

TEMPLE BETH ISRAEL PRESERVATION SOCIETY

DANIELSON, CONNECTICUT



YOM KIPPUR

יום־כפור

2015 / 5776

SUPPLEMENTAL READINGS

Gut Yontef! Welcome to our Yom Kippur service.

Today we end the Ten Days of Awe, the period from Rosh HaShanah to Yom Kippur. It is the most important time in the Jewish calendar — a time for honest self-reflection, forgiveness, healing, and turning anew to better hit the mark and live a life of doing justice to others.

(together)

*Ma – tovu ohalekha, Yaakov
Mishk'notekha Yisrael
Vaani b'rov khasd'kha avo veitekha;
Eshtakhaveh el- heikhal kadsh'kha
B'yiratekha*

How beautiful are your tents, Yaakov,
Your dwelling places, Yisrael
In Your great love, let me enter Your house,
To pray – awestruck – in Your holy place.
Your kindness has led me to Your house;
Here I will honor You.
I pray to You, God,
That this may be a good time for our meeting.
Out of Your great love, let me perceive Your truth,
And find Your help.

1. Entering the Day

We stand this day, all of us, in the presence of our God.
Youth and elders, women and men,
Those close to tradition and those who have been estranged
—
All are welcome in this community of prayer.
Around the world, all Israel greets this holy day.
We stand with them, a people united by our history and fate
—
Linked in mind and heart to generations past,
Who stood before God to be cleansed of their sins
In Russia, Poland, Germany, and Spain;
In Morocco, Egypt, Brazil and India.
Our great-grandparents are here with us today,
And our great-great-grandchildren, as well –
All are present in memory and hope.
We stand this sacred morning, all of us, as one.

(together)

We thank You, living and eternal One,
For morning light,
For the breath within us,
For strength and life renewed.
Now it opens before us,
This Sabbath of Sabbaths,
Gift of spacious contemplation,
Mirror for the soul.
May we see our lives reflected in this still, clear pool –
A day apart,
Unhurried time
And undivided mind.
Give us joy in this day that Israel shares;
Give us presence and attention,
Clear vision, a listening heart.
We wake to the morning.
We open our eyes.
We breathe Your name.

2. The Meaning of the Holiday

On Rosh HaShanah, we began our celebration of the Days of Awe, ten days in which we reflect on the year we have just concluded, and prepare for the year before us. As it did for our ancestors, this ten-day period presents us with time and space for self-examination, personal judgment, and thoughtful reflection. Yom Kippur concludes this very special period.

3. On Rosh HaShanah the book of life is opened and on Yom Kippur it is sealed. We may think of this as a period which requires us to first present a challenge and then have time to reflect on how we can meet that challenge.

4. We fast on Yom Kippur. By making a sacrifice we show our desire and willingness to turn toward a better way. We also remind ourselves that we are capable of self-control. We can focus our minds on the spirit of the holiday. And we sense what hunger means, so that we will understand and be compassionate toward those who are always hungry. The Talmud says that after people eat, they have one heart, for themselves alone. When people fast, they have two hearts, one for themselves and one for all who are hungry.

5. Although Yom Kippur is about personal reflection and personal change, we gather as a community to pray together. This is because it's not easy to make change, and we need to work together to do so. Sometimes, it is hard to say that we have missed the mark and that we need to change. When we say this with others, it reminds us that we are not alone. We recognize that we are not just separate individuals and that we live in relation to others. We are on a lifelong journey with other people. We derive strength from our community. Together, we help one another find the courage and time to turn.

6. Opening the Heart

At the year's turn
in the days between

we step away
from what we know

wall and window
roof and road

into the spaces
we cannot yet name

cloud and sky
cloud and wings

slowly the edges
begin to yield

the hard places
soften

wind and clover
reed and river

the gate to forgiveness
opens

Marcia Falk

TURN, TURN, TURN

To everything, turn, turn, turn,
There is a season, turn, turn, turn,
And a time for every purpose under heaven.

A time to be born, a time to die.
A time to plant, a time to reap.
A time to kill, a time to heal.
A time to laugh, a time to weep.
(Refrain)

A time to build up,
A time to break down.
A time to dance, a time to mourn.
A time to cast away stones
A time to gather stones together.
(Refrain)

A time of love, a time of hate.
A time of war, a time of peace.
A time you may embrace.
A time to refrain from embracing.
(Refrain)

A time to gain, a time to lose.
A time to rend, a time to sew.
A time to love, a time to hate.
A time for peace, I swear it's not too late.
(Refrain)

7. A Teaching of the Baal Shem Tov:

Your fellow human being is a mirror for you.
If there is love and compassion in your soul,
You will see the goodness in others.
If you see a blemish in another,
It is your own imperfection you encounter.
Take careful note of the flaws you perceive in others.
This is a lesson for you:
They are your own flaws set before you,
A reminder of your own spiritual work.

8. Yom Kippur is the Day of Atonement, when we reflect on the wrongs we have done in the past year. It is also a day of forgiveness, where we forgive those who have wronged us. If we put these two actions together, we realize that Yom Kippur is also a day of accountability. How do we hold ourselves and each other accountable for our actions while at the same time offering forgiveness?

9. Let us recognize our own limitations as we remind ourselves how our own actions — individual and communal — affect the world around us. On this day, we contemplate the pain we might have caused others, and we forgive those who have hurt us.

10. Maimonides taught: It is forbidden for a person to be cruel and refuse to be appeased. Rather, one should be easily pacified and difficult to anger. When someone who has wronged you asks for forgiveness, you should forgive that person with a whole heart and a willing spirit – even if the person aggravated and sinned against you greatly. Let the offender come three times and ask sincerely for forgiveness. If the offended person continues to be stubborn and refuses to forgive, one is not required to beg forgiveness any longer; the one who refuses to forgive is now the sinner.

11. All join in each time on “Let us be forgiving.”

For words of hurt,
For kind words not said,
For pettiness and hasty judgment,
Let us be forgiving.

For impatience and arrogance,
For disrespect and hypocrisy,
Let us be forgiving.

For self-absorption and lack of compassion,
For remaining silent when our voices might have made a difference,
Let us be forgiving.

For withholding our love from those who depend on us,
For neglecting our heritage that teaches that our fate is bound with the oppressed of all the world,
Let us be forgiving.

For not doing what we could to keep alive and vibrant our people's
culture,
For not rising to fulfill the best that is in us,
Let us be forgiving.

- Jeffrey Kaye/Hershl Hartman

AN ALTERNATIVE AMIDAH

(All rise and read aloud responsively.)

Let us ask ourselves hard questions
For this is the time for truth.
 How much time did we waste
 In the year that is now gone?
Did we fill our days with life
Or were they dull and empty?
 Was there love inside our home
 Or was the affectionate word left unsaid?
Was there real companionship with our children
Or was there living together and a growing apart?
 Were we a help to our mates
 Or did we take them for granted?
How was it with our friends:
Were we there when they needed us, or not?
 The kind deed: did we perform it or postpone it?
 The unnecessary gibe: did we say it or did we hold it
back?

Did we deceive others?
Did we deceive ourselves?
 Did we respect the rights and feelings
 Of those who worked with us?
Did we acquire only possessions
Or did we acquire new insights as well?
 Did we fear what the crowd would say
 And keep quiet when we should have spoken out?
Did we mind only our own business
Or did we feel the heartbreak of others?
 Did we live right,
 And, if not,
 Then have we learned,
 And will we change?

- Jack Riemer

12. **YIZKOR**

This is the hour of memory

And this is our house of comfort.
Wounded by loss, we retreat from life;
Our synagogue gathers us in.
Into this place we bring stories and prayers,
Unanswered questions,
Tears that need to be shed.
Lives recollected and carried within us -
Moments of courage and laughter and pain -
This day embraces them all.
This place embraces us all.
Now the heart opens in sorrow,
For we are time's subjects,
And all that we love we must lose.
So let us hold fast to the love that remains,
And cherish the light of the sun.
Today all of us walk the mourner's path;
Together may we find strength.

13. **I Recall**

In memory of lives that touched our own
I call her / him to mind and heart,
the texture of her / his life
its presence in mind.
Images rise up
and fall away,
moments in the current of time -

Tender, harsh
extraordinary,
mundane.

That which gives pleasure in recollection
and that which hurts, yet resists
being forgotten.

May the threads of memory be woven
into the fabric of my life
and bring healing.

Marcia Falk

14. My Hereafter

Do not come when I am dead
To sit beside a low green mound,
Or bring the first gay daffodils,
Because I love them so,
For I shall not be there.
You cannot find me there.
Where will I be?
I will be reflected from the bright eyes of little children;
In the smile of a bride under the khupah;
In the flames of Shabbat candles at the family simkha.
I will warm your hands through the glow
Of the winter fire;
I will soothe you with the drop
Of the rain on the roof;

I will speak to you out of the wisdom
Of the sages;
And make your heart leap with the
Rhythm of a hora;
I will flood your soul with the flaming radiance
Of the sunrise,
And bring you peace in the tender rose and gold
Of the after-sunset.
All these have made me happy.
They are a part of me;
I shall become a part of them.

- *Juanita De Long*

15. L'dor V'dor

(From Generation to Generation)

Unto all generations, we remember.
We trace the names, shreds of books,
Faded Hebrew calligraphy on tombstones,
Marks of settlements,
Remnants to rebuild with.

In religious tradition, God writes our names in the Book of Life,
To determine our next year,
To number our days.
We may also think in another way
About the names in the Book of Life.

The Jewish people have much history to remember,
Many journeys to document, many relatives to locate,
As we have moved through the countries, empires, and epochs.

And so, we have always listed names,
From the Bible on forward,
To see where we have come from.

To know who we are, we must know where we come from.
It is our duty to mark and remember and tell.
Let us recount the stories of our ancestors and our families
We are a small part of a long journey
That we can tell to our children
To tell to theirs.

- *Phil Brown*

When I'm Gone *(Phil Ochs)*

There's no place in this world where I'll belong when I'm gone,
And I won't know the right from the wrong when I'm gone,
And you won't find me singin' on this song when I'm gone,
So I guess I'll have to do it while I'm here.

Won't see the golden of the sun when I'm gone,
And the evenings and the mornings will be one when I'm gone,
Can't be singing louder than the guns when I'm gone,
So I guess I'll have to do it while I'm here.

All my days won't be dances of delight when I'm gone,
And the sands will be shifting from my sight when I'm gone,
Can't add my name into the fight when I'm gone,
So I guess I'll have to do it while I'm here.

And I won't be laughing at the lies when I'm gone,
And I can't question how or when or why when I'm gone,
Can't live proud enough to die when I'm gone,
So I guess I'll have to do it while I'm here.

There's no place in this world where I'll belong when I'm gone,
And I won't know the right from the wrong when I'm gone,
And you won't find me singin' on this song when I'm gone,
So I guess I'll have to do it while I'm here.
So I guess we'll have to do it while we're here.

16. Prayer for the World

Let the rain come and wash away
The ancient grudges, the bitter hatreds,
Held and nurtured over generations.
Let the rain wash away the memory
Of the hurt, the neglect.
Then let the sun come out and
Fill the sky with rainbows.
Let the warmth of the sun heal us
Wherever we are broken.
Let it burn away the fog so that
We can see each other clearly,
So that we can see beyond labels,
Beyond accents, gender or skin color.

17. Let the warmth and brightness

Of the sun melt our selfishness,
So that we can share our joys and
Feel the sorrows of our neighbors.
And let the light of the sun
Be so strong that we will see all
People as our neighbors.
Let the earth, nourished by rain,
Bring forth flowers
To surround us with beauty.
And let the mountains teach our hearts
To reach upward to the sky.
Amen.

- adapted from Rabbi Harold S. Kushner

Common Thread

Pat Humphries

In a many-colored garden we are growing side by side
We will rise all together, we will rise
With the sun and rain upon us, not a row will be denied
We will rise all together, we will rise

We will rise like the ocean; we will rise like the sun
We will rise all together we will rise
In our many colored fabrics, made from strand of common thread
We will rise all together, we will rise.

We can feed our grain to cattle, and the rich man will be fed
We will rise all together we will rise
Or we'll feed our grain to people so that millions will have bread
We will rise all together we will rise

We will rise like the ocean; we will rise like the sun
We will rise all together we will rise
No more will there be hunger in these strands of common thread
We will rise all together, we will rise

In the cold of fear and hatred clothed in dignity we stand
We will rise all together we will rise
We have pieced this quilt together linking hearts with stitching hands
We will rise all together we will rise

We will rise like the ocean; we will rise like the sun
We will rise all together we will rise
We are spirits drawn together tightly by our common threads
We will rise all together we will rise

From our children to our elders, from all nations, we will rise
May respect for all our differences enhance our common ties
We will rise all together we will rise

We will rise all like the ocean; we will rise like the sun
We will rise all together, we will rise
We will build a global family strengthened by our common threads
We will rise all together, we will rise

18. Meditation

O God of forgiveness, we came into Your presence on Kol Nidre night to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Throughout this Yom Kippur, we have been burdened by the weight of our transgressions.

19. Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message which the ancient prayers speak to us.

20. O Lord, You know our many weaknesses; we are frail, we are

prone to miss the mark, to succumb to temptation, to betray the best that we have been taught.

21. But You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.

22. Help us, O Lord, to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon.

23. As Yom Kippur draws to its close later today, we pray: May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.

- *From the N'ilah service*

24. As We Leave the Temple

On Rosh HaShanah Day
We listened
And we heard
The sounds of the Shofar
Calling to us,
To listen!

To remember!
To think and dream
Of all that we have done,
And of things we might do.

25. Now, it is time

To go from these holiday services
Into the days of the New Year.

With love in our hearts,
Understanding in our thoughts,
And a promise and a wish
To make each day of the New Year
One of challenge and growth.

A time for bringing
Hope into our lives,
Brightness into the lives of

Those we love,
And pleasantness into the lives
Of friends, strangers,
And people everywhere.

Together

**May we create for ourselves, our family, friends and
community a year of health, happiness and peace.**

May we be inscribed and sealed for a good year.

A Happy and Healthy New Year to All.

Gut Yontef! Gut Yor!



Thank you for your participation in our High Holiday Ritual. These services were assembled by the Ritual Committee of the Temple Beth Israel Preservation Society – Alan Turner, Jack Hodys, Rosa Goldblatt, Marty Drobiarz and Norman Berman. We have drawn, in part, from the work of the Boston Workmen’s Circle, Harold Kushner, Marcia Falk and the Shalom Center.

We welcome your comments and suggestions. We wish you a happy, healthy and meaningful New Year.

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