



Alexander JFS
**The Velva G. & H. Fred Levine
Jewish Chaplaincy Program**
A joint project with Jewish Federation of Greater Houston



Yom Kippur



JOAN AND STANFORD
ALEXANDER
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Light • Hope • Help



At this time of year, being away from your family and friends and synagogue community poses unique challenges. Inside you will find a variety of meditations, prayers and reflections that capture the essence of the High Holidays. May you find within these pages inspiration, hope and encouragement. May you experience healing and shalom.

Shana Tova u'M'tukah... Have a sweet and good new year!

This booklet has G-d's name printed in it. It should be treated, according to custom, as a sacred document when you have finished using it. To learn more, speak to your clergy or reach out to our Jewish chaplain.

Yom Kippur

Evening worship

What an extraordinary gift it is – what a blessing, what a miracle to have been raised by imperfect parents who did their very best; to share our life with a partner no more flawed than we are; to count as a friend one who understands and accepts us most of the time. How brave, how hard it is to be “good enough” in our ties to one another: to give, even when we’re exhausted; to love faithfully; to receive with grace the love imperfectly offered to us.

Can this night set us free from the tyranny of expectations? Can this night release us from fantasies impossible to fulfill?

We resolve this night to embrace the practice of forgiveness: to forgive others who fail to be all we hoped they would be; to forgive ourselves when we fall short of what others hoped we would be. We declare this night that we will cherish goodness wherever it is found, and open ourselves to the gifts that are before us.

(Rabbi Lewis Kamrass)

G-d's Names

G-d, we speak to You using a thousand images, trying to discover Your truth behind them. When we acknowledge the power that underlies creation, we address You as a sovereign. When we feel Your nearness and wonder that touch us, we know You as a parent. Help us as we use these names we give You to reach beyond them, and find Your presence in our lives.

(Jonathan Magonet)

For Those Who Must Eat During Yom Kippur

Rofei chol basar – Healer of all living creatures:

I thank You for the breath that is in me

for the community of Israel that lives

for the possibilities of today and tomorrow

May my eating be as a fast;

May it be dedicated to You, to t'shuvah –

to the renewal and restoration of my relationship

to You, to others, and to myself.

Grateful for this Moment

I am grateful for this, a moment of truth, grateful to stand before You in judgment.

You know me as a liar and I am flooded with relief to have my darkest self exposed at last.

Every day I break my vows – to be the dutiful child, selfless parent, caring friend, responsible citizen of the world.

No one sees, no one knows, how often I take the easy way, I let myself off the hook, give myself the benefit of the doubt – every day, every day.

On this day, this one day, I stand before You naked, without disguise, without embellishment, naked, shivering, ridiculous.

I implore You – let me try again.

(Merle Feld)

Kol Nidrei

*Kol nidrei—ve-esarei, vacharamei,
v'konamei, v'chinuyei,
v'kinusei, ushvuot—
dindarna ud-ishtabana,
ud-acharimna,
v'daasarna al nafshatana,
miyom kipurim zeh
ad yom kipurim haba, aleinu l'tovah:
kulhon icharatna v'hon;
kulhon y'hon sharan,
sh'vikin, sh'vitin,
b'teilin, umvutalin—
la sh'ririn v'la kayamin.
Nidrana la nidrei;
ve-esarana la esarei;
ushvuatana—la sh'vuot.*

All vows—
resolves and commitments, vows of abstinence and terms of obligation,
sworn promises and oaths of dedication—
that we promise and swear to G-d, and take upon ourselves
from this Day of Atonement until next Day of Atonement, may it find us well:
we regret them and for all of them we repent.
Let all of them be discarded and forgiven, abolished and undone;
they are not valid and they are not binding.
Our vows shall not be vows; our resolves shall not be resolves;
and our oaths—they shall not be oaths.

כָּל נִדְרֵי וְאֶסְרֵי וְחֲרָמִי,
וְקוֹנָמִי וְכִנּוּיִי,
וְקִנּוּסֵי וְשְׁבוּעוֹת,
דִּנְדָּרְנָא וְדֵאשְׁתַּבְעָנָא,
וְדֵאחֲרִימָנָא,
וְדֵאסָרְנָא עַל נַפְשַׁתָּנָא,
מִיּוֹם כִּפּוּרִים זֶה
עַד יוֹם כִּפּוּרִים הַבָּא עָלֵינוּ לְטוֹבָה:
כָּלְהוֹן אֲחֲרַטְנָא בְּהוֹן,
כָּלְהוֹן יְהוֹן שָׂרָן,
שְׁבִיקִין שְׁבִיתִין,
בְּטֵלִין וּמִבְטָלִין,
לֹא שְׁרִירִין וְלֹא קַיָּמִין.
נִדְרָנָא לֹא נִדְרֵי,
וְאֶסְרָנָא לֹא אֶסְרֵי,
וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Let our speech be pure and promises sincere.

Let our spoken words – every vow and every oath –
be honest and well-intentioned.

Let our words cause no pain, bring no harm,
and never lead to shame, distrust or fear.

And if, after honest effort,
we are unable to fulfill a promise, a vow, or an oath,
may we be released from its obligation
and forgiven for our failure.

Let our speech be pure and our promises sincere.

Eternal Source and Soul of peace –
send Your peace into the midst of Am Yisrael, Your people.
Let it heal our rifts and soothe the bitterness of intolerance.

Let it overcome distrust, isolation, and rivalry.

May Your peace flow in every stream of Judaism; and may it
inspire solidarity, uniting us as one people.

Let peace grow and increase, and let it shape the lives of all
human beings.

Let there be nothing but peace! No hatred or jealousy,
no victories that bring suffering and loss to people and nations –
only love and peace: strong, profound and true.

We yearn for love that knits us together; we yearn for the wisdom
of community:

shared knowledge, empathy, and trust.

May the words that we speak and the meditations of our hearts
open pathways of truth and understanding.

Viddui • Confession

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

He·evinu, v'hirshanu, zadnu, chamasnu,

tafalnu sheker.

Yaatznu ra, kizavnu, latznu, maradnu,

niatznu, sararnu, avinu, pashanu,

tzararnu, kishinu oref

Rashanu, shichatnu, tiavnu,

ta·inu, titanu.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי.
הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסָנוּ,
טַפְּלָנוּ שֶׁקֶר.
יַעֲצֻנוּ רָע, כִּזְבֻּנוּ, לָצְנוּ, מַרְדְּנוּ,
נִאֲצֻנוּ, סָרַרְנוּ, עֵוִינוּ, פִּשְׁעֵנוּ,
צָרַרְנוּ, קִשְׁיָנוּ עָרָף.
רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבֻנוּ,
תַּעֲיִינוּ, תַּעֲתֻעֻנוּ.

Of these wrongs we are guilty:

We betray. We steal. We scorn. We act perversely.

We are cruel. We scheme. We are violent. We slander.

We devise evil. We lie. We ridicule. We disobey.

We abuse. We defy. We corrupt. We commit crimes.

We are hostile. We are stubborn. We are immoral. We kill.

We spoil. We go astray. We lead others astray.

Ashamnu

When I was young
And learned the alphabet,
Life was open to me
"A" was full of aspiration
"B" was for beauty; "C" for confidence
And "D" for dreams
And so on through the list – no fewer than twenty-six
opportunities, twenty-six possibilities.
And yet I fear that with the passage of time,
I've squandered them, creating instead
"A"s of apathy, "B"s of brusqueness, and "C"s of coarseness.
Help me, then, to return to that innocence.
Let the letters be letters once again,
And let them rise to the heavens
And form into the words
That You know I wish to say.

Repentance

Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.
(Nina Beth Cardin)

Avinu Malkeinu: A Prayer of Protest

Avinu Malkeinu –

Hear our voice:

Some of us have cancer.

Some have lost strength of body; some have lost memory and speech.

Some of us are in pain.

Some can't find work.

Some of us bear the marks of human cruelty – inside, where the scars don't show.

Some live with depression; some battle addiction; many feel alone.

Some have known shattered marriages, trust betrayed, hopes destroyed.

Some of us have lost the ones we love, far too soon.

And some have lost a child.

All of us have seen suffering in our midst.

All of us know the ravages of war – for which there are no words.

Avinu Malkeinu, why?

Avinu Malkeinu, are you there? Do you care?

Avinu Malkeinu, hear our pain.

Hear our anger. Hear our grief.

Avinu Malkeinu, hear our prayer:

Give us the strength to go on.

Give us reasons to get up each day; give us purpose and persistence.

Help us to fend off fear and to hold on to hope.

Help us to be kind.

Don't make us bow or grovel for your favor. Give us dignity and give us courage.

Avinu Malkeinu –

Show us the way to a year of goodness.

Renew our belief that the world can be better.

Restore our faith in life. Restore our faith in you.

Avinu Malkeinu

Avinu Malkeinu, choneinu vaaneinu;

ki ein banu maasim.

Aseih imanu tz'dakah vachessed, v'hoshi-einu.

Avinu Malkeinu—Almighty and Merciful—

answer us with grace, for our deeds are wanting.

Save us through acts of justice and love.

אָבִינוּ מַלְכֵנוּ, חֲנֻנּוּ וְעֲנֻנּוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

Renew Us

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

L'shanah tovah tikateivu—v'teichateimu!

May you be inscribed—and sealed—for a good year!

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Yom Kippur Day

One who says: "I will do wrong and repent ... I will do wrong, and repent" – that person will not be given an opportunity to repent. One who says: "I will do wrong and the Day of Atonement will atone" – for that person the Day of Atonement does not atone. For wrongs between a person and the All-encompassing One, the Day of Atonement atones. For wrongs between one person and another, the Day of Atonement does not atone until the offender has put matters right with one who was wronged.
(Yoma 8:9)

The divine voice speaks to Moses from the burning bush: "Ehyeh asher Ehyeh (I am who I am)." This is the name and self-description of the One in whose image we are made. Our G-d-likeness is at the essence of our humanness, and this story teaches that we are endowed with dignity and deserving of self-acceptance and respect by virtue of our being human.

On Yom Kippur, when we are inclined to self-doubt and perhaps harsh self-criticism, we can be uplifted and regain our lost dignity in the sure knowledge that however we have failed ourselves or others, or failed before G-d, "Ehyeh asher Ehyeh, I am as I am." I have come to appreciate how many of us, despite our accomplishments, our advanced degrees and our worldliness can also be so fragile, anxious about our place in our families and the world, haunted by internal voices of rebuke and disappointment. G-d answers us in love: Ehyeh asher Ehyeh. Just as you are, however broken in spirit, however far you have wandered from your imagined path, however burdened or disappointed you may be – you and I each stand here as a reflection and image of the Sovereign Ruling Spirit.
(Rabbi Yoel Kahn, b. 1958)

Creator

In praising the Creator, we begin to be in touch with our own selves. We marvel at our being and feel the vitality of our inner lives. Normal speech arises out of images we have of the self; prayerful speech arises out of our sense of mystery, out of our lack of ability to grasp the full extent of the universe and ourselves. What prayer induces is this sense of awe. That is why it is such a special language.
(Abraham Isaac Kook)

Redemption

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we confront and come to understand our own selves ... The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our words are preparation for ultimate redemption. (Martin Buber)

Because I was angry
Because I didn't think
Because I was exhausted and on edge
Because I'd been drinking
Because I can be mean
Because I was reckless and selfish
Because I was worried about money
Because my marriage was dead
Because other people were doing it
Because I thought I could get away with it
Because ...
I did something wrong.
Because I'm in pain
Because I wish I could undo it
Because I hurt him
Because I lost her trust
Because I let them down
Because I was self-destructive
Because I was foolish
Because I'm ashamed
Because that's not who I am
Because that's not who I want to be
Because...
I want to be forgiven.
G-d,
bring down my walls of defensiveness
and self-righteousness.
Help me to stay in humility.
Please –
give me the strength to do what's right.

Confession

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

He·evinu, v'hirshanu, zadnu, chamasnu,

tafalnu sheker. Yaatznu ra, kizavnu,

latznu, maradnu, niatznu, sararnu, avinu,

pashanu, tzararnu, kishinu oref. Rashanu,

shichatnu, tiavnu, ta-inu, titanu.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.

הֵעֵינֵנוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חֲמָסְנוּ,

טָפַלְנוּ שֶׁקֶר. יָעֲצֵנוּ רָע, כִּזְבָּנוּ,

לָצַנוּ, מָרַדְנוּ, בָּאֲצָנוּ, סָרַרְנוּ, עֵוִינוּ,

פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֵף. רָשָׁעְנוּ,

שִׁחַתְנוּ, תִּיַּאֲוֵנוּ, תִּאִינוּ, תִּיַּתֵּנוּ.

Of these wrongs we are guilty:

We betray. We steal. We scorn. We act perversely.

We are cruel. We scheme. We are violent. We slander.

We devise evil. We lie. We ridicule. We disobey.

We abuse. We defy. We corrupt. We commit crimes.

We are hostile. We are stubborn. We are immoral. We kill.

We spoil. We go astray. We lead others astray.

We focused inward, narrowing our vision;

we were preoccupied with ourselves.

We turned our backs on the poor and defenseless;

we were contemptuous of the weak.

We tolerated violence against children,

neglect of the old, exploitation of the innocent;

we told ourselves there was nothing we could do.

We wasted the resources of the earth;

we denied our own responsibility and put it out of our minds.

We kept silent when we should have spoken out;

we gave in to cynicism and despair.

We sought entertainment instead of enlightenment;

we were lazy, indifferent, and callous.

We forgave ourselves too easily for our failures;

we forgot that we always have a choice.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that one cannot repent of it. (Moses Ibn Ezra)

Entering Yizkor **Prayers of Remembrance, Words of Hope**

Some of us recall parents who watched over us, nursed us, guided us, and sacrificed for us.

Some of us lovingly call to mind a wife, husband, or partner with whom we were truly united – in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by a heritage of family tradition and by years of togetherness and love.

Some of us call to mind children, entrusted to us too briefly, to whom we have our loving care and from whom we received a trust that enriched our lives...

Though they are gone, we are grateful for the blessings they brought to our lives. We are sustained and comforted by the thought that their presence in our lives remains an enduring blessing that we can bequeath to others.

We can show our devotion to them by our devotion to those ideas that they cherished.

O G-d of love... give us strength to live faithfully, for we are cheered by our confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to live on, even as we may not see their fulfillment.

(Mordechai M. Kaplan, Eugene Kohn, and Ira Eisenstein)

Words of Healing

Adonai is my shepherd, I shall not want. (Psalm 23:1)

For personal reflection ...

For whom do I grieve?

In my grief, what is it that I need?

What kinds of moments make me most aware of what I have lost?

Blessed are those who give meaning to our lives;
holy and precious is the example they leave behind.

We pray:

May our sorrows diminish as we recall their strength.

May their wisdom protect us and help us to live.

Let our grief be transformed into tenderness toward those
who are still with us.

Blessed are You, Sovereign Ruling Spirit, who gives and renews life.

Words of Healing

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for You are with me;

Your rod and Your staff, they comfort me. (Psalm 23:4)

For personal reflection ...

As I try to accept my losses, what helps me? What stands in my way?

What have I learned?

Blessed is the path to acceptance –
very near and sometimes distant as the horizon.

We pray –

that our moments of joy surpass the times of struggle,

that we taste the sweetness of each precious day,

that the work of our hands brings fulfillment.

Blessed are You, Sovereign Ruling Spirit, who gives and renews life.

Words of Healing

Surely goodness and mercy shall follow me all the days of my life;
and I shall dwell in the house of Adonai forever. (Psalm 23:6)

For personal reflection ...
What fills me with shalom?
What makes me feel like a whole person?
How has my community been a source of renewal and strength for me?

Blessed is peace, for all blessings flow from it.
Precious is peace, for without it no blessing is complete.
We pray –
for inner serenity,
for peace of mind,
for the feeling of at-homeness in the universe
and in our hearts.

Blessed are You, Sovereign Ruling Spirit, who gives and renews life.

A Yizkor Meditation in Memory of a Parent Who Was Hurtful

Dear G-d,
You know my heart. Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt. I do not want to pretend to love, or to grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O G-d, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time. I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

(Robert Saks)

Recitation of Names

Our loved ones live in our broken hearts – and, at times, that brings some measure of healing. Their acts of kindness and generosity are the inheritance they leave behind. We feel their absence; but the beauty of their lives abides among us. As it is said, *The name of one who has died shall not disappear*. Our loved ones' names – and their memories – will endure among us. And these are the names – on our lips and in our hearts...



Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,
b'alma di v'ra chiruteih.*

*V'yamlich malchuteih b'chayeichon
uvyomeichon,
uvchayei d'chol beit Yisrael –
baagala uvizman kariv;
v'imru: Amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.*

*Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih
d'kudsha—b'rich hu—*

*l'eila ul'eila mikol birchata v'shirata,
tushb'chata v'nechemata
daamiran b'alma;
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael
v'imru: Amen.*

*Oseh shalom bimromav,
Hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא כְרֻעֻתָּהּ.
וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שֵׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא וּלְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרוּן בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שָׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֶל.
וְאָמְרוּ: אָמֵן.

בְּשַׁעְרֵי הַנְּעִילָה

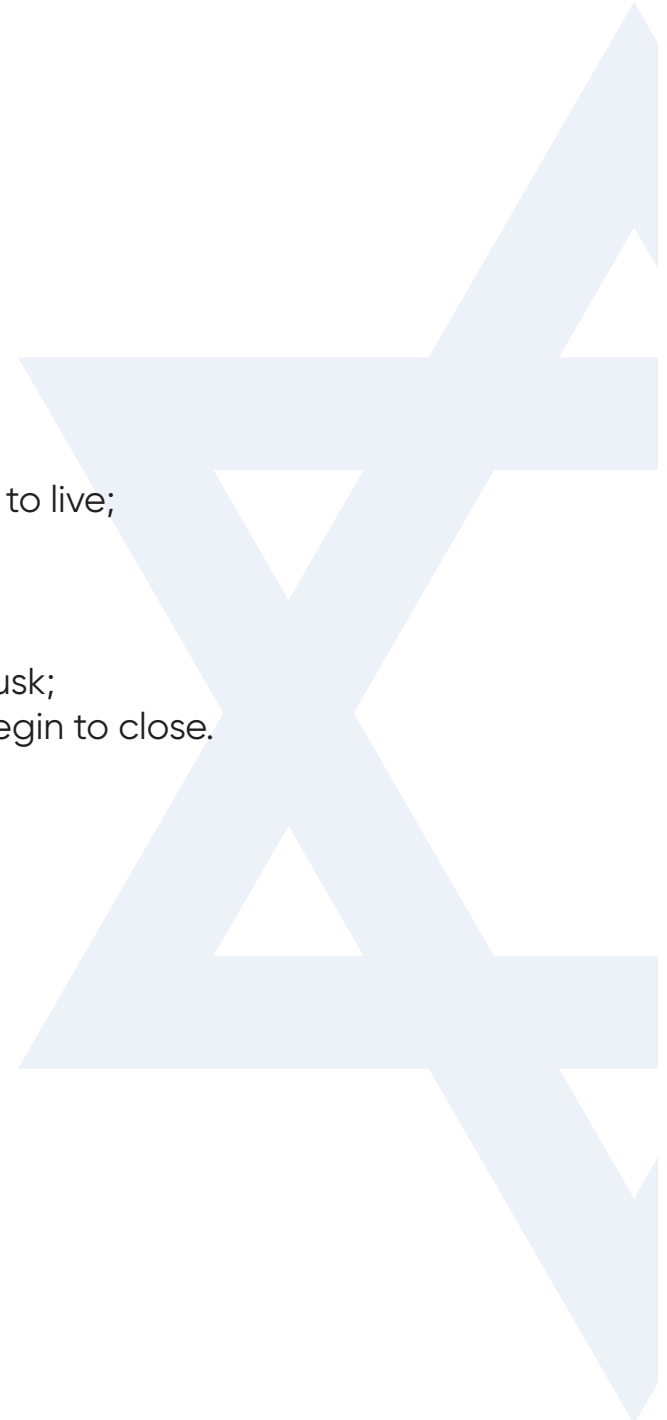
***B'shaarei HaN'ilah* • Entering N'ilah**

The long day
is over and the gates are closing.
Slowly day fades into dusk;
soon the earth will darken.
Our bodies weak and weary,
our inner strength undiminished.

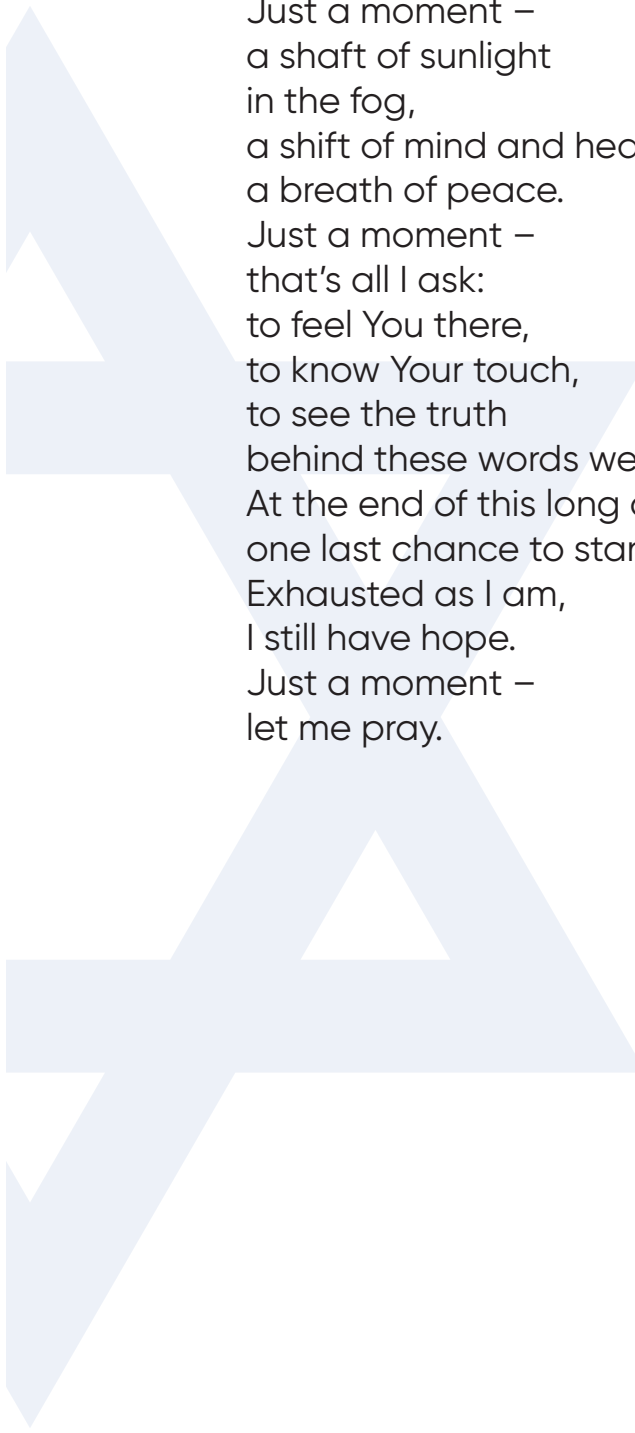
This day has been a gift –
uncluttered time, free from hurry and routine,
appointments or assignments;
a time to face our sins and imperfections,
our dreams and yearnings for the life we want to live;
a time to leave the clamor of the world
and attend to the voice within.

Long ago, the Temple gates were locked at dusk;
so too, at this hour, the gates of Yom Kippur begin to close.
Have we done all that needed to be done,
said everything that needed to be said?

The gates of G-d's compassion never close;
but, soon enough, our lives close in on us.
Now, in the silence of the soul –
now, before the holy day comes to an end –
release the unshed tears,
the deepest prayers locked in our hearts.



Yearning



Just a moment –
a shaft of sunlight
in the fog,
a shift of mind and heart,
a breath of peace.
Just a moment –
that's all I ask:
to feel You there,
to know Your touch,
to see the truth
behind these words we speak.
At the end of this long day –
one last chance to stand before You.
Exhausted as I am,
I still have hope.
Just a moment –
let me pray.

As We Are Sealed – Open Us

*Set me as a seal upon your heart,
as a seal upon your hand (Song of Songs 8:6)*

As the Book of Life is closed and sealed –
open our hearts, open our hands.
Let those who asked forgiveness and those who gave forgiveness
depart this place in peace.
Let all G-d-seekers and soul-searchers of this day
depart this place inspired and renewed.
Together let us build a community of commitment.

Let all of us be sealed this day –
g'mar chatimah tovah...
sealed for goodness and for life
b'sefer Chayim tovim...
sealed in the Book of Life and Good,
eager to taste life's sweetness,
to enjoy the fruit of our labors,
to bring light to the darkness
and joy where sorrow dwells.

Be sealed for a year of Torah and soulful searching.
Be sealed for a year of kindness, good deeds, and love.
As the Book of Life is closed and sealed –
open our hands, open our hearts.

Sources of content:

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Yom Kippur 1 and 2
CCAR Press
2015/5776

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Volume 2: Yom Kippur
Part One
The Rabbinical
Assembly
2012



Alexander JFS
The Velva G. & H. Fred Levine
Jewish Chaplaincy Program
A joint project with Jewish Federation of Greater Houston

History of the Jewish Chaplaincy Program

Since 1965, the Houston Jewish Chaplaincy Program served thousands of Jewish patients, their families and caregivers who come to the Texas Medical Center from all over the world. A joint program of Aleander Jewish Family Service and The Jewish Federation of Greater Houston, it is professionally staffed by full-time chaplains.

In 2011, Dolores Wilkenfeld and Velva G. and H. Fred Levine created a ten-year fund to strengthen the program.

In 2022, after endowing the program to ensure its continuation for the future, the program was renamed the Velva G. and H. Fred Levine Jewish Chaplaincy Program.

A group of dedicated volunteers make patient visits and deliver Shabbat and holiday gifts. Our primary purpose is to provide emotional and spiritual support to those in need by providing comfort and encouragement during a time of stress, change or crisis.

Patients or their families are welcome to reach out to the chaplaincy program to request Shabbat boxes or visits or for any additional information.



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