

## Nigun

### “Opening the Heart”



At the year's turn,  
in the days between,  
we step away  
from what we know  
into the spaces  
we cannot yet name.  
Slowly the edges  
begin to yield,  
the hard places  
soften,  
the gate to forgiveness  
opens.

*Marcia Falk*

### Let Us Light These Lights

BA-ROOKH HA-OR

בְּרוּךְ הָאוֹר.

BA-ROOKH O-RAT AH-DAM

בְּרוּךְ אוֹרַת אֲדָם.

BA-ROOKH HA-OR SHA-LOM

בְּרוּךְ הָאוֹר 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*

## Connection

A meaningful life is not lived alone.

This insight of human connection is deeply rooted in Jewish culture. Our creation myth declares, “It is not good for humanity to be alone.” The Jewish origin story begins with parents and children and their children. Even Moses, the proverbial man on the mountain, is supported by his siblings Aaron and Miriam, an Egyptian princess who saves him as an infant, and his disciple Joshua who continues the journey after Moses’s death.

Human connections are not accidents. They require care and concern, for they are hard to make and easy to break. Yom Kippur is an opportunity to repair relationships, to deepen connections, to better understand others and ourselves. If we have done wrong, let us examine our behavior and strive to do better. If others have wronged us, let us learn to move forward.

A meaningful life is lived together.



*Alexander Mirov, “Love”*

We Bring You Peace - Hayvaynoo Shalom Aleikhem - הבאנו שלום עליכם

HAY-VAY-NOO SHA-LOM A-LEI-KHEM

הבאנו שלום עליכם.

We bring you peace.

*Traditional*

Correction

“All My Vows”

A vow:  
less than contract,  
more than promise.

Unenforceable, inescapable.  
Unless...

Who can release me?  
Are vows made to others,  
or to myself?

Not for sacred honor,  
Nor for soul's salvation,  
Nor for fear of cosmic punishment  
or reward.

The power to vow at age twelve  
was the original Bat Mitzvah–  
without Torah reading  
or public honor.  
Instead, the power to make  
a binding commitment  
Father could not overrule.

Unenforceable, inescapable.  
Unless...

When we promise and vow,  
prohibit and permit,  
we decree our own laws,  
self-commandments.

If we strive and fail,  
we disappoint others,  
and ourselves.  
Yet we know that  
to fail is to be human.  
And punishing failure  
should be to improve,  
not to avenge.

Unenforceable, inescapable.  
Unless...

*Kol Nidre*, all my vows,  
all that I try and fail,  
all that I want and wish,  
all that I am and strive for,  
all that I keep and  
all that I learn to let go

to begin the new year  
with new purpose.

בל נדרי - Kol Nidre - All My Vows

כָּל נְדָרֵי וְאֶסְרֵי וְחֻרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת  
וְהַנְּדָרָנָה וְדֵאִשְׁתַּבְּעָנָא וְדֵאֲחַרְמְנָא וְדֵאֶסְרְנָא עַל נַפְשֵׁתָנָא.  
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הֵבֵא עֲלֵינוּ לְטוֹבָה.

בְּכֻלָּהוֹן אַחֲרֵטְנָא בְּהוֹן. בְּלֵהוֹן יְהוֹן שְׁרֹן שְׁבִיקִין שְׁבִיתִין בְּטֵלִין  
וּמְבֹטְלִין לָא שְׁרִירִין וְלֵא קַיָּמִים:  
נְדָרָנָה לָא נְדָרֵי וְאֶסְרְנָא לָא אֶדְרֵי. וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

KOL NEED-RAY VE-EH-SA-RAY 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 KEE-PU-REEM ZEH AD YOM KEE-PU-  
REEM HA-BA AH-LAY-NOO L'-TO-VA.

B'KHUL-HON EE-KHA-RAT-NA V'-HON. KOL-HON Y'-HON SHA-RAN SH'-VEE-KEEN 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-SA-RA-NA LO EH-SA-RAY. 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.

*Traditional*

## Honesty

Honesty begins with behavior. What we really think and feel is reflected in what we do. Too often we imagine that we know what we want and believe. We check our conscious mind and encounter numberless ideas and convictions which claim to be the essence of our being. But they are obvious frauds. Our tongue speaks love but our hands speak hate. Our mouths exude serenity but our eyes exude fear. Our lips utter friendship but our whole body screams anger. We feel sincere, and so we imagine that we are sincere. We feel honest, and so we imagine that we are honest.

If we listen to our hearts we shall never discover the truth. It is only when we coldly watch our own behavior that we confront reality. Our deepest convictions about ourselves and others can never really be hidden. They boldly proclaim themselves through our actions. While our mouths spin tales of fantasy, our bodies speak with honesty. When we plead that we cannot act on our beliefs we are self-deceived. We always act on what we believe. When we run away from what we say we love, then our love is an illusion. And when we passionately embrace what we say we hate, then our hatred is unreal. We simply are what we do.

*Sherwin Wine*

## Instrumental

### *Optional Silent Reading*

#### “Wild Geese”

You do not have to be good.	over the prairies and the deep trees,
You do not have to walk on your knees	the mountains and the rivers.
For a hundred miles through the desert,	Meanwhile the wild geese, high in the
repenting.	clean blue air,
You only have to let the soft animal	are heading home again.
of your body	Whoever you are, no matter how lonely,
love what it loves.	the world offers itself
Tell me about your despair, yours,	to your imagination,
and I will tell you mine.	calls to you like the wild geese,
Meanwhile the world goes on.	harsh and exciting –
Meanwhile the sun and the clear pebbles	over and over announcing your place
of the rain	in the family of things.
are moving across the landscapes,	

*Mary Oliver*

## Truth

Is the Torah true?

The Jewish people's first anthology is not history; it offers differing visions of what some wanted our story to be. Yet there is also something profound in its insights – timeless wisdom of the human experience in a Jewish key.

The Torah has many origin myths: why we feel naked, why we hate snakes, why there are rainbows, how the Jewish people began. Origin myths end in reality; there are rainbows, there is a Jewish people that eats unleavened bread in the spring. What inspires us in these myths is that we still face the same realities. It is not good for humanity to be alone; we should love our neighbors as ourselves; I am my brother's and my sister's keeper; an exodus from restriction to freedom is an *aliya*, an ascent, improving the human condition in every journey of personal growth.

We turn to the Torah on Yom Kippur because it inspires and because it evokes. It draws out memories of the past, and it can connect us with our ancestors while preserving our integrity.

Let us turn to our past to help us understand our present and to guide our future.

## AlZot

### Torah Reading and Commentary



## Tree of Life - Etz Khieyeem - עֵץ חַיִּים

ETZ KHIE-YEEM HEE LA-MA-KHA-ZEE-KEEM BA עֵץ־חַיִּים הִיא לַמְחַזְקִים בָּהּ  
V'-TOM-KHEY-HA M'-OO-SHAR וְתַמְכֶיהָ מְאֹשֶׁר:  
DAR-KHAY-HA DAR-KHAY NO-AHM דְרָכֶיהָ דְרָכֵי־נֵעַם  
V'-KOL N'-TEE-VO-TAY-HA SHA-LOM וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

Wisdom is a tree of life to those who seize it, and its supporters are happy.

Its ways are ways of pleasantness, and all its paths are peace.

*Proverbs 3:18, 17*

## Guilt

Is guilt a useless emotion?

Too much of religion is collective guilt. “*Ashamnu* we are guilty, *bagadnu* we have betrayed” proclaims the traditional confession. Why do bad things happen? We must have done something wrong. Have we fulfilled the commandments to the letter? Impossible. Dare to grow and to love beyond the boundaries of our tradition? Your grandmother would be very disappointed.

Guilt can serve a purpose: an internal social conscience encouraging us to consider the rights and needs of others, or a corrective to inspire better behavior next time. But confessing what we have not done, accepting guilt as a group undermines our agency and our power. And guilt is not enough – our emotional pain does not fix what is wrong.

We judge ourselves best as individuals in context. We are part of groups that can cause harm by intent or by neglect, and we must choose how we respond to our circumstances. If we have been silent when we should have spoken, or spoken rashly when silence was wiser or kinder; if we have been stubborn or cruel or indifferent; if we have been less than we aspire to be, then our guilt must motivate us to be better and to do better.

To make amends to those we have wronged, alone and together, and to do better in the year just begun, alone and together – that is our atonement.

## Silent Reflection



### 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

צריכים אנהנו לטהר לבנו  
כי אין בנו מעשים.  
תהי עמנו צדקה וחסד  
וישיענו.

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.*

## Realism

### “Psalm 119”

*Blessed are those whose way is blameless. But do they exist? The evidence is bleak.*

#### Psalm 119

*<sup>1</sup> Blessed are those whose ways are blameless, who walk according to YHWH's law.*

*<sup>2</sup> Blessed are those who keep his statutes, who seek him with their whole heart.*

*<sup>3</sup> Yes, they do nothing wrong. They walk in his ways.*

*<sup>4</sup> You have commanded your laws, that we should fully obey them.*

*<sup>5</sup> Oh that my ways were steadfast to obey your statutes!*

*<sup>6</sup> Then I wouldn't be disappointed, when I consider all of your commandments.*

*<sup>7</sup> I will give thanks to you with uprightness of heart, when I learn your righteous rulings.*

*<sup>8</sup> I will observe your statutes. Don't utterly forsake me.*

*<sup>9</sup> How can a young man keep his way pure? By living according to your word.*

*<sup>10</sup> With my whole heart, I have sought you. Don't let me wander from your commandments.*

Adam and Eve of course don't fit the bill; and the first murderer's no good, although he got protection; Abel didn't last – to have a blameless life you have to live – and Noah, “righteous in his generation,” was, the rabbis tell us, righteous only when compared with those God wiped out in the Flood; and Abraham talked back, and tried to kill his son, and threw a helpless woman and her child into the desert with one loaf of bread, and served non-kosher when God came to lunch; and Sarah laughed at God and beat the servants; Lot committed incest at least twice while drunk; and passive Isaac much preferred the son God didn't want; and Jacob, as we know, stole, although his inability to bargain when in love redeems him in my eyes; and Joseph as a child was an obnoxious brat and later was a prig and, when he had the chance, tortured his father over Benjamin; and Moses was a murderer in his youth, which could perhaps be justified, but still he had a temper, smashed the stones on which God had engraved some maxims for us all, and, after, ordered a general massacre. Should I go on? Joshua's atrocities have turned much stronger stomachs than my own. And David? He's no prig, for sure, and who am I

to hold adultery against him, but to send the husband to the front and have him killed was, I must be frank with you, not nice.

I come back to the psalm, which asks (verse nine)

*How can a young man keep his way pure?*

And the ladies have their problems too, I know.

*David Curzon*

## Choir Selection

### Freedom

A god once commanded us to stand strong  
under the terrible tree of life.  
And in the black wind of the years we stood, stricken with expectation —  
perhaps the fruit would fall at our feet.  
But nothing happened.

And on the day of secret reckoning  
between him and us  
we saw a hunched landscape, brown leaves  
falling,  
and felt on our faces  
a cold wind blowing.

Then said a Voice: this is your day of freedom.  
This is everything. And this is good.

Now towards the flame  
of cutting cold, alone,  
I take  
a few steps only  
until I meet  
that flickering lantern  
at the corner of the street.

*Leah Goldberg*

### Na'ase Shalom ~ Let Us Make Peace ~ נַעֲשֵׂה שְׁלוֹם

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

Let us make peace for all the world.

*Siddur (adapted)*

*The traditional “Hu ya’ase shalom aleinu v’al kol Yisrael [May He 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].”*

## Pursue the Good

At times, our ancestors over-emphasized human limitations and failings. Our Humanism includes both realistic assessment and positive reinforcement. Reminding ourselves of right actions can support our better behavior.

We have loved,	AH-HAV-NOO	אָהַבְנוּ,
We have blessed,	BAY-RAKH-NOO	בָּרַכְנוּ,
We have grown,	GA-DAL-NOO	גָּדַלְנוּ,
We have spoken positively.	DEE-BAR-NOO YO-FEE	דַּבְּרָנוּ יְפִי.
We have raised up,	HEH-EH-LEE-NOO	הֶעֱלִינוּ,
We have shown compassion,	V'-KHAS-NOO	וְחַסְנוּ,
We have acted enthusiastically,	ZAY-RAZ-NOO	זָרְזָנוּ,
We have been empathetic	KHA-MAL-NOO	חָמַלְנוּ,
We have cultivated truth.	TEE-PAKH-NOO EH-MET	טִפְחָנוּ אֱמֶת.
We have given good advice,	YA-ATZ-NOO TOV	יַעֲצָנוּ טוֹב,
We have respected,	KEE-BAD-NOO	כִּבְדָנוּ,
We have learned,	LA-MAD-NOO	לָמַדְנוּ,
We have forgiven,	MA-KHAL-NOO	מָחַלְנוּ,
We have comforted,	NEE-KHAM-NOO	נַחַמְנוּ,
We have been creative,	SA-LAL-NOO	סָלַלְנוּ,
We have stirred,	OH-RAR-NOO	עוֹרְרָנוּ,
We have worked,	PA-AL-NOO	פָּעַלְנוּ,
We have been just,	TSA-DAK-NOO	צַדִּיקְנוּ,
We have hoped.	KEE-VEE-NOO	קוִיְנוּ.
We have been merciful,	REE-KHAM-NOO	רַחַמְנוּ,
We have given full effort,	SHA-KAD-NOO	שָׁקַדְנוּ,
We have supported,	TA-MAKH-NOO	תָּמַכְנוּ,
We have repaired.	TEE-KAN-NOO	תָּקַנְנוּ.

*Rabbi Avi Weiss*

Said Rabbi Akiva - Amar Rabbi Akiva - אמר רבי עקיבה

A-MAR RAB-BEE AH-KEE-VA  
V'-AH-HAV-TA L'-RAY-AH-KHA KA-MO-KHA  
ZEH KLAL GA-DOL BA-TO-RAH

אָמַר רַבִּי עֲקִיבָה:  
וְאַהֲבַת לְרֵעֵךְ כְּמוֹךָ.  
זֶה כְּלָל גָּדוֹל בַּתּוֹרָה.

Said Rabbi Akiva, “You shall love your neighbor as yourself” –  
This is the greatest principle of the Torah.”

*Based on Jerusalem Talmud, Nedarim 30b*

Memorial

“Death ends a life, not a relationship”

*Morrie Schwartz*

Repairing connections is something we do our entire lives. And beyond.

Loving another is no guarantee of permanent happiness. We disagree, we argue, we hurt and get hurt, we separate and reunite. That is to be expected from individuals trying to live together. Sometimes we resolve these conflicts, and sometimes we let them go and move on anyway.

But there are times that resolution and personal peace are elusive. Maybe we failed to resolve a dispute before a death. Maybe we took their love for granted, or we assumed they knew how we felt. Perhaps we had a wonderful relationship, but it was cut short too soon. Maybe, even with a long and happy connection, we miss them now as our lives continue.

Repair does not end when one of us dies. Our relationships continue to mature as we do, as we gain new perspective on life, on values, on mortality. Each time we pause to remember, we restore those bonds in new ways, with new forgiveness and with new love.

## Yesh Kochavim

YESH KO-KHA-VEEM SHEH-OH-RAM  
MA-GEE-AH AR-TSA  
RAK KA-AH-SHER HEM ATZ-MAM  
AV-DOO V'-AY-NAM.  
YESH AH-NA-SHEEM  
SHEH-ZIV ZIKH-RAM MAY-EER  
KA-AH-SHER HEM ATZ-MAM  
AY-NAM OD B'-TO-KHAY-NOO  
OH-ROT AY-LEH HA-MAV-HEE-KEEM  
BA-KHESH-KAT HA-LIE-YEEL  
HEM, HEM SHEH-MAR-EEM  
L'-AH-DAM ET HA-DEREKH.

יש כוכבים שאורם מגיע ארצה  
רק כאשר הם עצמם אבדו ואינם.  
יש אנשים  
שזיו זכרם מאיר כאשר הם עצמם  
אינם עוד בתוכנו  
אורות אלה –  
המבהיקים בחושכת הליל  
הם, הם שמראים לאדם את הדרך.

There are stars up above, so far away we only see their light  
long, long after the star itself is gone.  
And so it is with people that we loved – their memories keep shining ever brightly  
though their time with us is done.  
But the stars that light up the darkest night, these are the lights that guide us.  
As we live our days, these are the ways we remember.

*Hannah Senesh*

## Yom Kippur Message

## Announcements

“Everyone Sang”

Everyone suddenly burst out singing;  
And I was filled with such delight  
As prisoned birds must find in freedom,  
Winging wildly across the white  
Orchards and dark-green fields;  
on – on – and out of sight.

Everyone's voice was suddenly lifted;  
And beauty came like the setting sun:  
My heart was shaken with tears; and horror  
Drifted away ... O, but Everyone  
Was a bird; and the song was wordless;  
the singing will never be done.

*Sigfried Sassoon*

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.

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.

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.

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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