

hands. 9 Who knows? God may turn and relent—turn back from the heat of anger—so that we do not perish.”

10 God saw what they did—how they were turning back from their evil ways; and God relented from the evil planned for them, and did not carry it out.

Reader 3 Stop

Reader 4

Jonah, chapter 4

1 But to Jonah this was a great evil, and it made him angry. 2 So he prayed to Adonai, saying, “Please, Adonai, is this not what I said when I was still in my own country? This is why I fled to Tarshish to begin with. For I knew that You are a gracious and compassionate God, endlessly patient and abounding in steadfast love, ready to repent of evil. 3 And now, Adonai, please, take my life from me—for it is better for me to die than to live.” 4 And Adonai said: “Is it good for you to be angry?”

5 Then Jonah left the city, found a place east of the city, made himself a shelter there, and sat under it in the shade until he might see what would become of the city. 6 And Adonai Elohim provided a gourd, and made it rise up over Jonah to give shade for his head and rescue him from his evil situation. And Jonah rejoiced—with great joy—because of the gourd. 7 But at dawn the next day God provided a worm that attacked the gourd, and it withered. 8 And as the sun rose, God provided an oppressive wind from the

בְּכִפִּיָּהֶם: 9 מִי־יֹדַע יָשׁוּב וְנָחַם
הָאֱלֹהִים וְשָׁב מִחֲרוֹן אָפוּ וְלֹא
בִּאֲבָד:

10 וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם
כִּי־שָׁבוּ מִדֶּרֶכָם הָרָעָה וַיִּנָּחֶם
הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דָּבַר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

1 וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֹ
לוֹ: 2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר
אֲנִי יְהוָה הֲלוֹא־אָנֹכִי דָבָרִי עַד־
הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי
לְבָרְךָ תִּרְשָׁשָׁה כִּי יָדַעְתִּי כִּי
אַתָּה אֱלֹהֵי חַנּוּן וְרַחוּם אַרְךָ אַפִּים
וְרַב־חֶסֶד וְנָחַם עַל־הָרָעָה:
3 וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי
מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 4 וַיֹּאמֶר
יְהוָה הֲהִיטֵב חָרָה לָךְ:

5 וַיֵּצֵא יוֹנָה מִן־הַעִיר וַיֵּשֶׁב
מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שֹׁם סִכָּה
וַיֵּשֶׁב תַּחְתֶּיהָ בִּצֵּל עַד אֲשֶׁר יֵרָאֶה
מִה־יְהִיָּה בָּעִיר: 6 וַיְמַן יְהוָה
אֱלֹהִים קִיקְיוֹן וַיַּעַל | מַעַל לְיוֹנָה
לְהִיּוֹת צֶלַעַל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ
מִרַעַתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן
שִׂמְחָה גְדוֹלָה: 7 וַיְמַן הָאֱלֹהִים
תּוֹלַעַת בַּעֲלֹת הַשָּׂחַר לְמַחֲרֹת
וַתִּדָּךְ אֶת־הַקִּיקְיוֹן וַיִּיבֶשׁ: 8 וַיְהִי |
כְּזֶרְחַ הַשֶּׁמֶשׁ וַיְמַן אֱלֹהִים
רוּחַ קָדִים חֲרִישִׁית וַתִּדָּךְ הַשֶּׁמֶשׁ

הוצאת התורה
Hotzaat HaTorah

ברכות התורה
Birchot HaTorah

קריאת התורה
K'riat HaTorah

מי שברך
Mi Shebeirach

הגבהה
Hagbahah

ברכה שלפני
ההפטרה
B'rachah Shelifnei
HaHaftarah

קריאת ההפטרה
K'riat HaHaftarah

ברכה שאחרי
ההפטרה
B'rachah
She-acharei
HaHaftarah

הכנסת ספר תורה
Hachnasat Sefer
Torah

Bringing the
Torah into Our
Midst
Torah Blessings
Torah Reading
Prayer for Healing
Raising the Torah
Blessing before
Haftarah
Haftarah
Blessing after
Haftarah
Returning the Torah
to the Ark

east; and the sun beat down on Jonah's head, making him faint. He begged for death, saying: "It is better for me to die than to live." ⁹ Then God said to Jonah: "Are you good and angry about the gourd?" And he said: "I am good and angry to the point of death."

¹⁰ Then Adonai said: "You pitied the gourd, which you neither worked for nor grew, which appeared overnight and perished overnight. ¹¹ Should I, then, not have compassion for the great city of Nineveh, a place of more than a hundred and twenty thousand human beings unable to tell their right hand from their left—and many beasts?"

עַל־רֹאשׁ יוֹנָה וַיִּתְּעַלֶּף וַיִּשְׁאֵל
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב
מוֹתִי מִחַיִּי: ⁹ וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הַהֵיטֵב חָרָה־לָּךְ עַל־הַקִּיקִיּוֹן
וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת:
¹⁰ וַיֹּאמֶר יְהוָה אֵתָּה חֲסַתָּ עַל־
הַקִּיקִיּוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא
גִדַּלְתָּו שֶׁבֶר־לִילָה הָיָה וּבֶר־לִילָה
אָבַד: ¹¹ וְאַבִּי לֹא אֲחוּס עַל־בִּינְיָנָהּ
הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁכְּבָהּ הָרַבָּה
מִשְׁתִּים־עֹשִׂיהָ רַבּוֹ אָדָם אֲשֶׁר
לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֻלוֹ
וּבִהְמָה רַבָּה:

Reader 4 Stop

JONAH INVERTS God's world. Death becomes life. Curse becomes blessing. The attributes of God — reverently celebrated in the Torah, and recited again and again on these holidays, *Adonai, Adonai — El rachum v'hanun* (God — compassionate, kind, forgiving), the attributes of God's love — are derisively and sarcastically dismissed. They are rejected. He'd rather die than live in a world governed by a loving God.

God is astonished and asks him, "Are you so angry?" The Hebrew is more powerful: "*Haheiteiv charah lach* — Is your anger so dear to you?" *Heiteiv* comes from *tov*. Literally, the question is: Has anger become your goodness? Has hate displaced the good in you? ...

The book ends with God's frustration, God's distress. It ends with God's question. But it isn't God's question to Jonah anymore. It is God's question to us: Why can't you love?

The question isn't asked out of rage, or disapproval. It is asked in tears, in divine tears of sadness — when God looks into the world and sees what we do to one another. How many genocides since the Holocaust? Cambodia, Biafra, Rwanda, Darfur. ... God cries and asks: "*Haheiteiv charah lach?* Where is your compassion? Why can't you love?" (Rabbi Edward Feinstein, b. 1954)