

Nigun

Yom Kippur is a time for turning. In many communities, the leaves are turning now. Slowly the bright greens give way to radiant reds and yellows. The summer heat is turning now to the gentle breeze of fall. All things in nature turn—the seasons, the planets, even the galaxies themselves. Through turning and change, there is the renewal of life. In nature, turning comes instinctively—it is necessary to its survival. But for us, turning and changing is not so easy. Turning inward for self-examination can be painful. Turning to others for help and guidance may prove embarrassing. Breaking from old habits and patterns is often very difficult. Embracing life in all its fullness can be frightening.

Only through turning and changing is there a new tomorrow. We light these candles in the spirit of Yom Kippur, in the spirit of turning. May these flames serve as beacons to warn us that it is not easy to change, but we must. May we, at this season of self-examination and honesty, commit to turning inward to see ourselves, and outward to embrace life's fullness.

Adat Chaverim Congregation for Humanistic Judaism, inspired by Jack Riemer

Let Us Light These Lights

BA-ROOKH HA-OR

בְּרוּךְ הָאֵוֹר.

BA-ROOKH O-RAT AH-DAM

בְּרוּךְ אֹרֶת אֲדָם.

BA-ROOKH HA-OR SHA-LOM

בְּרוּךְ הָאֵוֹר שְׁלוֹם.

Let us light these lights
And see the way to joy
And let us say, *simcha*. (x2)

Let us light these lights
And see the way to love
And let us say, *ahava*. (x2)

Let us light these lights
And see the way to peace
And let us say, *shalom*. (x2)

Debbie Friedman, adapted by Rabbi Daniel Friedman

Integrity is our sense of self: self-honesty, self-reflection, self-harmony.

We are the true judge. Yom Kippur is our moment of consideration, when we study our words and behavior and ask the hard questions. Have I been true to my values? Did I stand up for who I am and for what I believe, or did I betray my integrity? Can I rebuild, from human failing to human achievement?

To be true to ourselves, we must consider who we are, and who we may become. We do not choose the problems we face, but we do choose how we respond. Our challenges define our choices, and our choices define us. The more power we find to direct our lives, the more courage we have to change ourselves.

This is an hour of change.
Within it we stand uncertain on the border of light
Shall we draw back or cross over?
Where shall our hearts turn?
Shall we draw back, my brother, my sister,
or cross over?

This is the hour of change, and within it,
we stand quietly
on the border of light.
What lies before us?
Shall we draw back, my brother, my sister,
or cross over?

Leah Goldberg



May It Be ~ Loo Y'Hee ~ לו יְהִי

OD YESH MIF-RAS LA-VAN BA-O-FEK
MOOL A-NAN SHA-KHOR KA-VAYD
KOL SHE N'-VA-KESH – LOO Y'-HEE.
V'-EEM BA-KHA-LO-NOT BA-E-REV
OR NAY-ROT HE-KHAG RO-AYD
KOL SHE N'-VA-KESH – LOO Y'-HEE.

עוד יש מפרש לָבָן בְּאוֹפֶק
מוֹל עֵנָן שָׁחֹר כָּבֵד.
כָּל שְׁנֵבֶקֶשׁ – לוֹ יְהִי.
וְאִם בְּחִלּוֹנוֹת בְּעֶרֶב
אוֹר יָרוֹת הַחַג רוֹעֵד.
כָּל שְׁנֵבֶקֶשׁ – לוֹ יְהִי.

LOO Y'-HEE, LOO Y'-HEE,
A-NA LOO Y'-HEE.
KOL SHE N'-VA-KESH – LOO Y'-HEE.

לוֹ יְהִי, לוֹ יְהִי
אֲנִי לוֹ יְהִי.
כָּל שְׁנֵבֶקֶשׁ – לוֹ יְהִי.

There is a white sail on the horizon
opposite a heavy black cloud.
All that we want—may it be.
And if in the evening windows
the lights of the holiday candles flicker,
all that we want—may it be.

May it be, may it be,
all that we want, may it be.

Naomi Shemer



Kol Nidre challenges us to connect, and to transcend.

Kol Nidre connects us to our roots. Its haunting melody and soaring sounds evoke Jewish tradition and Jewish suffering. We recall persecution and Inquisition, when false conversion saved Jewish lives but violated Jewish integrity, when cancelling vows in Kol Nidre was part of a return to Judaism. We transcend this experience by renewed commitment to our integrity, celebrating our Judaism with words we believe.

Kol Nidre connects us to ourselves. We face our failures, our unfulfilled promises and unmet commitments. What we must abandon now, we must strive to complete in the new year just begun. We transcend present limitations by assuming future responsibility, stepping forward with a clear mind and a ready hand.

Tonight is Kol Nidre.



כל נדר - All My Vows - Kol Nidre

כָּל נְדָרַי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקְנוּסֵי וְשְׁבוּעוֹת
דְּאֶנְדְּרָנָה וְדֵאֶשְׁתַּבְעָנָא וְדֵאֶחְרַמְנָא וְדֵאֶסְרָנָא עַל נַפְשָׁתָנָא.
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הֵבֵא עָלֵינוּ לְטוֹבָה.

בְּכֻלָּהוֹן אֶחְרַטְנָא בְּהוֹן. כְּלָהוֹן יְהוֹן שָׁרֹן שְׁבִיקִין שְׁבִיתִין בְּטַלִּין
וּמְבַטְלִין לָא שְׁרִירִין וְלֹא קִיּוּמִים:
נְדָרְנָה לָא נְדָרֵי, וְאֶסְרָנָא לָא אֶדְרֵי. וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

KOL NEED-RAY VE-EH-SARAY VA-KHA-RO-MAY V'-KO-NO-MAY V'-KHEE-NOO-YAY V'-KEE
-NOO-SAY OO-SH'-VOO-OT. D'-EEN-DAR-NA OO-D'-EESH-TA-BA-NA OO-D'-AH-KHA-REEM-
NA OO-D'-AH-SAR-NA AL NAF-SHA-TA-NA. MEE-YOM ZEH AD YOM KEE-PU-REEM HA-BA
AH-LAY-NOO L'-TO-VA.

B'KHUL-HON I-KHA-RAT-NAH V'-HON. KOL-HON Y'-HON SHA-RAN SH'-VEE-TEEN B'-TAY-
LEEN OO-M'-VOO-TA-LEEN LO SH'-REE-REEN V'-LO KA-YA-MEEM. NEED-RA-NA LO NEED
-RAY VE-EH-SAR-NA LO EH-SARAY. OO-SH'VOO-AH-TA-NA LO SH'-VOO-OT.

All my vows, and prohibitions, and oaths, and consecrations, and promises that I may
vow, swear, consecrate or prohibit are my responsibility. From this Yom Kippur until
the next Yom Kippur, may they be counted to our credit.

May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they
shall not bind us nor have power over us. The vows shall not be reckoned vows; the
obligations shall not be obligatory; nor the oaths be oaths.

"A Call to the Living"

This is a call to the living,
To those who refuse to make peace with evil, with the suffering and waste of the world.

This is a call to the human,
Not the perfect.
To those who know their own prejudices
Who have no intention of becoming prisoners of their own limitations.
This is a call to those who remember the dreams of their youth, who know what it means
to share food and shelter, the care of children and those who are troubled,
To reach beyond barriers of the past, bringing us into communication.

This is a call to the never-ending spirit of the common folk,
Their essential decency,
Their integrity beyond all education and wealth,
Their unending capacity to suffer and endure,
To face death and destruction and to rise again, and build from the ruins of their lives.
This is the greatest call of all,
The call to a faith in people.

Algernon Black

Good or Evil - Hatov O Hara - הטוב או הרע

HA-TOV OH HA-RA	הטוב או הרע.
ZOT HA-SH'-AY-LA	זאת השאלה.
ZOT HA-B'-A-YA	זאת הבטיחה.
LA-A-DAM HA-B'-RAY-RA	לאדם הבטחה.

Good or evil. That is the question. That is the problem. The decision is ours.

Felice Friedman

Although many centuries separate us from the events and beliefs of our ancestors, they still speak to our hearts and our minds. Their courage encourages us; their passion inspires ours.

We humans are wonderful creatures. Through mind and language, intelligence and memory, we combine all ages within our own, making the past a part of the present. Bits of clay and precious scrolls of parchment reveal glimpses of distant civilizations and transmit wisdom across the centuries.

Wisdom is a tree of life to those who hold fast to it, and those who support it are happy. Its ways are ways of pleasantness, and all its paths are peace. (*Proverbs 3:18*)

Rabbi Daniel Friedman

AlZot

Torah Reading



Instrumental

With all our heart
And all our spirit,
All our senses and strength,
We take upon ourselves
And into ourselves
These promises:

To care for the earth
And those who live upon it,
To pursue justice and peace,
To love kindness and compassion.
We will teach this to our children
Through the passage of the day—
As we dwell in our homes
And as we go on our journeys,
From the time we rise
Until we fall asleep.

And may our actions
Be faithful to our words
That our children's children
May live to know:
Truth and kindness
Have embraced,
Peace and justice have kissed
And are one.

Marcia Falk, Excerpt from "Shma"



Behold How Good - Hinnay Ma Tov - הנה מה טוב

HIN-NAY MA TOV OO-MA-NA-YEEM

הִנֵּה מַה־טוֹב וּמַה־נְּעִים

SHEH-VET A-KHEEM GAM YA-KHAD

שֶׁבֶת אֲחִים יַבְּיָחֵד.

Behold, how good and how pleasant it is
For brothers and sisters to dwell together.

Psalm 133:1

שלא ידבר אחד בפה ואחד בלב.

SHEH-LO YI-DA-BER EKHAD BA-PEH V'-EH-KHAD BA-LEV.

One should not speak one thing from the mouth and another with the heart.

Babylonian Talmud, Bava Metzia 49a

Those who walk uprightly, and act righteously, and speak truth in their hearts;
Those who have no slander on their tongues, nor do evil to their fellows,
Nor raise trouble against their neighbors. . .

Those who are honest even though it hurts themselves and do not change,...

Those who refuse a bribe against the innocent.

Those who do those things shall never be moved.

Whenever Rabbi Gamaliel came to this passage, he would weep, saying, “only one who practiced all these shall not be moved, but anyone falling short in any of these would be moved!” His colleagues consoled him, “Is it written, ‘those who do all these things shall not fall?’ It reads ‘those who do these things,’ meaning even if only they practice one of these things, they shall not be moved.”

Babylonian Talmud, Makkot 24a

Where Is My Light - Ayfo Oree - איפה אורי

AY-FO OH-REE? OH-REE BEE

איפה אורי? אורי בי.

AY-FO TIK-VA-TEE?

איפה תקותי?

TIK-VA-TEE BEE

תקותי בי.

AY-FO KO-KHEE? KO-KHEE BEE

איפה כחי? כחי בי.

V'-GAM BAKH

וגם בקי.

Where is my light? My light is in me.

Where is my hope? My hope is in me.

Where is my strength? My strength is in me.

And in you.

Rabbi Sherwin T. Wine

“Harmony”

One and one become one.
Voice and voice,
Note and note,
Belief and life.

If we live as we believe,
We find harmony in our humanity,
Strength in our sincerity,
Joy in our Judaism.

No one can force us to harmony
Or enforce consistency.
We choose the honest life,
A hard choice to face hard reality.

Harmony: beauty of new creation,
When elements become compound,
When yellow and blue color green,
When three notes sound chord,
When mind and heart and hand convene.

A whole, transformed beyond its parts,
A person strengthened by behavior and belief,
A community born of shared purpose,
Many voices singing one song.

One and one and one and one become one.

Choir Selection

Integrity is public and private, personal and social, words and deeds.

Integrity means that we say what we believe, and that we believe what we say. Our integrity affirms that we are the same person, in Hebrew and in English, synagogue and public square, special moments and any moment, holiday and every day. If our ancestors believed differently, we cherish their integrity as we do ours. When we agree, we find strength in honest roots. We honor them by celebrating our Judaism as deeply believed as they did.

We are what we say and what we do. Our intentions and emotions may be kind and generous. But if what we say and what we do are hurtful and hateful, no one will ever know our better nature. Indeed, our hands and our mouths speak the truth better than we realize. What we truly value, what we truly believe, we express in how we live.

Far easier to want to do good than to do it, to consider asking forgiveness than to ask. Far stronger to face our true selves, to acknowledge our failures, and to demand more. Integrity is not public perception. Integrity is integrating who we think we are with who we really are, transforming our ideal self into our actual self, making who we want to be the person we are becoming.

Silent Reflection

In this moment of silent communion,
a still, small voice beckons me:
to pursue my life's work with full attention
though no eye is upon me;
to be gentle in the face of ingratitude,
even when slander distorts my nobler impulses;
to meet the end of the day with the certainty
that I've used my gifts well and with dignity.
O let me become ever braver,
facing life's trials with distinction.
May I live on in deeds that bless others,
and offer the heritage of a good name.

Adapted from the Union Prayer Book

Evening of Roses ~ Erev Shel Shoshaneem ~ ערב של שושנים

EH-REV SHEL SHO-SHA-NEEM
NAY-TSAY-NA EL HA-BOOS-TAN
MOR B'-SA-MEEM OO-L'-VO-NA
AL RAG-LAYKH MIF-TAN

ערב של שושנים,
ניצאנה אל הבוסתן,
מור בשמים ולבונה
על רגלך מפתן.

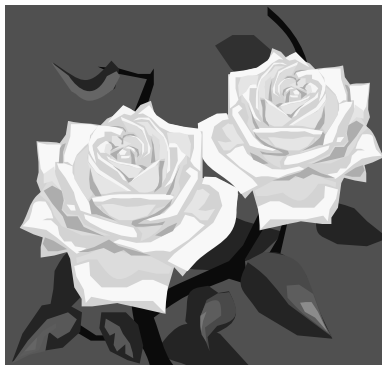
LIE-LA YO-RAYD LAY-AT
V'-ROO-AKH SHO-SHAN NOSH-VA
HA-VA EL KHASH LAKH SHEER BAL-AT
ZEH-MER SHEL AH-HA-VA.

לילה יורד לאט,
רוח שושן נושבה.
הבה אל חש לך שיר בלאט:
זמר של אהבה.

Evening of roses
Let's go out to the grove
Myrrh, perfumes, and incense
Are a threshold at your feet.

The night falls slowly
A breeze of roses blows
Let me whisper a song to you quietly
A song of love.

Moshe Dor



Death is real. In the world of changing nature, it is inevitable. It may be postponed, but it cannot be avoided.

Loved ones do not pass away. They die. They do not escape the rhythm of life.

But they leave their gifts. We still bask in their love. We still use their instruction. We are still inspired by their deeds. We still linger on the memories of their style.

Immortality is very intimate. It is part of our mind. It is as close as our power to remember.

In the real world, death is part of the drama of life. So is the loving tribute of remembrance.

Rabbi Sherwin Wine

Memories of Love

AH-NOO NO-LA-DEEM OO MEE-YAD
MAT-KHEEL LIS-ROF V'-KHAKH
AD SHEH-HEH-AH-SHAN K'-AH-SHAN YIKH-LEH

אָנוּ נוֹלָדִים וּמָיִד מִתְחִיל לְשָׂרוֹף
וְכֵן עַד שֶׁהָעֵשֶׂן כָּעֵשֶׂן יִכָּלֵה.

We are born and immediately begin to be consumed until the smoke, as smoke, ends.

Yehuda Amichai

Yom Kippur Message

Announcements

Peace Be with You

Peace be with you wherever you go
Peace be with you whatever you do
Peace be with you 'til we meet again
Peace be with you my friend.

Love be with you wherever you go
Love be with you whatever you do
Love be with you 'til we meet again
Love be with you my friend.

Joy be with you wherever you go
Joy be with you whatever you do
Joy be with you 'til we meet again
Joy be with you my friend.

Shalom aleychem shalom shalom
Shalom aleychem shalom shalom
Shalom aleychem shalom shalom
Shalom aleychem shalom!

Anne Bartenfeld-Barrows, adapted by Rabbi Daniel Friedman

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