

October 7th Marking One Year

with Remembrance, Resilience, and Hope:

an event to commemorate the lives lost, pray for the hostages' safe return, and honor the strength and resilience of the Israeli people



North Louisiana
Jewish Federation

and

Agudath Achim - Shreveport
B'nai Israel - Monroe
B'nai Zion - Shreveport

Jewish Federations of
North America
Consulate General of Israel
to the Southwest

ADL South Central
Shreveport Hadassah

Sunday, October 6, 2024 | 2:00 pm | Shreveport, LA

Welcome

Candle Lighting and Minute of Silence

Song: Ha-Baita (Home)

(verse)

Ha-baita, Ha-baita
Ba-eh et lachzor
Min ha-harim misdot zarim
Hayom do-ech v-ein siman

Ha-baita Ha-baita
Terem r-dot or
lailot korim, lailot marim
karvim achshav l'kan

(verse)

Ha-baita, Ha-baita
Ki od lo nitan
Kol mah sh-hoovtach lanu mizman

(instrumental with Hatikva)

Ha-baita, Ha-baita
Ba-eh et lachzor
Min ha-harim misdot zarim
Hayom do-ech v-ein siman

Ha-baita, Ha-baita
Ki od lo nitan
Kol mah sh-hoovtach lanu mizman

Prayers (pages 2-6)

Rabbi Jana De Benedetti, B'nai Zion Congregation
Rabbi David Laor, Congregation Agudath Achim

Remarks by Shreveport Mayor Tom Arceneau

Readings

Dr. Elliott Malamet: "October 7 – A Year and a Lifetime Later" (pages 7-10)

Followed by Q and A - Please text your questions to 318-868-1200

Video: Together We Mourn, Together We Heal, Together We Rebuild

Hatikvah, the Israeli National Anthem (page 11)

Prayer for the Rescue of Captives

<p>The One who blessed our ancestors, Abraham, Isaac, and Jacob, Joseph, Moses and Aaron, David and Solomon, may they bless and safeguard and preserve the 101 captives among their people in the House of Israel in trouble and captivity. In the merit of the prayers of this holy assemblage who pray for them, may the blessed Holy One show compassion over them, deliver them from darkness and strife, remove their bondage, deliver them from their afflictions, and return them speedily to their families. Let them give thanks to Adonai for God's loving-kindness, and for God's miracles to the children of Adam. And establish for them that what is written, "And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; They shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isaiah 35:10) And let us say, Amen.</p>	<p>מי שְׁבַרְךָ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב יוֹסֵף מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה הוּא יְבָרְכֶךָ וַיְשׁוּמְרֵךָ וַיְנַצֵּר אֶת הַשְּׁבוּיִים. בְּתוֹךְ שְׂאֵר אֲחֵינוּ בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה. בְּעִבּוֹר שְׁהִקְהֵל מִתְפַּלְל בְּעִבּוּרְךָ, הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם, וַיּוֹצִיאֵם מִחֹשֶׁךְ וְצַלְמוֹת, וּמִמְצוּקוֹתֵיהֶם וּמִשִּׁיעֵם, וַיְשִׁיבֵם מִהֲרָה לְחַיִּק מִשְׁפְּחוֹתֵיהֶם. "וְיָדוּ לֵה' חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם" (תהלים קז: לא) וַיְקַיֵּם בְּהֶם מִקְרָא שְׁפָתוֹב: "וּפְדוּיֵי ה' יָשׁוּבוּן וּבְאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל רֵאשִׁים שְׂשׂוֹן וְשִׂמְחָה יִשְׂגוּ וְנָסוּ יָגוֹן וְאַנְּחָה" (ישעיהו לה: י) וְנֹאמַר אָמֵן.</p>
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Mi sheberach avoteinu Avraham Yitzchak v'Ya'akov Yosef Mosheh v'Aharon David u-Shelomoh hu yevarech veyishmor veyintzor et hashevuyim. Betoch she'ar acheinu beit yisra'el hanetunim betzarah u'veshivyah. Ba'avor shehakahal mitpallel ba'avoram, hakadosh baruch hu yimmale rachamim aleihem, veyotzi'em mechoshech vetzalmavet, umoseroteihem yenatek, umimmetzukoteihem yoshi'em, vishivem meherah lecheik mishpechoteihem."yodu la-shem chasdo venifle'otav livnei adam" vikuyam bahem mikra shekatuv: "ufeduyei adonai yeshuvun uva'u tziyyon berinnah vesimchat olam al rosham sason Vesimchah yassigu venasu yagon va'anachah" venomar amen.

Blessing for the Release of the Captive

<p>Blessed are You, Adonai our God, Ruler of the Universe, who sets free the captive.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:</p>
<p>Baruch atah adonai eloheinu melech ha'olam matir asurim.</p>	

Prayer for the State of Israel

Our Parent who is in Heaven, Rock and Redeemer of Israel, bless the State of Israel [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of the defenders of our Holy Land. Deliver them; crown their efforts with victory. Bless the land with peace and everlasting joy to its inhabitants. And let us say: Amen.

אָבִינוּ שְׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית
צְמִיחַת גְּאֻלְתָּנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת
חֶסֶדְךָ, וּפְרֵשׁ עָלֶיהָ סֶפֶת שְׁלוֹמְךָ,
וּשְׁלַח אוֹרְךָ וְאִמְתְּךָ לְרֵאשִׁיָּהּ, שְׂרִיָּהּ
וְיוֹעֲצֵיהָ, וְתִקְנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.
חַזַּק אֶת יְדֵי מְגִי אֶרֶץ קְדֻשָׁנוּ,
וְהַנְּחִילֵם אֱלֹהֵינוּ שְׂוֵעָה וְעֵטְרַת נִצְחוֹן
תְּעַטְרֵם, וְנַתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׂמְחַת
עוֹלָם לְיוֹשְׁבֵיהָ. וְנֹאמֵר אָמֵן

Avinu shebashamayim, tzur yisra'el vego'alo, barech et medinat yisra'el, reshit tzemichat ge'ulatenu. Hagen aleiha be'evrat chasdecha, uferos aleiha sukkat shelomecha, ushelach orecha va'amitecha lerasheiha, sareiha veyo'atzeiha, vetakenem be'etzah tovah milefaneicha. Chazek et yedei meginei eretz kodshenu, vehanchilem eloheinu yeshu'ah va'ateret nitzachon te'aterem, venatata shalom ba'arets, vesimchat olam leyocheveiha. Venomar amen

Prayer for the Israeli Army

God Who blessed our Ancestors Abraham, Isaac and Jacob may God bless the fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea. May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed be God, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor. May God lead our enemies under our soldiers' sway and may God grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the Lord your God, Who goes with you to battle your enemies for you to save you.

מי שברך אבותינו אברהם יצחק ויעקב
הוא יברך את חילי צבא הגנה
לישראל, העומדים על משמר ארצנו
וערי אלהינו מגבול הלבנון ועד מדבר
מצרים ומן הים הגדול עד לבוא
הערבה בניבשה באויר ובים. ימן ה'
את אויבנו הקמים עלינו נגפים
לפניהם. הקדוש ברוך הוא ישמר ויציל
את חילינו מפל צרה וצוקה ומפל נגע
ומחלה וישלח ברכה והצלחה בכל
מעשה ידיהם. ידבר שונאינו תחתיהם
ויעטרם בכתר ישועה ובעטרת נצחון.
ויקים בהם הכתוב: כי ה' אלהיכם
ההלך עמכם להלחם לכם עם איביכם
להושיע אתכם: ונאמר אמן

Mi shebberach avoteinu Avraham Yitzchak ve-Ya'akov hu yevarech et chayalei tzeva
haganah leysisra'el, ha'omedim al mishmar artzenu ve'arei elheinu migevul halevanon ve'ad
midbar mitzrayim umin hayam hagadol ad levo ha'aravah bayabashah ba'avir uvayam.
Yiten adonai et oyeveinu hakamim aleinu nigafim lifneihem. Hakadosh baruch hu yishmor
veyatzil et chayaleinu mikkol tzarah vetzukah umikol nega umachlah veyishlach berachah
vehatzlachah bechol ma'aseh yedeihem. Yadber sone'einu tachteihem vi'atrem becheter
yeshu'ah uve'ateret nitzachon. Vikuyam bahem hakatuv: ki adonai eloheichem haholech
imachem lehilachem lachem im yveichem lehoshia' etchem: venomar amen

El Maleh for those murdered on October 7th & killed during the War

<p>God, full of mercy, Who dwells on high, grant fitting rest on the wings of the Divine Presence - in the heights of the holy, the pure and the brave, who shine like the radiance of heaven - To the souls of the holy ones, residents of Israel - men, women, and children - who were killed, murdered, burned and slaughtered by the vile Hamas murderers, and who sacrificed their lives in the consecration of God's name in the vicious attacks on the dwelling places of the State of Israel; and To the souls of the soldiers of the Israel Defense Forces, the officers of the Israel Police, and the members of the security services who sacrificed their lives for the consecration of God's name and died a heroic death in battles defending the people and the land.</p> <p>For this we pray for the ascent of their souls, may they rest in the Garden of Eden. Therefore, Master of Compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond of everlasting life. The Lord is their heritage. May they rest in peace and may they receive their reward at the End of Days. And let us say: Amen.</p>	<p>א-ל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים, טהורים וגבורים פזוהר הקיע מאירים ומזהירים, לנשמות הקדושים אֶרְחֵי יִשְׂרָאֵל, אָנָּשִׁים, נָשִׁים וְטָף, שְׁנֵהָרוּגוֹ, שְׁנֵהָצָחוּ, שְׁנֵהִשְׁפָּרוּ שְׁנֵהִטְבְּחוּ בְיַדֵי מְרַצְחֵי הַחֲמָאס בְּנֵי הָעוֹלָה, וּמְסָרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּהַתְּקַפָּה הָאֶקְוִיָּה עַל יְשׁוּבֵי מְדִינַת יִשְׂרָאֵל. וְלַנְּשׂוֹת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל, שׁוֹטְרֵי מִשְׁטֶרֶת יִשְׂרָאֵל וְאֲנָשֵׁי כּוֹחוֹת הַבִּטְחוֹן שְׁמָסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם וְנָפְלוּ מוֹת גְּבוּרִים בְּקִרְבוֹת עַל הַגָּנָת הָעַם וְהָאָרֶץ. בְּעִבּוֹר שְׁאֲנוּ מִתְּפִלָּיִם לְעֹלֵי נִשְׁמוֹתֵיהֶם, בְּגֵן עֵדֶן וְהָא מְנוּחָתָם. לְכֵן בְּעַל הַרְחָמִים, יִסְתַּרְם בְּסֶטֶר כְּנָפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם. ה' הוּא נִחַלְתָּם, וְיִנַּחֲוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתָם וְעַמְדוֹ לְגוֹרְלָם לְקֶץ הַיָּמִין, וְנֹאמַר אָמֵן.</p>
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El maleh rachamim shochen bameromim, hamtze menuchah nechonah al kanfei hashechinah, bema'alot kedoshim, tehorim vegiborim kezohar harakia' me'irim umazhirim, lenishmot hakedoshim ezrechei yisra'el, anashim, nashim vataf, shenehergu, shenirtzechu, shenisrefu shenitbechu bidei meratzechei hachamas benei ha'avlah, umaseru nafsham al kiddush hashem, bahatkafah ha'achzarit al yishuvei medinat yisra'el. Ulenishmot chayalei tzeva hahaganah leyisra'el, shoterei mishteret yisra'el ve'anshei kochot habitachon shemaseru nafsham al kedushat hashem venafelu mot giborim bakeravot al haganat ha'am vaha'aretz. Ba'avur she'anu mitpalelim le'ilui nishmoteihem, began eden tehe menuchatam. Lachen ba'al harachamim, yastirem beseter kenafav le'olamim, veyitzror bitzror hachayyim et nishmoteihem. Adonai hu nachalatam, veyanuchu beshalom al mishkevotam vey'aamdu legoralam leketz hayyamin, venomar amen.

Prayer for the welfare of the State of Israel, by Rabbi Mira Regev

disseminated by HaTenuah HaReformat (The Israel Movement for Reform and Progressive Judaism)

<p>Our Father in heaven, Shekhinah source of life, Rock and redeemer of Yisrael, strengthen and deliver all who stand on guard protecting their homes, safeguard and save them from any trouble and distress and bless their actions, hear their prayers and ours and deliver them.</p> <p>Save those who are trapped in their homes, grant them inner strength, faith and hope, bolster them in these terrifying times.</p> <p>Send Your mercy to the anxious mothers and hurting fathers and the children sitting in shelters.</p> <p>May it be Your will to remember us, to take notice of us, to meet us with compassion for we trust in You.</p> <p>Return all those kidnapped safe and sound to their homes, without the spilling of innocent blood, without their souls becoming tarnished by horrific acts.</p> <p>Strengthen those who protect our Holy Land, soldiers and civilians alike</p> <p>We pray "nation shall not lift sword against nation and they will study war no more". (Isaiah 2:4; Micah 4:3) Compassionate God, please, arouse Your mercy for us, and may the verse be fulfilled: "from the seed of peace the vine shall produce its fruit, the land shall produce its yield, and the skies shall provide their moisture. I will bestow all these things upon you." (Cf. Zechariah 8:12) "...and you shall be a blessing, have no fear." (Zechariah 8:13 part) And let us say Amen.</p>	<p>אָבִינוּ שֶׁבְשָׁמַיִם, שְׁכִינָה מְקוֹר חַיֵּינוּ צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ חֲזֵק וְהוֹשֵׁעַ אֶת כָּל הָעוֹמְדִים עַל מִשְׁמֶרֶת בֵּיתָם שְׁמָרֵם וְהַצִּילֵם מִכָּל צָרָה וְצוּקָה וְתֵן בְּרָכָה בְּכָל מַעֲשֵׂי יְדֵיָהֶם, שְׁמַע תְּפִלָּתָם וְתַפְלְתָנוּ וְהוֹשִׁיעֵם.</p> <p>שְׁלַח יְשׁוּעָה לְכָל הַנְּצוּרוֹת וְהַנְּצוּרִים בְּבִתְיָהֶם, מְלֵא אוֹתָם בְּחֶסֶן נְפָשִׁי אֲמוּנָה וְתַקְנָה וְחֻזְקָם בְּרַגְעֵם הַמִּפְחִידִים הָאֵלֶּה.</p> <p>עֲשֵׂה בְּרַחֲמֶיךָ לְמַעַן הָאֲמֵהוּת הַדּוֹאֲגוֹת וְהָאֲבוֹת הַדּוֹאֲבִים וּלְמַעַן הַתִּינוּקוֹת וְהַיְלָדִים הַיּוֹשְׁבִים בַּמְקַלְטִים.</p> <p>אָנָּה וְנִבְרָנוּ בְּרַצוֹנְךָ, פְּקֻדָּנוּ בִישׁוּעָתְךָ, יְקַדְמוּנוּ רַחֲמֶיךָ כִּי בְטַחְנוּ.</p> <p>הִשָּׁב אֶת כָּל הַחַטּוּפוֹת וְהַחַטּוּפִים בְּשָׁלוֹם לְבִתְיָהֶם בְּלֹא שִׁישְׁפּוֹךְ דָּם נָקִי וּבְלִי שְׂתִטְמָא נְפִשָׁם בְּמַעֲשֵׂי זָנוּעָה</p> <p>חֲזֵק אֶת יְדֵי מְגִי אֶרֶץ קְדֻשָׁנוּ: הַחִיָּלִים וְהָאֲזַחֲחִים.</p> <p>מִי יֵתֵן וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: (ישעיה ב:ד; מִיכָה ד:ג; אָנָּה, אֵל רַחֲמָן, יְהִימוּ נָא רַחֲמֶיךָ עָלֵינוּ, וְיִקְוִים בְּנוֹ הַבְּתוּב: כִּי זָרַע הַשָּׁלוֹם הִנָּפֵן תִּתֵּן פְּרִיָּהּ וְהָאֶרֶץ תִּתֵּן אֶת יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם וְהַנְּחִלְתִּי אֶתְכֶם אֶת כָּל אֵלֶּה. (כְּמוֹ זְכַרְיָה ח:יב) (וְהִיִּיתֶם בְּרָכָה אֵל תִּירָאוּ: (זְכַרְיָה ח:יג חֵלֶק) וְנִאֲמַר אָמֵן</p>
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Avinu shebashamayim, shechinah mekor chayeinu tzur yisra'el vego'alo chazek vehoshea' et kol ha'omedim al mishmeret beitam shamerem vehatzilem mikol tzarah vetzukah veten berachah bechol ma'asei yedeihem, shema tifilatam utefilatenu vehoshi'em. Shalach yeshu'ah lechol hanetzurot vehanetzurim bevateihem, male otam bechosen nafshi emunah vetikvah vechozkam vearega'im hamafchidim ha'elleh. Aseh berachameicha lema'an ha'imahot hado'agot vaha'avot hado'avim ulema'an hatinokot vehayeladim hayoshevim bamiklatim. Anna zacherenu birtzonecha, pakedenu bishu'atecha, yekademunu rachameicha ki batachnu. Hashev et kol hachatufot vehachatufim beshalom lebateihem belo sheyishafech dam naki uveli shetitama nafsham bema'asei zeva'ah chazek et yedei meginnei eretz kadeshenu: hachayalim vaha'ezechim. Mi yiten velo yisa goy el goy cherev velo yilmedu od milchamah. Anna, el rachaman, yehemu na rachameicha aleinu, vikuyam banu hakatuv: ki zera hashalom hagefen titen piryah vaha'aretz titen et yevulah vehashamayim yitenu talam vehinchalti etchem et kol eleh. vihyitem berachah al tira'u. venomar amen

1) May Hashem remember the soul of my mother/father who have gone to their world, because *I will donate charity for his sake. Yizkor*

The Problem

2) Anti-Semitism is very ancient and...seems impervious to change. To the anti-Semitism of antiquity was added the Christian layer and then, from the time of the Enlightenment on, the secularist layer, which culminated in Soviet anti-Semitism and the Nazi atrocities of the first half of the 20th century. Now we have the Arab-Muslim layer, dating roughly from the 1920's.

What strikes the historian surveying anti-Semitism over more than two millennia is its fundamental irrationality. It seems to make no sense, any more than malaria or meningitis makes sense. In the whole of history, it is hard to point to a single occasion when a wave of anti-Semitism was provoked by a real Jewish threat (as opposed to an imaginary one). Asked to explain why they hate Jews, anti-Semites contradict themselves. Jews are always showing off; they are hermetic and secretive. They will not assimilate; they assimilate only too well. They are too religious; they are too materialistic, and a threat to religion. They are uncultured; they have too much culture. They avoid manual work; they work too hard. They are miserly; they are ostentatious spenders. They are inveterate capitalists; they are born Communists. In all its myriad manifestations, the language of anti-Semitism through the ages is a dictionary of non-sequiturs and antonyms, a thesaurus of illogic and inconsistency. Paul Johnson, "The Anti-Semitic Disease." Commentary. June, 2005.

3) There is no easy solution to prejudice because it is an irrational sentiment. Prejudice: the etymology of the word itself is testimony to its irrationality: to *pre*-judge, to decide what a person's qualities are before meeting the person him or herself. That does not mean that a member of the group in question is immune from possessing the negative characteristics ascribed to the entire group. But when an individual's wrongdoings are seen as characteristic of "the" entire group, because "that is how *they* are," we have entered the realm of prejudice. If a person with blond hair were to do you wrong and you, as a result, condemned all people with blond hair, everyone would no doubt think it absurd. Why then, if a Jew or a person of color does you wrong, do we not think antisemitism or racism absurd? Deborah Lipstadt, "The first step to fighting anti-Semitism is recognizing how irrational it is." The Forward. January 9, 2020.

4) The Sages taught: In a time of danger [when the gentiles issued decrees to prohibit kindling lights, or in periods of anti-Semitism], we place the *menorah* on the table [inside the house] and that is sufficient to fulfill one's obligation. Talmud, *Shabbat* 21B

Also, during the Middle Ages, for reasons of safety, Jews no longer placed the *mezuzah* at the entrance of their home...J. Jean Adler, "The Order of Lighting the Hanukkah Candles." *Hakirah*, Volume 7

What Can We Do About It? – Lean Into Being Jewish

5) When the Jewish people are attacked and murdered, loyal Jews rally with generous financial aid and moral support. And it's a great good thing they do. But why, we should now ask ourselves, do Jewish lives matter? Why do we suddenly care so much about Israel or Jewish survival? Is it just from a nativist love of our own? Is it only the Jew as eternal victim that we cherish, affirming the identity chosen for us by our enemies? Hardly so, and God forbid. "Never again" is never enough. "Never again" is a necessary but hardly sufficient motto for the Jewish state and the Jewish people. Not just Jewish lives, but *the Jewish way of living* matters. Leon Kass, "Where Are We Now?" www.mosaicmagazine.com Nov. 13 2023.

6) Combating antisemitism requires a shift in perspective. We must be motivated far more by our love for the insights, wisdom and joy embedded in Jewish culture than by the fight against those who harbor an insane hatred of it. We need to shine a light on how Jews live rather than how they suffer. My wish [is] that Jews will respond to antisemitism by combining a relentless push against antisemites with an even more energetic pull toward their tradition. Deborah Lipstadt, "Want to Fight Antisemitism? Embrace Jewish Traditions." NY Times. Sept. 14, 2023.

7) I too would like to see Jews find meaning in Judaism and be more deeply engaged in Jewish life and practice, but not as a response to anti-Semitism. The Judaism that would result from such a response would only be a Negative Judaism. A Judaism that says, "they hate me, so I will be more Jewish...not a healthy expression of spiritual sustenance but a bitter perpetuation of Jewish anxiety. If we can think about the positive and not negative reasons for being a Jew—we have the chance to create something different. Shaul Magid, "Keep Jews Interesting: It's Time to Stop Being Defined by Anti-Semitism." Hartman.org.il October 16, 2019

8) Amos Oz says: Imagine you had a complicated relationship with your grandfather and your grandmother. You love them, but you had a complicated relationship with them. And then they die. And everything they own, you're inheriting. So what do you do? Let's say there's one person that is so connected to his grandparents that he or she can't give anything up, [they] just take everything that their grandparents own - all the chairs, all the stools, the weird lamp, all their junk. How will his house look like if he puts in all the junk of his grandparents? It will probably be messy, and it won't be their house, it won't have their own feeling. Imagine someone else. There's a person, he had issues with his grandparents. So he decided he's not taking anything they owned. That means because you don't want anything that your grandparents owned, they're not going to enjoy the treasures, and things that are very valuable. And Amos Oz is like, OK, now let's learn the art of inheritance. Interview with Micah Goodman, timesofisrael.com January 19, 2021.

9) Integrity is choosing courage over comfort; what is right over what is easy; and choosing to practice our values rather than simply professing them. Dr. Brene Brown, Dare to Lead, 2018.

Faith, Hope and Resilience – Believing in the Day After

10) R. Yohanan fell ill and R. Hanina went to him...R. Hanina said to him, "Give me your hand." He took R. Yohanan's hand and he raised him up/revived him. Why did R. Yohanan need R. Hanina's help? "A captive cannot release himself from prison." Talmud, *Brachot*5b.

11) Zvika Greenlik hit a car. He said to the owner: "No problem, I'm to blame, and we'll fix [it]." They arranged to meet together at the garage on Wednesday. On Wednesday she arrives at the garage and Zvika Greenlik does not come. She tries to call him and he does not answer his phone. He disappears, as if the earth swallowed him up. Thursday, the woman sends him a message: "Your behavior is not nice, we arranged for Wednesday and you didn't come." He sees the message and immediately sends her a message back: "I'm very sorry, on Tuesday my son Shaul was killed in Gaza, so I couldn't come." The woman immediately apologized. She herself had been at the funeral but she did not make the connection that he was Shaul's father. That same day, she arrived at the shiva home and comforted the family. During the shiva, Zvika told her: 'When the shiva is over, I will transfer the amount of the repair to you.'

She told him: "Don't worry about it, I don't want the money." At the first opportunity he had, he transferred NIS 2,000 to her. She sent him a message that made him weep: "There is no need. The owner of the garage heard that the person who hit the car was the father of a soldier who fell in Gaza, so he fixed the car without taking money." *Am Yisrael Chai*.

12) Adam saw the sun sinking in the sky before him, he said, "Woe is me! Because of my sin, the world is darkening for me and is about to return to darkness and desolation: this is the death that Heaven has decreed for me." So he sat down to fast and to weep throughout the night, while Eve wept beside him. But when the dawn began slowly rising like a column, he said, "Such is the way of nature," and then proceeded to offer up a sacrifice. Talmud, *Avodah Zarah* 8a

13) R. Akiva and his companions were traveling past the destroyed Temple. When they arrived at the Temple Mount, they saw a fox coming out of [what had] been the Holy of Holies. They began weeping, and Rabbi Akiva was laughing. They said to him: 'Why are you laughing?' R. Akiva said to them: 'Why are you weeping?' They said: 'This is the place that was once so holy that only priests could tread there, and now foxes walk in it.' R. Akiva said to them: 'That is why I am laughing! It is written: "Zion will be plowed as a field; Jerusalem shall become rubble, the Temple Mount as...a forest" (*Micah* 3:12), where foxes are found. In *Zechariah* (8:4) it is written: "There will yet be elderly men and elderly women sitting in the streets of Jerusalem". Now that the one prophecy was fulfilled, it is evident that the prophecy of Zechariah will also be fulfilled. The Sages said to him: 'Akiva, you have comforted us.' Talmud, *Makkot*24B.

Living with Uncertainty: R. Jonathan Sacks and The Theology of Hope

14) Judaism is a religion of details, but we miss the point if we do not sometimes step back and see the larger picture. To be a Jew is to be an agent of hope in a world serially threatened by despair. Every ritual, every mitzvah, every syllable of the Jewish story, every element of Jewish law, is a protest against escapism, resignation or the blind acceptance of fate. Judaism is a sustained struggle against the world that is, in the name of the world that could be, should be, but is not yet. Throughout history, when human beings have sought hope, they have found it in the Jewish story. Judaism is the religion, and Israel the home, of hope. Future Tense, 2009.

15) Faith is not certainty. It is the courage to live with uncertainty. It is not knowing all the answers. Celebrating Life, 2000. Faith isn't certainty. It's the courage to live and even celebrate in the very heart of uncertainty. From Optimism to Hope 2004

16) Jewish faith is not about believing the world to be other than it is. It is not about ignoring the evil, the darkness and the pain. It is about courage, endurance and the capacity to hold fast to ideals even then they are ignored by others. It is the ability to see the world for what it is and yet still believe that it could be different. It is about not giving up, not letting go. Faith is the willingness to listen to a voice not my own, and find the strength to heal a fractured world. Radical Then, Radical Now. 2001

17) Faith is not acceptance but protest, against the world that is, in the name of the world that is not yet but ought to be. Faith lies not in the answer but the question – and the greater the human being, the more intense the question... Optimism and hope are not the same. Optimism is the belief that the world is changing for the better; hope is the belief that, together, we can make the world better. Optimism is a passive virtue, hope an active one. It needs no courage to be an optimist, but it takes a great deal of courage to hope. The Hebrew Bible is not an optimistic book. It is, however, one of the great literatures of hope." To Heal a Fractured World

18) Jewish faith is the courage to see the world as it is, without the comfort of myth or the self-pity of despair, knowing that the evil, cruelty and injustice it contains are neither inevitable nor meaningless but instead a call to human responsibility." The Dignity of Difference, 2002

19) The whole of life is facing the unknown...there is one thing we will never know: what tomorrow will bring. We face an unknown, an unknowable, future; that means that every single course of action we take, every commitment, has its underside of doubt. It's the ability to acknowledge that doubt, and yet say, "Nonetheless, I will take a risk." That is what faith is: not the absence of doubt, but the ability to recognize doubt, live with it, and still take the risk of commitment. Transcripts from Rabbi Sacks' WhatsApp Group. "Doubt," September 17, 2019

Hatikvah (The Hope) – The Israeli National Anthem

Kol od balevav penimah,
Nefesh yehudi homiyah,
Ulefa-atei mizrach, kadimah,
Ayin letziyon tsofiyah.

Od lo avdah tikvateinu,
Hatikva bat shnot alpayim,
Lihyot am chofshi be-artzeinu,
Eretz tzion, virushalayim.

As long as in the heart within,
The Jewish soul yearns,
And toward eastern edges, onward,
An eye gazes toward Zion.

Our hope is not yet lost,
The hope that is two thousand years old,
To be a free nation in our land,
The land of Zion, and Jerusalem.