

Columbia Jewish Congregation
Yom Kippur



10 Tishrei 5781 ★ September 28, 2020



Wherever you are in your journey, you are welcome here

5885 Robert Oliver Place, Columbia, Maryland 21045
410-730-6044 www.columbiajewish.org

FROM RABBI SONYA STARR

Dear Chevri/Friends,

To state the obvious, all the holy days of the month of Tishri (Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah) are going to look, sound and feel different this year. To be honest, different does not need to be less than. Sometimes we choose to do something different to shake ourselves out of a rut, to learn from our mistakes, to evolve into another level of spirituality. Plato said "Necessity is the mother of invention." We only hope that this year, necessity, will allow us to create experiences, that are spiritual, meaningful, profound, creative and life affirming. After all isn't that what the month of Tishri is about?

Before I explain the different choices we made in creating the High Holy Days, I want to first thank the religious practices committee (Bill Levine, Dan Shernicoff, Eliana Holgate, Evan Wasser, Roni Berkowitz) led by John Evans, and our Gabbai, Joe Bergstein. You all put in so much more time and effort than you ever signed up to do. You have been amazing, thoughtful, creative, wise and respectful partners during this difficult time. Thank you!

Since March, we have been balancing what was Jewish and Sacred with what was COVID-19 safe as applied to Shabbat services, holidays, b'nai mitzvah and yes high holy days. It has been a moving target as new information has arrived. In the end, the aspects of our life that were discussed the most were: social distancing, mask wearing, microphone usage, exposure from singing and shofar blowing, inside versus outside gatherings, amount of time on a computer screen, and what technology do we need to acquire, rent and/or use to reach out of our comfort zone to you. All the while remembering the mitzvah of Kiddush Hachayyim which I shared with you first in June, Kiddush Hachayyim reminds us that our job is to sanctify life. And so this year we transform our High Holy Days into another kind of experience in order to live to see another day when we hope we will be able to again safely meet in person.

In order to minimize your time sitting at your streaming device in one sitting, we have prerecorded birchot hashachar and pesuki d'zimra, an extended Drosh for second day Rosh Hashanah in the form of a round table discussion and the haftorot for Yom

Kippur morning and afternoon. Please make the time to benefit from what they have to offer..

Clearly the Torah service has been completely altered to meet the needs of COVID 19. There will be no marching the Torah around. The Aliyah will be given to the Torah reader, someone who lives in their house, or someone who will do the Aliyah from their seat in the congregation. The Torah readers will wear masks while chanting because they are sharing a microphone and chanting. Both are considered contagions. The person who dresses the Torah will be from the same family as the person who lifts it or the Torah lifter will dress it as well. All those involved in the Torah service will wear gloves just for the Torah service.

And then there is the blowing of the shofar. The blowing into the air by far is the highest risks. There are synagogues that are not blowing the shofar at all this year. We are lucky our sanctuary has two outside doors in addition to the one that leads to the lobby. I will be standing outside the one door, Cantor Kintisch will be standing near the other one, and you will hear but not see the shofar blown. The mitzvah is to hear the shofar. Thank Gd you will fulfill that mitzvah.

Usually there are two places in the Rosh Hashanah service that we blow shofar. The first is by itself right after the Torah service. You will hear it then! The second is melded into the musaf/second Amidah. Because of the complexity of both honoring this Amidah and blowing shofar, we will not be blowing the shofar this second time.

Neilah, the last service at the end of the Yom Kippur day will be outside weather permitting to allow more people to come to the synagogue to appreciate this beautiful service. Like all of our outside services, you will bring your own chair, prayer book and mask. In order to not share microphones, we are asking that all contributions to this service be handed in ahead of time. Neilah will be on Zoom as well.

One of CJC's calling cards is our sincere attempt to get as many people involved in the service as possible. Due to our need to make sure there are never more than 50 people in the sanctuary socially distancing themselves and masked, we will be giving more honors to fewer people. Please know that we appreciate everyone and all you give to our

community. You are not taken for granted or less than.

The other calling card is the desire to have as many opportunities for you to have your spiritual needs met. For this reason, tot services, Jr. Congregation, teen hangouts, discussion groups and adult social time will be all on zoom allowing you to share your voice and experience with each other.

Thankfully, Tashlich and Sukkot are celebrated outside. We will continue to do so this year just without food.

Simchat Torah will honor the Torah through songs, poetry, and teachings. We will return to the dancing, klezmer band, unrolling the Torah and carmel apples b'ezrat Hashem, next year.

FROM CANTOR BENJAMIN KINTISCH

Together, Apart

I write to all of you with fondness in my heart, even as we experience the bittersweet feelings of this most unusual High Holiday season.

It has been a real joy for the past three years to serve as your Cantor. I have enjoyed singing, dancing, playing music, and celebrating with many of you. I have been honored to also support you during sad moments and through pastoral care.

High Holidays have always been a highlight of the year for me. It is the time of year when our choir shines brightest, and when many musicians play with the band or for solo opportunities. When we gather in a big room together, the sound of all of CJC singing as one community is splendid. Sadly, I won't be able to experience that particular joy this year, my final year serving as your Cantor.

This year, as we know all too well, will be very different. We won't have big crowds in a room. We won't have the choir singing together at all. Even our band has been minimized with safety considerations in mind.

And yet, despite these limitations, we will be **together, apart.**

I am sure there are other changes I forgot to explain. If you there is a choice we made that you disagree with or do not understand, please feel free to get in touch with me.

Throughout the High Holy Day Period we ask Gd to have compassion on us, to forgive our missteps, to remember our intentions. This year I ask that of you.

But mostly I ask you to sing loudly, engage completely, think deeply, learn and teach Jewishly and feel intensely. For ultimately what is the month of Tishri about? It is about us as one community celebrating the gift of life, the community we cherish, and relationship we have with each other and Gd.

May we all be sealed in the book of life for good health, purpose, peace through justice, and compassion for ourselves and others. Amen

While we will not be in the same room, we will be **together, apart.**

While we cannot sing in one strong communal voice, we will sing from our respective homes, **together, apart.**

While we cannot pray in one voice, we will pray from our homes, **together, apart.**

So much of what makes synagogue life special is how we gather for the activities I listed above: celebrations, worship, community meals, learning, mourning and more.

We have found ways over the past six or seven months to creatively "meet" when we can via Zoom and using other technology, and that has been a wonderful thing. Nonetheless, I know that I miss seeing our fellow congregants in person – and that is hard.

My prayer is that this time of **together, apart** does not last too much longer. I hope and pray that the health crisis related to COVID-19 may be managed such that we can be in person together soon. Until then, I wish you and your family a beautiful and meaningful High Holy Day season, even as we celebrate **together, apart**

ORDER OF SERVICE

Hamelech	Pages 270--274	
Hatzi Kaddish	Page 276	
In Return	Supplement 1	Beth Safeer
Barachu	Pages 278-280	
Yotzer Or	Pages 282, 294-300	Silently
Ahavah Rabah	Page 302	
Shema	Pages 304-312	
T'hilot L'ayl Elyon	Page 318	
Silent Amidah	Pages 740-754, 757-774	
Silent Alternative Meditation	Pages 1-26	
Avinu Malkenu	Page 452	
Teshuva	Supplement 2	Jacob Safeer
Kaddish Titkabal	Page 462	
Torah Service	Pages 464-470	
Torah Readings		
Leviticus 16:1-6	Page 518	Joe Bergstein
Leviticus 16: 7-11	Page 520	Rich Safeer
Leviticus 16:12-17	Pages 522-524	Gary Toller
Leviticus 16:18-24	Page 524	Joe Bergstein
Mishabeirach L'Cholim	Back Cover	
Leviticus 16:25-30	Page 528	David Trossman
Leviticus 16:31-34	Page 530	Marylin Schactman
Lifting and Dressing the Torah		Joe Bergstein
Returning the Torah	Page 598	
Etz Hayim Hi	Page 606	
Yizkor		
Gd's Plan	Supplement 3	
Silent Memories	Pages 1005-1027	
A Yizkor Meditation in Memory of a Parent Who was Hurtful	Supplement 4	
Backwards and Forwards	Supplement 5	
Ayl Maleh	Page 1028	
Psalm 23	Page 1033-1034, pre-recording	Karina Cowan
Mourner's Kaddish	Page 1032	
Rabbi's Drosh		
Musaf Amidah	Pages 868-870	

Unitaneh Tokef	Pages 872-876	
Kedushah	Pages 880-882	
Martyrology		
Kaddish	Supplement 6	Beth Safeer
Dona Dona	Supplement 7	
Change	Supplement 8	Jacob Safeer
Shema Koleynu	Page 953	
Ki Anu	Pages 956	
Audre Lord	Supplement 9	
Ashamnu	Page 960	
Al Chet	Supplement 10	
Silent Reading	Pages 972-980	
Sim Shalom and B'Sefer Chaim	Page 997-998	
Yehi Razon	Pages 999-1000	Silently
Hayom	Pages 1001-1002	
Kaddish Titkabal	Page 1188	
Co-President's Address		Alan Pomerantz
Aleynu	Pages 1202-1206	
Mourner's Kaddish	Page 1216	
Achat Shal'ali	Supplement 11	

Supplement 1 -- In Return

- Erica Brown

"Rabbi Jonah of Gerona (1263) offers us more than inspirational messages. To be effective, teshuva must move us all the way from regret to a place of profound change. The change must make us so distant from where we once were that we are actually able to instruct and guide others to avoid what was

once a major source of personal temptation or spiritual weakness in ourselves. It is as if we were to look at an old photograph of ourselves. We recognize the image and the likeness but also know that we are not the same person anymore."

Supplement 2 - Teshuva

- Alics Shalvi

"Teshuva demands honest self-scrutiny and reflection. It is a process between me and my own self. Tefila embodies my relationship with Gd. Tzedaka regulates my relationship with my fellow human beings.

Together, these three elements - the individual, the divine, the societal - constitute our entire existence as believing beings"

Supplement 3 -- Gd's Plan

- Rabbi Ben Zion Bokser

"Simon mourned excessively for his departed friend. He was inconsolable in his grief. One night in a vision he heard a voice say to him reprovingly: 'Why do you grieve so much? Is not death an inevitable incident in the cycle of life? Would you change the plan of the universe and make man immortal?'

Simon gathered courage and he replied: 'Why not, O Lord? Thou canst do all things. Why should there be an end to lives as wonderful as that of my friend and others like him?'

And the voice replied: 'So you deny the service of death to the economy of life. Very well, then. We shall set your feet upon an immortal world, and see how you like it.'

Simon looked at this new countryside and thought of the promises of his dream that all its magnificence would endure forever, nothing of it would perish. And indeed so it turned out.

Not a flower died on its stalk. Not a blossom fell from the lilac bushes. Summer gave way and autumn

came, but not a leaf withered, not a tree lost its foliage. The world in all its beauty had been given a kind of fixed permanence, and it shone in the self-same luster. At last life seemed to be freed from the ravages of time and circumstance.

But gradually it palled on Simon. Nothing died in his world, but nothing was born in it either. He was spared the ravages of age, but he missed seeing the wondrous dance of youth. His eyes tired at the beauty of flowers forever the same in hue. He longed to witness the glory of a new flower's unfolding. He was ready to renounce the gift of immortality when he suddenly awoke from his dream.

He brooded for a while over his strange experience and he said: 'O Lord, I thank Thee that Thou hast made us mortal. Someone died that I might be born and I am willing to die that there may be growth and the emergence of new life in Thy world. Thou art a righteous Judge.'

Supplement 4 - A Yiskor Meditation in Memory of a Parent Who Was Hurtful

- Robert Saks

Dear Gd,

You know my heart. Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt.

I do not want to pretend to love, or to grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O Gd, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger that You will lead me from this desert to Your holy place.

Supplement 5 - Backwards and Forwards

- Rabbi Harold Shulweiss adapted by Mahzor Lev Shalom
Yiskor:

Looking backward, we recall our ancestry.

Looking forward, we confront our destiny.

Looking backward, we reflect on our origins.

Looking forward, we choose our path.

Remembering that we are a tree of life, not letting go, holding on, and holding to, we walk into an unknown, beckoning future, with our past beside us.

Supplement 6 - Kaddish

- Charles Reznikoff

"Upon Israel and upon the Rabbis, and upon their disciples and upon all the disciples of their disciples, and upon all who engage in the study of the Torah in this place and in every place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation, from their Father who is in Heaven. And say ye Amen. " Kaddish de Rabbanan , translated by R. Travers Herford.

Upon Israel and upon the rabbis and
upon the disciples and upon all the disciples of their
disciples
and upon all who study the Torah in this place and in
every place, to them and to you, peace;

Upon Israel and upon all who meet with unfriendly
glances, sticks and stones and names
on posters, in newspapers, or in books to last,
chalked on asphalt or in acid on glass,
shouted from a thousand thousand windows by radio;
who are pushed out of class-rooms and rushing trains,
whom the hundred hands of a mob strike,
and whom jailers strike with bunches of keys, with
revolver butts;
to them and to you
in this place and in every place
safety;

Upon Israel and upon all who live
as the sparrows of the streets
under the cornices of the houses of others,
and as rabbits
in the fields of strangers
on the grace of the seasons
and what the gleaners leave in the corners;
you children of the wind —
birds
that feed on the tree of knowledge

in this place and in every place
to them and to you
a living;

Upon Israel
and upon their children and upon all the children of
their children
in this place and in every place,
to them and to you
life."

Supplement 7 - Dona, Dona

-Sholom Secunda and Aaron Zeitlin

On a wagon bound for market , there's a calf with a
mournful eye
High above him there's a swallow, swinging swiftly
through the sky
How the winds are laughing, they laugh with all the
their might
Laugh and laugh the whole day through, and half the
summer's night
(chorus)

Donna Donna Donna Donna
Donna Donna Donna Don
Donna Donna Donna Donna
Donna Donna Donna Don

"Stop complaining", said the farmer, who told you a
calf to be

Why don't you have wings to fly with, like the swallow
so proud and free

How the winds are laughing, they laugh with all the
their might
Laugh and laugh the whole day through, and half the
summer's night

(chorus)

Calves are easily bound and slaughtered, never knowing
the reason why

But whoever treasures freedom, like the swallow has
learned to fly

How the winds are laughing, they laugh with all the
their might
Laugh and laugh the whole day through, and half the
summer's night

(chorus)

Dos Kelbl
Oyfn furl ligt dos kelbl
Ligt gebundn mit a shtrik
Hoykh in himl flit dos shvelbl
Freydt zikh, dreyt zikh hin un krik.

Chorus
Lakht der vint in korn, Lakh un lakht un lakht
Lakht er op a tog a gantsn, mit a halber nakht.

Supplement 8 - Change

- R Naomi Levy

My congregants have taught me that we can dramatically change our lives no matter what our age. But in order to change, we have to be able to look honestly at our lives and experience our own dissatisfaction. We have to allow ourselves to fully feel our hunger for a better life. I have also learned from them that there is another prerequisite for transforming our lives; the ability to uncover a deeply held longing. If we're unhappy but have no direction

or passion, we have nowhere to go. They have taught me that change involves risk taking...We have to be willing to leave the security of our present lives behind in order to step into an uncertain future. And we also have to be willing to face failure. If we're not willing to allow for the possibility of failure, we're not going to be able to take a dramatic step into the unknown."

Supplement 9

- Audre Lorde

"We have all been programmed to respond to the human differences between us with fear and loathing and to handle that difference in one of three ways:

ignore it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate. But we have no patterns for relating across our human differences as equals."

Supplement 10 -- Al Chet

Eternal Gd, You created earth and heavens with mercy, and blew the breath of life into animals and humans. We were created amidst a world of wholeness, a world called 'very good,' pure and beautiful, but now your many works are being erased by us from the book of life.

*Not by our righteousness do we plead our prayers before
You, Holy One of All, for we have sinned.*

And so we confess together our collective sins, and ask for forgiveness:

*For the sin which we have committed before You by
closing our hearts and eyes to injustice.*

For the sin we have committed before You by judging others based on their race.

*For the sin we have committed before You by not taking
seriously the problem of racism in the United States.*

For the sin we have committed before You by denying our economic positions of power.

For the sin we have committed before You by allowing a quality education to be bestowed on the privileged.

For the sin we have committed before You by benefiting from someone else's objectification.

For the sin we have committed before You in not curbing violence.

For the sin we have committed before You in not ensuring that all gun owners are healthy enough to use them safely.

For the sin we have committed before You by making our schools unsafe.

For the sin we have committed before You by living in relative safety and not caring for others.

For the sin we have committed before you by putting substance abusers in jail rather than treatment centers.

For the sin we have committed before you by turning a blind eye to the pain, suffering and deaths of those who live near and far away.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

Ve'al Kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

And for them all, Gd of forgiveness, please forgive us, pardon us, help us atone!

For the Sin we have committed before You when we fail to recognize the enormity and pervasiveness of the global refugee crisis.

And for the sin we have committed before You by treating all immigrants as criminals.

For the sin we have committed before you when we assume that someone else will help.

And for the sin we have committed before You of xenophobia.

For the sin which we have committed before You by filling land and ocean with filth, toxins, and garbage.

And for the sin which we have committed before You by using more than our share of Earth's resources.

For the sin which we have committed before You by building on marshland, and filling in water ways.

And for the sin which we have committed before You by ignoring the needs of water to run freely.

For the sin we have committed before You by believing we are doing enough.

And for the sin which we have committed before You through fear of speaking out.

For the sin which we have committed before You by saying we don't have enough time.

And for the sin which we have committed before You by trying to convince people rather than drawing them in.

For the sin which we have committed before You by living in relative safety and not caring for others.

And for the sin we have committed before You by turning a blind eye to the pain, suffering and deaths of those who live near and far away.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

Ve'al Kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

And for them all, Gd of forgiveness, please forgive us, pardon us, help us atone!

For the sin which we have committed before You by thinking separately of US and THEM.

For the sin which we have committed before You by putting comfort above conscience.

And for the sin which we have committed before You by putting convenience above compassion.

For the sin which we have committed before You by not thinking into the future when we act.

For the sin we have committed against You in condescending glances.

For the sin we have committed before You by condemning in our children the faults we tolerate in ourselves.

For the sin we have committed before You by condemning in our parents the faults we tolerate in ourselves.

For the sin we have committed before You by passing judgment without knowing the facts.

For the sin we have committed before you for ignoring the increase in number of people who die by suicide every day.

For the sin we have committed before you by forgetting to treat mental illness as an illness in need of treatment.

For the sin we have committed before You by remembering the price of things but forgetting their value.

For the sin we have committed before You for forgetting the kind things and remembering the cruel things.

For the sin we have committed before You by treating with arrogance people weaker than ourselves.

For the sin we have committed before You for being critical of our children who needed appreciation.

For the sin we have committed before You for being sarcastic to our spouses who needed understanding.

For the sin we have committed before You by interfering with other people's souls and ignoring their bodies.

For the sin we have committed before You in palming a bribe.

For the sin we have committed before You in the name of good business.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֹּר-לָנוּ.

Ve'al Kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

And for them all, Gd of forgiveness, please forgive us, pardon us, help us atone!

For the sin we have committed before You in dismissing Gd's sacred time as inconvenient.

For the sin we have committed before you in stating that Judaism is only about feeling good.

For the sin we have committed before You for believing that Judaism has no meaning without first seeking meaning in Judaism.

For the sin we have committed before You for reducing Judaism to chicken soup and matzah balls.

For the sin we have committed before You for feeding our own intellectual hunger while our Jewish learning stopped at age thirteen.

For the sin we have committed before you by the desecration of Your Name.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֹּר-לָנוּ.

Ve'al Kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

And for them all, Gd of forgiveness, please forgive us, pardon us, help us atone!

Supplement 11 - Achat Shal'ali

- Words from the liturgy. Music by Chava Mirel

Achat sha'alti me'eit Hashem, otah avakesh:

שְׁבִתִי בְּבֵית-יְהוָה, כָּל-יְמֵי חַיֵּי,

shivti b'veit Hashem, kol y'mei chayai, lachazot b'noam

לְחַזוֹת בְּנֹעַם-יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ

Hashem, u'l'vaker b'heikhalo.

אַחַת שְׁאַלְתִּי מֵאֵת-יְהוָה אוֹתָהּ אֲבַקֵּשׁ:

One thing I ask from the Lord, one thing I desire

That I might dwell in Your house all the days of my life

To behold the graciousness of the Lord, and to enter God's sanctuary?.