



Shabbat Service
In honor of
Rabbi Howard G. Kaplansky

Friday, June 17, 2011 ♦ 16 Sivan, 5771



13788 Conway Road ♦ St. Louis, MO 63141

Mazel Tov Rabbi Kaplansky On Becoming Rabbi Emeritus

Thank you to everyone who is here this evening to join with us in celebration to honor our longtime rabbi and friend, Howard Kaplansky. Rabbi Kaplansky has become to so many of us, a mentor, friend, confidant and rock. Through the highs, lows, and everything in between, Rabbi Kaplansky has been there for anyone and everyone. It is with Rabbi Kaplansky's leadership that United Hebrew has been able to flourish over the last three decades, continuing the long tradition of faith, vision and innovation.

Rabbi Kaplansky has always emphasized balance; balance in leadership; balance in judgment; balance in vision. Through his balanced leadership our membership has thrived. Through his balanced judgment our congregation has weathered the fads and trends that have threatened many other religious institutions. Through his balanced vision, we are poised to move steadily toward a bright and healthy future.

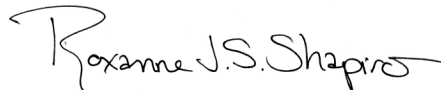
Upon becoming Rabbi Emeritus, Rabbi Kaplansky will continue to enrich our lives with his compassion, strength and sound understanding and his ability to make us smile. We thank him for being a part of our family and for allowing us to be a part of his.

Today...we join with all of you, to honor our colleague...our teacher...our mentor...our friend...our Rabbi...not for the completion of a task well done...but for the beginnings... tonight we say Chazak... Chazak...V'nitchazeik! For the strength he has given...for the strength we have received...for the Eternal strength and for the never ending lessons from the Torah.

Howard, we thank you and offer our blessing "May you go from strength to strength!"



Rabbi Brigitte Rosenberg



Rabbi Roxanne Shapiro



Cantor Ronald Eichaker

Celebration Weekend Committee

Celebration Weekend Chairs

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Friday Evening Chairs

Mark and Joanie Goldstein

Rick and Deby Halpern

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Celebration Committee

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The President's Message



On behalf of a grateful Congregation, I congratulate Rabbi Kaplansky on reaching this milestone in his life. For over twenty years, he has served United Hebrew Congregation with great distinction, with great honor and with great devotion, standing beside Rabbi Messing, Rabbi Thurman, and Rabbi Grollman as one of only four Senior Rabbis in the last 130 years. We are honored to mark this occasion and this unique point in our history with a weekend celebration.

Rabbi Kaplansky's impact on United Hebrew Congregation has been immeasurable and his legacy encompasses leadership, innovation and devotion. His leadership can be seen not only within our Congregation but throughout both the St. Louis Jewish community and the St. Louis Community in general. He has led a strong team of both professionals and support staff. Rabbi Kaplansky has been a leader to the Board of Trustees, the Executive Committee and all of the volunteers that support United Hebrew. We appreciate his principled and wise counsel, his kind and caring approach to issues and his gentle and thoughtful nature. He has been a leader to our congregants and a leader in our community with his work through the Jewish Community Relations Council and Eden Theological Seminary.

Rabbi Kaplansky's innovation and vision can be seen every day in the building. From the hiring of Rabbi Rosenberg, Cantor Eichaker and our Rabbinic Educator, Rabbi Shapiro, to his continued commitment to the music program with the hiring and support of our Artist-in-Residence, Rick Recht. From commissioning the first female scribe to write the entire Torah in 2007, to his support of the Temple Show, to making United Hebrew a place of warmth and hospitality.

We thank him for his devotion to our congregation and the St. Louis community. He has celebrated with us and mourned with us, he has been our spiritual guide and our leader, and he has been our teacher and our friend.

We celebrate with him during this time and we look forward to his continued role as counselor, teacher and friend.

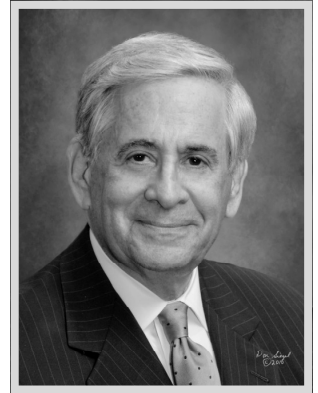
With gratitude,

A handwritten signature in cursive script that reads "Edward M. Becker".

Edward M. Becker
President, Board of Trustees

Rabbi Howard G. Kaplansky

A native of Cleveland, Ohio, Rabbi Kaplansky received his B.A. degree from Ohio State University, and was ordained at Hebrew Union College-Jewish Institute of Religion where he received his Master of Arts in Hebrew Letters and D.D. degrees.



He was named Assistant Rabbi to United Hebrew shortly after his ordination in 1971 and became Associate Rabbi in 1974. In 1975, Rabbi Kaplansky accepted an Associate Rabbi position at Pittsburgh's Rodef Shalom Congregation where he was provided the opportunity to study under Rabbi Emeritus Dr. Solomon B. Freehof, z"l, renowned scholar and author of reform responsa (interpretation of Jewish religious law) and Senior Rabbi Dr. Walter Jacob, distinguished scholar and protégé of Dr. Freehof. In 1977, he became Senior Rabbi of Sinai Temple in Springfield, Massachusetts, where he served until 1983.

Rabbi Kaplansky and his family returned to St. Louis in 1983 when he became Director of the Midwest Council for the Union of American Hebrew Congregations (later renamed the Union for Reform Judaism), the organizational arm of the Reform Movement serving congregations in North America. In 1985, he rejoined United Hebrew as the designated successor to Rabbi Jerome W. Grollman, z"l. Rabbi Kaplansky was enthusiastic about returning to the pulpit and once again serving member families at the congregational level. He became senior rabbi in 1990.

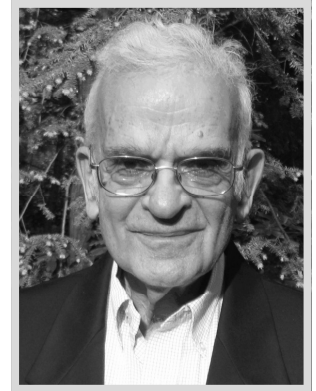
In the ensuing years under Rabbi Kaplansky's leadership, services were invigorated with more music and joyful worship through the ever-popular Shabbat Alive!, Light Up Shabbat! and multi-generational High Holy Day services; while religious and B'nai Mitzvah education, youth and adult programs were revitalized.

Rabbi Kaplansky has maintained an active role in the St. Louis community. He is past President of the St. Louis Jewish Community Relations Council (the first and only rabbi to serve in this role to date), the St. Louis Rabbinical Association and the Association of Reform Rabbis. He has served on the Boards of Trustees of Jewish Federation of St. Louis, Jewish Family and Children's Service, the St. Louis Jewish Light, the Urban League of Metropolitan St. Louis and Combined Health Services of St. Louis. He is the first Chairman of the Michael and Barbara Newmark Institute on Human Relations and a member of the Board of Trustees of the Interfaith Partnership of St. Louis. He was formerly vice-president of the St. Louis Interfaith Clergy Council and of Doorways and is an Adjunct Professor in Judaic Studies and Theology at Eden Theological Seminary where he is entering his 23rd year of teaching at the seminary.

Rabbi Kaplansky and his wife Susan are the parents of Mindy (Dr. Ed) and Emily (Dr. Dan) Cohen and have four wonderful granddaughters, Julia and Zoë Kirsh and Alex and Samantha Cohen.

Dr. Walter Jacob

United Hebrew is proud to welcome distinguished guest, rabbi, scholar and mentor, Dr. Walter Jacob, to our congregation as we honor our own Rabbi Howard Kaplansky as he becomes Rabbi Emeritus this month. We are doubly honored to have Dr. Jacob with us today, as he was the keynote speaker at Rabbi Kaplansky's Installation as Senior Rabbi of our congregation, in April of 1990.



Dr. Walter Jacob comes from a long line of rabbis. His forefathers were rabbis for fifteen generations in Central Europe and the United States. He and his family fled Germany in 1939 and eventually settled in Springfield, Missouri, where his father served as rabbi of the Reform congregation. Dr. Jacob received his Bachelor's Degree from Drury College in Springfield (1950), his rabbinic ordination, Master of Arts in Hebrew Letters (1955), D.A.H.L. (1961) and D.D. degrees from Hebrew Union College in Cincinnati. In North America, he is Senior Scholar of the Rodef Shalom Congregation of Pittsburgh which he served as Rabbi from 1955-1997.

Dr. Jacob is Founder and President of Abraham Geiger College in Germany, the first rabbinic seminary since the Holocaust in central Europe. Established in 1999, this five year program in Berlin trains rabbinic and cantorial students from Russia, Ukraine, Czech Republic, Germany, France, Sweden and Spain and has gained broad support of the European and North American Jewish Communities. In 2006, the seminary's initial graduates became the first three rabbis to be ordained on German soil since World War II. His work to re-establish liberal Judaism in Central Europe was recognized in 2000, when he was honored as Knight Commander of the Federal Republic of Germany. In 2008, United Hebrew donated one of its Torah Scrolls to Abraham Geiger College.

Dr. Jacob is President and general editor of the Freehof Institute of Progressive Halakhah, an international association of Jewish law and ethics, President of the Associate American Jewish Museums, past President of the Central Conference of American Rabbis, and past Vice-President of the World Union for Progressive Judaism. He has served in leadership positions on several national boards associated within the Reform Movement and numerous regional and local boards and committees. He is an expert on interfaith relations and Jewish law and taught several years, as adjunct Professor, at the Pittsburgh Theological Seminary and has served as chaplain in the U.S. Air Force in the Philippines. In 2003, Dr. Jacob was given honorary professorship of the University of Potsdam in Germany and in 2004 was awarded Commander of the Equestrian Order of St. Gregory the Great by Pope John Paul II.

Rabbi Jacob is the author, editor, or translator of forty books in the area of Jewish Law, Responsa, Bible, Christian Jewish Relation, and horticulture as well as hundreds of essays. He is a contributor to three encyclopedias. Among his books are: *War and Terrorism in Jewish Law* (2010), *The Open Society and Jewish Law* (2009), *The Environment in Jewish Law* (2003), *Die Exegese hat das erste Wort* (2002); *The Healing Past - Pharmaceuticals in the Biblical and Rabbinic World* (1993), *American Reform Responsa* (1983), *Questions and Reform Jewish Answers* (1992); *Christianity Through Jewish Eyes* (1979).

Shabbat Evening Service for Rabbi Howard G. Kaplansky

Shabbat Candle Blessing

Come, let us welcome the Sabbath.

May its radiance illumine our hearts as we kindle these tapers.

Light is the symbol of the divine.

“The Lord is my light and my salvation.”

Light is the symbol of the divine in man.

“The spirit of man is the light of the Lord.”

Light is the symbol of the divine law.

“For the commandment is a lamp and the law is a light.”

Light is the symbol of Israel’s mission.

“I, the Lord, have set for thee a covenant of the people, for a light unto the nations.”

Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now kindle the Sabbath lights.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch ata Adonai, Eloheinu melech ha’olam, asher kid’shanu b’mitzvotav v’tzivanu l’hadlik ner shel Shabbat.

Praised be our Eternal God, Ruler of the universe, who hallows us with Mitzvot, and commands us to kindle the lights of Shabbat.

Kiddush

The seventh day is consecrated to the Lord our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the Divine image. We therefore raise the cup in thanksgiving:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata Adonai, Eloheinu melech ha’olam, borei p’ri hagafen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ.

Baruch ata Adonai, Eloheinu melech ha’olam, asher kid’shanu b’mitzvotav v’ratza vanu, v’Shabbat kod’sho b’ahavah u’v’ratzon hi’chilanu,

זְכוֹרֵנוּ לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְּשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם, כִּי בָּנוּ בְּחַרְתָּ

zikaron l’ma’aseh b’reisheet. Ki hu yom t’chilah l’mikra’ei kodesh Zecher li’tzi’at mitzrayim, ki vanu va’charta

וְאוֹתָנוּ קִדְּשַׁתְּ מִכָּל הָעַמִּים, וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

v’otanu ki’dashta mikol ha’a’mim, v’Shabbat kod’shecha b’ahavah u’v’ratzon hin’chaltanu. Baruch ata Adonai, m’kadeish haShabbat.

Blessed are You, Adonai our God, Ruler of the universe: You call us to holiness with the Mitzvah of Shabbat, the sign of Your love, a reminder of Your creative work, and the liberation from Egyptian bondage: our day of days. On Shabbat especially, we hearken to Your call to serve You as a holy people. Blessed are You, Adonai, for the holiness of Shabbat.

Turn! Turn! Turn! The Byrds

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to be born, a time to die
A time to plant, a time to reap
A time to kill, a time to heal
A time to laugh, a time to weep

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to build up, a time to break down
A time to dance, a time to mourn
A time to cast away stones, a time to gather
stones together

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time of love, a time of hate
A time of war, a time of peace
A time you may embrace, a time to refrain from
embracing

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to gain, a time to lose
A time to rend, a time to sew
A time for love, a time for hate
A time for peace, I swear it's not too late

The synagogue is the Sanctuary of Israel. Born out of our longing for the living God. It has been to Israel, throughout our wanderings, a visible token of the presence of God in the midst of God's people. It's beauty is the beauty of holiness; steadfast it has stood as the champion of justice, mercy, and peace.

Its truths are true for all people. Its love is a love for all people. Its God is the God of all people, as it has been said: "My house shall be called a house of prayer for all peoples."

Let all the family of Israel, all who hunger for righteousness, and all who seek the Eternal find God here - and find life!

We give thanks to You, O God, for this Sabbath day, which unites us as a community of faith and hope.

For the holiness of the Sabbath, which can lead us to fulfill the best that is in us, we give thanks.

For the memories of the Sabbath, enriched by the generations of our people who observed it and from it drew courage to face hardship and light to banish darkness, we are grateful.

We offer thanks for the peace of the Sabbath, the day consecrated to family love.

O God, our turning to You exalts our humanity. You are the joy of our life, the Source of its greatness, its power, and its beauty.

Help us, O God, to find inspiration for the coming week; help us to find peace within ourselves and one another.

Blessed is the Sabbath, the queen of days, which adds new soul to Israel's life.

More than Israel has kept the Sabbath, has the Sabbath kept Israel.

Please rise.

Chatzi Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
Yitkadal v'yitkadesh sh'mei raba b'olma di v'ra chirutei v'yamlich malchutei
בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
b'chayeichon u'v'yomeichon u'v'chayei d'chol beit Yisrael. Ba'agala u'vizman kariv v'imru amen.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֻלְמָיָא: יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְנַשֵּׂא
Y'hei sh'mei raba m'vorach l'olam u'l'almei al'maya. Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
v'yithadar v'yitaleh v'yithalal sh'mei d'kudsha b'rich hu l'ela min kol birchata v'shirata,
תְּשׁוּבְחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן:
tushb'chata v'nechemata, da'amiran b'olma, v'imru amen.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God's great name be praised for ever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor and exalt. And let us say: Amen.

Barechu

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ:
Barechu et Adonai ham'vorach
Praise the Eternal to whom praise is due!
בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד:
Baruch Adonai ham'vorach l'olam va'ed
Praised be the Eternal to whom praise is due, now and forever!

Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד
Sh'ma Yisrael Adonai Eloheinu Adonai Echad
Hear O Israel, Adonai is our God, Adonai is One.
בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
baruch Shem k'vod malchuto l'olam va'ed
Praised be God's glorious majesty for ever and ever.

Please be seated.

V'havta

You shall love the Lord your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speaking of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

Be mindful of all my Mitzvot, and do them; so shall you consecrate yourselves to your God. I, the Lord, am your God; who led you out of Egypt to be your God; I, the Lord, am your God.

Mi Chamocha

מִי כְמוֹכָה בְּאֱלִים יי,
Mi Chamocha ba'elim Adonai
מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ,
Mi Kamocha ne'dar bakodesh
נִזְרָא תְהִילֹת, עֲשֵׂה נִפְלָא:
Nora tehilot oseh, oseh feleh

Who is like You? Who is like You, Adonai?
Who is like You, Adonai?
When Moses and the children crossed the sea,
They sang to You with songs of joy, who is like You, Adonai?

V'shamru

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
V'shamru v'nei Yisrael et haShabbat la'asot et haShabbat l'dorotam b'rit olam
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹזֶת הִיא לְעוֹלָם,
Beini uvein b'nai Yisrael ot hi l'olam,
כִּי עֲשִׂית יָמִים עֲשֵׂה יי, עֲשֵׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
ki sheishet yamim asah Adonai, et hashamayim v'et ha'aretz
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ
uvayom hashvi'i Shavat vayinafash

And the Children of Israel shall keep the Sabbath, to make the Sabbath an eternal covenant for their generations. Between Me and the Children of Israel it is a sign forever that in six days God made heaven and earth, and on the seventh day God rested and was refreshed.

Voices by Priscilla Stern, z"l

God spoke to Adam
And Adam spoke to Eve
And forever there would be voices in the world

Voices draw us in;
Debate and dissent
Conversation and consensus.

Raise your voice;
A voice to raise children
A voice to raise money
A voice to raise spirits.

Raise your voice in song
In praise of God.

And hear, always,
That quiet voice,
That still small voice of the heart.

Will I hear your voice, Adonai
Or the false voices which pretend to be Yours?

Which voice will be mine today?
Which voice tomorrow?

Please rise.

Avot v'Imahot

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
Baruch ata Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu. Elohei Avraham, Elohei Yitzhak,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

v'Eilohei Ya'akov. Elohei Sarah, Elohei Rivka, Elohei Rachel v'Elohei Leah.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,

Ha'eil hagadol hagibor vehanora. Eil elyon. Gomeil chasadim tovim. V'konei hakol.

וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמֹת, וְיַמְבִּיא גְאוּלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה:

V'zocheir chas'dei avot v'imahot. Umeivi g'ula liv'nei v'neihem, l'ma'an sh'mo b'ahava:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְאַזְרַת שָׂרָה:

Melech ozeir u'moshia u'magein. Baruch atah Adonai magein Avraham v'ezrat Sarah.

Blessed are You, Adonai, our God and the God of our forefathers and foremothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; the great, mighty, and awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and Matriarchs and brought redemptions to their children's children, for His Name's sake, with love. O King, Helper, Savior, and Shield. Blessed are You, O God, Shield of Avraham.

Please be seated.

Our God and God of our fathers, God of Abraham, God of Isaac, and Jacob, Amos, Isaiah, and Micah, a heritage has come down to us along all the painful paths our people have travelled.

Our God and God of our mothers, God of Sarah, Rebekah, Leah, and Rachel, Deborah, Hannah, and Ruth, a heritage has come down to us.

When others worshipped gods indifferent to goodness, our mothers and fathers found the One whose law unites all people in justice and love.

A heritage of faith has come down to us out of the life of our people.

When knowledge was the secret lore of princes and priests, our sages opened their doors to all who sought understanding.

A heritage of learning has come down to us out of the life of our people.

In a world where the weak were tormented by oppressors, our Torah taught us to love the poor and the stranger.

A heritage of peace has come down to us.

All this now is ours. Ours the teaching, ours the task, to make the heritage live.

All this is our life, and the length of our days!

Ours the responsibility as we keep faith with all those who gave their lives for Your name and those who live in lands of oppression.

Ours the privilege as we keep faith with our brothers and sisters in the land of Israel.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands. May the love of Your name hallow every home and every heart. Blessed is the Eternal God, the Source of peace.

Mi Sheberach

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ

Mi sheberach avoteinu

מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

M'kor habrachah l'avoteinu

May the Source of strength who blessed the ones
before us

Help us find the courage to make our lives a
blessing

And let us say – amen.

מִי שֶׁבֵרַךְ אֲמוֹתֵינוּ

Mi sheberach imoteinu

מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

M'kor habrachah l'avoteinu

Bless those in need of healing with r'fuah sh'lema

The renewal of body

The renewal of spirit

And let us say – amen.

Silent meditation

Ecclesiastes 3

To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to seek, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time for war, and a time for peace. What profit hath he that worketh in that he laboreth? I have seen the task which God hath given to the sons of men to be exercised therewith. He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end. I know that there is nothing better for them, than to rejoice, and to get pleasure so long as they live. But also that every man should eat and drink, and enjoy pleasure for all his labour, is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and God hath so made it, that men should fear before Him. That which is hath been long ago, and that which is to be hath already been; and God seeketh that which is pursued. And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in my heart: 'The righteous and the wicked God will judge; for there is a time there for every purpose and for every work. I said in my heart: 'It is because of the sons of men, that God may sift them, and that they may see that they themselves are but as beasts.' For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all return to dust. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth? Wherefore I perceived that there is nothing better, than that a man should rejoice in his works; for that is his portion; for who shall bring him to see what shall be after him?

יְהִי לְרִצּוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.

Yi'hiyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'go'ali.

May the words of my mouth and the meditations of my heart be acceptable to you, O God, my rock and my redeemer.

Welcome: Ed Becker, President

Speaker: Dr. Walter Jacob
Rabbi Emeritus and Senior Scholar, Rodef Shalom Congregation, Pittsburgh, PA

Response: Rabbi Howard G. Kaplansky

For Good - from Wicked

I've heard it said
That people come into our lives for a reason
Bringing something we must learn
And we are led
To those who help us most to grow
If we let them
And we help them in return
Well, I don't know if I believe that's true
But I know I'm who I am today
Because I knew you...

Like a comet pulled from orbit
As it passes a sun
Like a stream that meets a boulder
Halfway through the wood
Who can say if I've been changed for the
better?
But because I knew you
I have been changed for good

It well may be
That we will never meet again
In this lifetime
So let me say before we part
So much of me
Is made from what I learned from you
You'll be with me
Like a handprint on my heart
And now whatever way our stories end
I know you have re-written mine
By being my friend...and rabbi

Like a ship blown from its mooring
By a wind off the sea
Like a seed dropped by a skybird
In a distant wood
Who can say if I've been changed for the
better?
But because we knew you
We have been changed for good.

Please rise.

Aleinu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

Aleinu l'shabei'ach la'adon hakol, lateit g'dula l'yotzer b'riesheet,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,

Shehu notei sha'mayim v'yoseid aretz, u'moshav y'karo ba'shamayim mi'ma'al

וְשָׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.

U'sh'chinat uzo b'govhei m'romim, hu Eloheinu ein od.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

Va'anachnu kor'im umishtachavim u-modim

לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

lif'nei mehlech malchei ha'm'lachim hakadosh baruch hu.

Let us adore the ever-living God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

וְנֹאמַר, וְהָיָה יי לְמַלְךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ אֶחָד:
V'ne'emar v'haya Adonai l'melech al kol ha'aretz, bayom hahu yihyeh Adonai echad, u'shmo echad.

On that day, God will be One, and God's name will be one.

Please be seated.

Mourners' Kaddish

When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear; but love and understanding can help us pass through the darkness toward the light. Out of affliction the Psalmist learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assure them of our love and concern. Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts they are abiding blessing.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ,

Yitkadal v'yitkadash sh'mei raba b'alma di v'ra chirutei

וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ

v'yamlich malchutei b'chayeichon u'v'yomeichon

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

u'v'chayei d'chol beit yisrael. Ba'agala u'vizman kariv v'imru amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא: יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְנַשֵּׂא

Y'hei sh'mei raba m'vorach l'olam u'l'almei al'maya. Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

v'yithadar v'yitaleh v'yithalal sh'mei d'kudsha b'rich hu

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעַלְמָא, וְאִמְרוּ אָמֵן:

l'ela min kol birchata v'shirata, tushb'chata v'nechemata, da'amiran b'alma, v'imru amen.

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

Y'hei shlama raba min shamaya v'chayim aleinu v'al kol Yisrael, v'imru amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen. Let God's great name be praised for ever and ever.* Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor and exalt. And let us say: *Amen.* For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen.* May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world and let us say: *Amen.*

Halleluyah

I heard there was a sacred chord
That the people sang and it pleased the Lord
The spirit and message goes right through ya

It goes like this the fourth the fifth
The minor fall the major lift
The words we sing conclude with Halleluyah

Halleluyah....

You first came here in '71
A recent grad but with much still undone
With Susan you had a home where life would
take ya

Before too long a family
She brought you Mindy and Emily
The women in your life that soon would shape
ya

Halleluyah....

Kohelet is your thematic source
Its message is your driving force
The phrases of this book can flow right out ya

To everything there is a season
The things we see are there for a reason
The words dance like the angels all about ya

Halleluyah

Soon you found a place to lead on your own
In Springfield, Mass you could sing your own
song

To lead a congregation that would make ya

But it wasn't long to get a call
Back to the place where began it all
And in your seat and at this time we see ya

Halleluyah...

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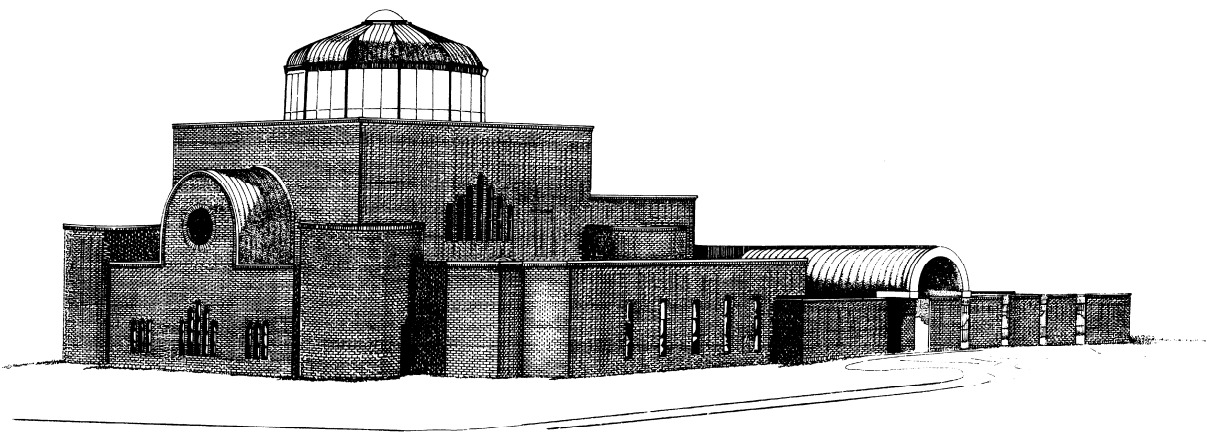
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United Hebrew Congregation

Established in St. Louis in 1837

First Jewish Congregation West of the Mississippi River