynu

No-de lay-lo-hay-nu
No-de la-do-nay-nu
No-de l'mal-kay-nu
No-de l'mo-shee-aynu

Bo-ruch E-lo-hay-nu
Bo-ruch A-do-nay-nu
Bo-ruch Mal-kay-nu
Bo-ruch Mo-shee-aynu

At-to hu E-lo hay-nu
At-to hu A-do-nay-nu
At-to hu Mal-kay-nu
At-to hu Mo-shee-aynu

Congregation:

There is none like our God;
There is none like our Lord;
There is none like our King;
There is none like our Savior.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Savior?

We will give thanks to our God;
We will give thanks to our Lord;
We will give thanks to our King;
We will give thanks to our Savior.

Blessed be our God;
Blessed be our Lord;
Blessed be our King;
Blessed be our Savior.

Thou art our God;
Thou art our Lord;
Thou art our King;
Thou art our Savior.

(All rise and repeat singing.)

— BLESSING —

*We walk out quietly, and do not speak until we are outside.
(Please leave your book on the table near the door.)*

Youth Service

— 1954

- 1) Story of Kol Nidre
- 2) We all make promises we can't keep — these we may be forgiven
- 3) But how about those we can keep & don't?
- 4) Hollywood does "retakes."
- 5) New Year gives you a "second chance" to turn over a new leaf.
- 5a) Live it like Micah 6:8
- 6) Psalm.

Children services

The legend of
The honey -



Confirmation Reader

youth service

"Honest Scales"

p 92



Confirmation Reader

Brotherly Love

p 70

J - Justice
U - Unity
D - Duty
A - Action
I - Idealism
S - Service
M - Mercy

walls must come down like Jericho

J - wall of Jealousy which keeps out
sunlight of happiness

U - wall of Untruthfulness

D - wall of Deceitfulness that hides the
light of honesty

A - wall of Avarice, the greed that makes
one's character ugly & deformed

I - wall of Idleness, that makes one a
parasite in life

S - wall of Selfishness which keeps one
from sharing with others

M - wall of malice, meanness that keeps the
flower of love from growing high

Your services

A DEFINITION OF FAITH

Faith is not trying to believe something regardless of the evidence. Faith is daring to do something regardless of the consequences. -- Sherwood Eddy.

Judaism dares you to be idealistic - i.e. defending Negroes, etc.

Stone Cutter - pun Lösschütze

- 1) wished he were rich
- 2) campy - King
- 3) sunburn - sun
- 4) cloud
- 5) rock impervious to rain
- 6) man - cutting rock

Keep trying to improve
yourself - but be happy.

Don't grumble

Be grateful for what you have

Our kids have too
much & are often
spoiled.

your source?

The Black Book

By Herman Potok

HE WAS SHORT AND thin, a clod of wild terror in the midst of heaving earth, and he lay face-down in the slime of a rain-filled ditch behind the heavy machine-gun. Beside him lay the heavy man, the one who had brought the ammunition and who had started back to the jeep when the artillery began. Running, he had seen the jeep erupt into a mushroom of awesome sound, and he had turned and flopped into the ditch between the little man, who was shivering, and the other, who lay very still now because he was dead.

"My God!" the heavy one breathed and pressed himself deeper into the muck of the ditch, feeling it seep cold into his clothes and against his skin.

The shells were falling very close and the ground heaved in upon them, raining earth and black mud. The short one whimpered once and was still.

The shelling continued for a quarter of an hour, and then suddenly broke off. In the silence that followed the two of them heard faintly, carried on the cold morning wind, the sound of a man crying for his mother.

The short one was up first, scrambling to his knees and keeping his head down. He was still trembling but he looked at the heavy man still lying in the muck and he said tightly, "Get up. Get on your feet."

THE HEAVY MAN turned his head and looked up. He saw a thin, narrow, mudspattered face and fierce black eyes. He got to his knees.

"I got to get back," he said.

"You're staying here," the short one said tensely. "My ammo man is dead. You're going to stay here and feed ammo."

"Now, listen —"

"No, you listen. There's going to be a thousand of them on our necks in a minute. I don't like it here either. Especially today. I hate it here today. But I'm here and you're here and you stay. You hear me? You stay!"

The heavy man looked at the

narrow face and the fierce black eyes, and he felt the wild desperation of the tight voice, and he said limply, hopelessly, "All right. I stay."

The short one nodded and said something but it was lost in a sudden shivering blast of cymbals and trumpet calls and the screams of charging men, and then everything was a wild eternity of noise and death. There were more than two hundred men in the charge, and they came screaming across a narrow, tree-bounded meadow toward the ditch, and the machine-gun caught them as they came and cut them into little groups, then into individual soldiers, running low, firing as they came, and then suddenly there was no one, nothing, only silence, and the barking of distant machine-guns, and the choking cries of the wounded.

* * *

THEY SAT FOR A long time against the wall of the ditch, breathing hard, and then the short one said suddenly, as though speaking to himself, "A hundred, two hundred dead Chinese. Killed by me. Oh, dear God!"

Then he was silent for a very long time.

The heavy one looked at him and saw that his face was flushed and out of the fierce black eyes were flowing silent tears.

"Hey, you all right?" he asked.

The other nodded, not speaking.

"You want something to eat? I got some —"

"No," the other said quickly. "I don't eat today. Today I fast."

"What?" asked the heavy one.

"I am a Jew. Today is a holy day. Today God decides who shall live and who shall die. My people fast today as a sign of atonement."

"Oh," said the heavy one, not understanding. He had only come to deliver ammunition. He was not supposed to be fighting or sitting in a ditch listening to a —

"One should not kill on such a day," said the short one fiercely.

"It is a day for the soul. But I killed. They are the enemy, and I hate them and had to kill them. But they are human and today one should not kill."

"Now, look," the other began.

"No! Keep still. Don't say anything. I don't want to hear anything." His eyes were wild, fierce. "You don't know how it feels, so keep still, do you hear?"

THE HEAVY MAN stared at him, saying nothing.

"May God forgive me," the short one said, and then he was quiet. After a moment, he reached into his pack, took from it a small book, opened it and read from it, moving his lips quietly, still crying.

The heavy man shrugged, shook his head, opened a can of rations and ate, watching the other read.

Then, with stunning abruptness, they scrambled to the machine-gun in a clash of cymbals and human screams, and the gun drummed wild death into surging bodies. They charged twice more after that, and in the last charge the short man was killed by a bullet that struck him in the forehead directly above his right eye. The heavy one fired the machine-gun until the meadow erupted into flame and he heard the planes shrill out from behind the trees and saw the napalm bombs explode. Then it was done, and the planes were gone, and there was only the smoke and the flames and the cold silence.

* * *

HE SAT WITH HIS back to the two dead men, thumbing through

the book he had seen the other read. One side of a page was in a language he could not read, the other side was in English. On the title page it said "High Holiday Prayer Book." He turned it over in his hands, looked at the black buckram binding, shrugged and put it into the dead man's pack.

Later that morning, two men relieved him, and he felt cold and dirty as he started the long walk back to the ammunition depot.



ROSH HA-SHONO

On this bright day of beauty and of awe,
 This white day of remembrance, we who are
 His children, bring our deeds before his bar,
 Who is our God, and whose word is our law.
 All Israel on this day his love does draw;
 He gathers in his people from afar,
 And with his blessing covers every scar,
 And with his balm erases every flaw.
 Awake, ye slumberers, from your deep sleep,
 And when the Shofar sounds, hark ye and hear!
 Think on the covenant that ages past
 God made with us, and that we vowed to keep,
 We and our fathers, that and every year,
 We and our sons, as long as time shall last.
 -- Alberta Robison, Los Angeles, Calif.

NEW YEAR RESOLUTION

Forget each kindness that you do,
 As soon as you have done it;
 Forget the praise that falls to you
 The moment you have won it.
 Forget each slander that you hear,
 Before you repeat it;
 Forget each slight, each spite and sneer
 Wherever you may meet it.

Remember praise by others won
 And pass it on with pleasure;
 Remember every kindness done,
 Whatever be its measure.
 Remember those who lend you aid
 And be a grateful debtor;
 Remember all the happiness
 That comes your way in living.
 Forget each worry and distress,
 Be hopeful and forgiving.

Remember Good, remember Truth,
 Remember God above you.
 And you will find, through Age and
 Youth,
 That many hearts will love you.

--Bulletin, Beth Israel Temple, Atlantic City, N. J.

ONE REASON FOR FASTING

Fasting may also be a very useful method of developing the trait of sympathy in both adults and children. That there are multitudes who go hungry every day in our inadequately ordered society is a fact of which we are all well aware. Their plight, however, is not brought vividly to our attention until we know "how it feels." -- Rabbi Samuel Markowitz, Leading a Jewish Life in the Modern World.

for children's service

R.H. or Y.K.