

The Jewish People Lives - Am Yisrael Khai - עם ישראל חי

AM YISRAEL KHAI

עם ישראל חי

The Jewish people lives.

*Traditional*

Tradition and freedom are partners in a living Judaism.

There have been many Jewish traditions. Jewish piety coexists with Jewish skepticism; Jewish sorrow competes with Jewish humor. Yiddish and Hebrew, Ashkenazim and Sephardim, ancient, medieval and modern—Jewish life has always changed, branched out, diversified and grown. What one generation thought would be Judaism “from generation to generation,” the next generation could change into something very different.

Tradition has many faces. Tradition is a burden, weighting us down with rules, rituals and restrictions. Tradition is a challenge, provoking declarations of independence. Tradition is also a reservoir, providing emotional connection and depth.

Tradition can strengthen freedom. When we choose from knowledge, we are free. When we choose the traditions we celebrate, we are free. The lived experience of Yom Kippur celebrates this reality. Some fast, others do not. Some observe together, others mark the day alone. Just as each family and each family connects to Jewish tradition in their own manner, so too does Jewish tradition mirror Jewish diversity.

**כמים הפנים לפנים פן לב האדם לאדם.**

KA-MIE-YEEM HA-PA-NEEM LA-PA-NEEM KEN LEV HA-A-DAM LA-A-DAM

Face to face, each person reflects the heart of the other.

*Proverbs 27:19*

Peace - Ha-Shalom - השלום

HA-SHA-LOM L'-MA-AN HA-AH-MEEN  
HA-AH-MEEN L'-MA-AN HA-SHA-LOM

הַשָּׁלוֹם לְמַעַן הָעַמּוּן.  
הָעַמּוּן לְמַעַן הַשָּׁלוֹם.

Peace shall be for the world.  
The world shall be for peace.

*Traditional*

“A Meditation”

In ancient days in Israel  
Heralds lighted flares  
On the mountain tops and hills;  
In later days messengers took word  
From town to town, that multitudes  
Might learn of new moon's coming.  
“Blow the shofar, made of horn of ram.  
Remember Abraham. Give thanks  
For time and season and the blessings of the earth.”

A festive month was Tishri,  
Of ingathering and renewal.  
So the year began on new moon's day,  
The day of world's creation.  
And all of Israel blew the horn  
With revelry and joy,  
And gathered ripened fruits,  
And sweetened bread with honey,  
Danced to the music of the timbrel,  
Scattering evil days to all the winds.

In later years there came a time  
 When he who stood in Sinai  
 Called the first of Tishri holy.  
 “Set the day apart for hallowing,  
 remembering, and giving thanks.”  
 Still later came the rabbis and affirmed:  
 “The year begins for Israelites in Tishri.  
 Hallow it, with Moses, as a day of awe,  
 for judgment, for repentance,  
 for redemption’s horn.”  
 And they established prayers.  
 And every year they gathered on the day,  
 And Israel prayed.

Remember, then  
 Our fathers’ and our mothers’ ways,  
 And set aside the day to meditate,  
 For quiet thoughts, for reading  
 In the Books of Books;  
 Reflection on the year just past:  
 The good, the evil we have wrought;  
 That where we failed in loving  
 We may find the light,  
 And in the new year learn anew to love  
 And live in brotherhood and peace.

Blow a long blast, a clarion call,  
 That all humanity be redeemed  
 As the Hebrew prophets dreamed.

*Emil Weitzner*

And You Shall Love - V'ahavta - ואהבת

V'-A-HAV-TA L'-RAY-A-KHA KA-MO-KHA

וְאַהֲבַתָּ לְרֵעֶךָ כְּמוֹךָ

And you shall love your neighbor as yourself

*Leviticus 19:18*

We live in an uncertain world.

Our ancestors feared an unknown future, controlling little of their fate. They looked beyond this world, imagining that if they did not know what would happen, at least something did. Their High Holidays were Days of Judgment: “On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created, who will live and who will die...who by water and who by fire.” And they prayed that repentance, prayer and charity could avert the decree.

We live with not knowing. If we are to be saved, we humans must do the saving. If we are to live, we must do the living. No one knows what the New Year holds. If there is to be a better life, it is we who must address “who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer...who will be degraded and who will be exalted.”

We live in the unknown. Yet an unknown future is also our freedom.

### “Who By Fire”

And who by fire, who by water,  
who in the sunshine, who in the night time,  
who by high ordeal, who by common trial,  
who in the merry month of May, who by very slow decay  
and who shall I say is calling?

And who in her lonely slip, who by barbiturate,  
who in these realms of love, who by something blunt,  
and who by avalanche, who by powder,  
who for his greed, who for his hunger,  
and who shall I say is calling?

And who by brave assent, who by accident,  
who in solitude, who in this mirror,  
who by his lady's command, who by his own hand,  
who in mortal chains, who in power,  
and who shall I say is calling?

*Leonard Cohen*

*Based on the Rosh Hashana and Yom Kippur prayer “Unetaneh Tokef”—“Let us relate [the holiness of the day],” a piyyut (pious poem) likely composed by Kalonymos ben Meshullam in 11th century Mainz.*

We Must ~ Tsreekheem Anakhnoo ~ צריכים אנהנו

TS'-REE-KHEEM AH-NAKH-NOO  
L'TA-HAYR LIB-BAY-NOO  
KEE AYN BA-NOO MA-SEEM  
T'-HEE EE-MA-NOO TS'-DA-KA VA-KHE-SED  
V'-YO-SHEE-AY-NOO

צָרִיכִים אָנַחְנוּ לְטַהֵר לְבָנוּ  
כִּי אֵין בָּנוּ מַעֲשִׂים.  
תְּהִי עִמָּנוּ צְדָקָה וְחֶסֶד  
וְיִוָּשְׁעֵינוּ.

We look for the right thing to do.  
We look for the right thing to do.  
The right thing to do is to love one another.  
That is the right thing to do.

*Rosh Hashana Mahzor (adapted by Rabbi Sherwin Wine)*

*Literal Translation: We must purify our hearts, for we have not yet done enough. May there exist within us righteousness and love, and may they redeem us.*



In a tradition that views Torah as sacred and values the study of Torah beyond all else, we consider with utmost care what *is* Torah and what it means to honor it....

The rabbis said, “Turn it, turn it, for all is contained in it.” We turn, and we turn—but *not* all is in it. We find we have more to add. We cannot read all our truths into a place where they have never been. So we invent and inscribe, and we ask: Can new texts, too, become sacred? Can our own voices become Torah?

And throughout the process, we ask what it means to us to keep on wrestling with tradition... How do we know when we have wrestled enough? How do we know when it is time to let go, time to free ourselves for something new?

We ask these questions here today, in the context of our service, because questioning—in pursuit of our deepest truths—is itself a form of Torah. We ask our questions, fully realizing that well-meaning people among us may differ—perhaps vehemently—in their answers. It is not our purpose to be divisive. But we are already of many minds. Silencing the concerns will not diminish them; it will not make them go away.

Dare we ask these questions? Dare we not ask them? If not now, when?

*Marcia Falk*

## Reading from Jewish Literature



### Instrumental

Is *such* the fast I have chosen?  
A day for people to afflict their souls?  
Is it to bow down their heads like bulrushes,  
And spread sackcloth and ashes beneath them?  
Is such what you call a fast...

Is not *this* the fast I have chosen?—  
To loosen the chains of evil  
And untie the bonds of every yoke,  
To let the oppressed go free!  
Is it not to share your bread with the hungry,  
And bring the outcast poor to your house;  
When you see the naked that you cover them—  
And not to ignore your fellows?  
Then your light will burst out like the dawn  
And your health will spring forth;  
Then your righteousness will go before you...

If you remove the chains of oppression,  
The menacing hand, the words of malice;  
And if you offer compassion to the needy,  
And relieve the afflicted soul,  
Then your light will shine in darkness,  
And your night become as bright as day.

*Isaiah 58:5-10*

על שלשה דברים - Al Shloscha Devareem - On Three Things

AL SH-LO-SHA D'-VA-REEM HA-O-LAM O-MAYD      על שלשה דברים העולם עומד:  
AL HA-DEEN V'-AL HA-E-MET V'-AL HA-SHA-LOM      על הדין ועל האמת ועל השלום.

On three things the world stands: on justice, on truth and on peace.

*Rabban Shimon ben Gamliel*

I look upon Judaism as the essence of an attitude to life which is incarnate in the Jewish people, rather than the essence of the law laid down in the Torah and interpreted in the Talmud. The essence of that conception seems to me to lie in an affirmative attitude to the life of all creation. Life is sacred; that is to say, it is the supreme value to which all other values are subordinate. But the Jewish tradition also contains something else, something which finds splendid expression in many of the Psalms, namely, a sort of intoxicated joy and amazement with the beauty and grandeur of this world, of which we can form only a faint notion.

*Albert Einstein*

### “Man in Space: 1961”

Behold what comes forth out of mud to cast  
his moving shadow across a web of stars:  
a question-mark from the darkest pit of time  
that spirals from amoeba toward the moon.  
In fear and trembling at first but now more boldly  
he crawls from the ooze of his puddles and rises to soar,  
girdles the globe in ninety weightless minutes,  
surveying his tomb while planets await his call.

Confunder of reason, compounded of paradox:  
In love of his fellows he burns himself for fuel,  
In fear of his fellows he forges his end-earth weapon;  
himself the arrow in flight, the target in place.  
A thinking atom: the riddle in the rocket  
composed of elements old as the oldest star.

*Cornel Lengyel*



Laugh ~ Sakhakee ~ שחקי

SA-KHA-KEE SA-KHA-KEE AL HA-KHA-LO-MOT  
ZOO AH-NEE HA-KHO-LAYM SAKH  
SA-KHA-KEE KEE VA-AH-DAM AH-AH-MEEN  
KEE OH-DEN-NEE MA-A-MEEN BAKH

שִׁחֲקִי שִׁחֲקִי עַל הַחֲלוּמוֹת  
זוֹ אֲנִי הַחֹלֵם שָׁח.  
שִׁחֲקִי כִּי בְּאָדָם אֲאִמֵּן  
כִּי עוֹדְנִי מֵאִמֵּן בְּךָ.

Laugh at all my dreams, my dearest  
Laugh and I repeat anew.  
That I still believe in people.  
As I still believe in you.

*Shaul Tchernikowsky*

That life is both fleeting and uncertain is a truth that presses upon the mind with special force as the old year ends and the new begins. Time speeds on and we go with it, and though we have seen the year close, we can never be sure of seeing the end of the new. Since life is so fleeting and frail, we must begin the serious use of it at once, and begin it by entering upon the task of self-examination and self-ennoblement which is its essential preliminary. A new year, say the rabbis, should inaugurate new life.

*Rabbi Morris Joseph*

If one says, “I will sin and repent, I will sin and repent,” he will not be given an opportunity to repent. “I will sin and the Day of Atonement” will atone, then the Day of Atonement does not atone....For transgressions between people, the Day of Atonement does not atone until one appeases one’s fellow.

*Mishnah Yoma 8:9*

Na'ase Shalom ~ Let Us Make Peace ~ נעשה שלום

NA-A-SE SHALOM BA-O-LAM	נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם
NA-A-SE SHA-LOM A-LAY-NOO	נַעֲשֶׂה שְׁלוֹם עָלֵינוּ
V'-AL KOL HA-O-LAM	וְעַל כָּל הָעוֹלָם
V'-EEM-ROO SHA-LOM	וְאָמְרוּ שְׁלוֹם

Let us make peace for all the world.

*Siddur (adapted)*

*The traditional “Hu ya’aseh shalom aleinu v’al kol Yisrael [He will make peace on us and on all Israel]” has been modified to “Na’ase Shalom—we will make peace.” And not only on Israel, but on “kol ha-olam [all the world].” And as a sign of our commitment, let us say “shalom [peace].”*

“Death and Life”

aunt alice  
before she died  
told her sister virginia  
which sweaters would  
fit her  
told dorothy about  
her good dresses  
wrote the obituary  
she wanted  
in the Ogden paper  
made a list  
of who should be notified  
and said to her sisters  
that as the oldest  
it was fitting  
that she go first  
here too  
and all her instructions  
were typed in marked envelopes  
to make it easy for everybody  
so that all  
was left was  
to cry

grateful I am as I  
awake each morning  
drawing upwards sleep  
breaking about my head  
as I fill my lungs  
with wakefulness grateful  
I am alive—why this  
is so puzzles me being  
in sound health and  
years away from the  
numbers of my death  
am I morbid of living  
some Freud’s substitute  
is this the wages of  
secular sin obsessed  
but I am silent and  
left only with gratitude  
gifted now to each moment  
and especially each flower

*Bernard Green*

## Choir Selection

### “Now After Many Years”

Now after many years of living I begin to see  
that I rebelled only a little and I do observe  
all the laws and the commandments.

I observe the law of gravity, which is the law of the earth's attraction,  
with all my body and with all my might and with all my love,  
I observe the law of equilibrium and the law of the conservation  
of matter: my body vs. my body, my soul vs. my soul,  
my body vs. my soul.

I abhor a vacuum in my pain and in my joy

I follow the law of water seeking its own level, past and future are  
cycled back to me. I rise and I raise with the law of the lever.

I begin to understand, as I would with an old car,  
what makes it work, the action of pistons and brakes,  
reward and punishment, be fruitful and multiply,  
forget and remember, bolts and springs,  
fast and slow and the laws of history.

Thus spake the years of my life unto the days of my life

Thus spake my soul unto the parts of my body

This is a sermon in the synagogue, this is a eulogy  
for the dead, this is burial and this  
is resurrection. Thus spake the man.

*Yehuda Amichai*



Nation Shall Not Lift Up ~ Lo Yissa Goy ~ לא ישא גוי

LO YIS-SA GOY EL GOY KHE-REV  
V'-LO YIL-MA-DOO OD MIL-KHA-MA

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,  
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not lift up sword against nation.  
Neither shall they learn war any more.

*Isaiah 2:4*

We know that death is woven into the design of our existence,  
That nature has not given us the qualities of mountain and stone  
We know that we feel, we think, we love, we hate,  
And for this fragile beauty we pay the price of impermanence,  
Decline and death—  
Imperious death,  
Everywhere grinning at our pomp and plans.

It is we who mourn, who grieve.  
It is we alone of all the manifold forms of life  
Who know that we must die.

That is our greatness, our majesty, our dignity.  
We know that we must die.

It is we who search for the reasons,  
Who look for meanings in death and life.  
That is what carries us beyond death.

*Rabbi Daniel Friedman*

The Memory of Good People - Zekher Tsadikeem - זכר צדיקים

זְכַר צְדִיקִים לְבִרְכָה  
ZE-KHER TSA-DEE-KEEM LEE-V'-RA-KHA

The memory of good people blesses us.

*Based on Proverbs 10:7*

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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