

# ROSH HASHANAH

2017 / 5778



**CONGREGATION FOR HUMANISTIC JUDAISM  
FAIRFIELD COUNTY, CONNECTICUT**





## Congregation for Humanistic Judaism

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High Holidays 2017/5778

Dear Friends:

Shalom and welcome to the Congregation for Humanistic Judaism's (CHJ) High Holiday programs. We're delighted to welcome our members and the many guests joining us here today. The year has been a particularly exciting one for us, as we have been marking our 50<sup>th</sup> anniversary as a congregation. We have been celebrating our past with memories and reflection, enjoying our present with community activities, and looking to our future by diving into what Humanistic Judaism means in today's world. Our programs and special events for this milestone will continue over the next few months, and we invite you to join us.

Our services reflect our congregation's human-centered philosophy that celebrates Jewish culture and tradition in a non-theistic manner. We hope that the values and practices reflected in our programs resonate with your own approach to Judaism. You can learn more about our philosophy and our community in the booklets containing our High Holiday services, as well as in the literature available at our information tables and on our website listed above.

While we take pleasure in offering these High Holiday programs to the greater community at no charge, we appreciate contributions to help defray our costs. Envelopes are available at tables just outside the auditorium, or contributions may be sent at any time to the address above. Any contributions will be credited toward future membership dues. Whether or not you choose to contribute, please sign our guest book.

We hope you will consider joining CHJ. Inquiries can be directed to Membership chair Beth Ulman ([membership@humanisticjews.org](mailto:membership@humanisticjews.org)), or feel free to speak with me or with any of our officers or members after the service.

L'shanah Tovah!

Yours sincerely,

Alexandra Mack  
President, Congregation for Humanistic Judaism

# ROSH HASHANAH

2017/5778

[Musical Prelude]

## I. OPENING

[Music]

**Song Leader:** “In the seventh month on the first day of the month, there shall be a solemn service, a time to refrain from work, a day of commemoration proclaimed to the sound of the Shofar.”  
*(Lev. 23:24)*

**Song Leader**

**& Shofar:** T'kee-ah!      ! תקיעה  
T'kee-ah!      ! תקיעה  
T'kee-ah!      ! תקיעה

**Leader:** Tonight, all over the world, the Shofar will sound, and that cry will be understood by Jews in Israel and throughout the diaspora. No matter what language Jews speak to conduct their secular or spiritual lives, the poignant bleat of the ram's horn transcends mere words.

**Congregation:** *The Shofar is the ritual horn of ancient Israel, recalling primitive times when the ram's horn summoned families and tribes to solemn assembly. Its emphatic cry, in every age, remains a call to conscience.*

**Leader:** Tonight we assemble to the sound of the Shofar to review and reconsider our lives. Rosh Hashanah heralds an opportunity for new beginnings. Now is the time to pause and reflect, to evaluate the past year and to discard what no longer fits the person we want to be. Self-reflection, self-evaluation, self-renewal: These are the tasks we are called to by the Shofar's blast. Our minds are open to broader issues, but Rosh Hashanah reminds us to begin with self-improvement.

**Congregation:** *With Jews everywhere, we celebrate the significance of this day, the first day of Tishri, as we usher in a period of reflection that culminates on Yom Kippur. It is good to gather in our own community on Rosh Hashanah, “The Head of the Year.”*

**Song Leader & Congregation:**

**Hineh Ma Tov**

*Hi-neh ma tov u-ma na-eem  
She-vet a-cheem gam ya-chad. (repeat many times)*

(Behold how good and pleasant it is to dwell together in unity.)

**Greeting:** Congregation President Alexandra Mack

**Leader:** In the twilight of the vanishing year, thanksgiving fills our hearts.

**Congregation:** *Our souls are stirred by the memory of joy, as Rosh Hashanah and the new year begin.*

**Leader:** We were sustained by love and kindness; comforted in times of sorrow; found happiness in our homes and gladness with our friends. Our hearts fill with thanksgiving as the new year begins.

**Congregation:** *As the new year begins, our spirits rise in grateful song.*

**Leader:** But there were dreams that came to naught, and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

**Congregation:** *As the new year begins, contrition fills our souls.*

**Leader:** Some of our days were dark with grief. We shed tears for the ties that were broken. We look back with sorrow, as the new year begins.

**Congregation:** *As the new year begins, tears well up within us.*

**Leader:** Yet we look ahead with hope, giving thanks for the chance of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of rebirth into life and peace, serenity and safety, as the new year begins.

**Congregation:** *As the new year begins, so is hope reborn with us!*

## II. SHOFAR

**Song Leader:** "Sound the Shofar on the New Moon, at the time appointed for our festival day."  
(Psalms 81:4)

**Song Leader**

<b>&amp; Shofar:</b>	T'kee-ah!	! תקיעה
	She-va-reem!	! שברים
	Te-roo-ah!	! תרועה
	T'kee-ah!	! תקיעה

**Leader:** Today, wherever Jews are, the call of the Shofar resounds. It speaks to our hearts, our minds, and our souls. It rouses us to listen to the voice within.

"Awake, O sleepers, Awake from your sleep!" cries the Shofar. "Search your deeds and ...look to your souls, and better your ways and actions."

(Adapted from Maimonides, 12<sup>th</sup> century Jewish scholar)

**Congregation:** *We will spend the coming days reflecting on where we have been and where we are going, for our future must be informed by our past.*

**Leader:** The sound of the ram's horn is sharp;  
It breaks through the echoes of the day just spent;  
It cuts through our usual occupations and concerns;  
It penetrates the air and makes this a special place;  
It marks the time.

**Congregation:** *The sound of the horn is like no other sound;  
It pierces the armor of the heart.*

**Reader 1:** Sounds fill the air about us  
But we do not listen to them all.

We select, we decide  
Which sounds we respond to.

What do we really care to hear?  
A baby crying, a sound of beauty, a word of love, a cry for help?

**Reader 2:** What *will* we hear?  
What will cause us to turn,  
To renew a part of life  
Which too quickly passes by?

When our children tell us their troubles  
Or proudly share their joys, do we really listen?

**Reader 1:** Do we hear the loneliness of the elderly  
Through their talk, as through their silence?  
And when we hear, do we turn in understanding?

Do we help the young to hear the voice of the ages?  
Do we help their elders to hear the beat of the new?

**Reader 2:** Do we listen to the sounds of nature,  
To a bird, to a breeze  
Or lose them in offensive noise?

Do we hear the sounds of chaos and of creation in our own lives?  
And hearing, do we love each other more?

**Reader 1:** Today the Shofar calls out to remind us that time does not stand still,  
And that it is never too late.

It is an alarm, to waken us from that slumber and stupor  
Which shut out concern for others, and for ourselves.

### III. CANDLE LIGHTING

**Leader:** Candles are a powerful symbol in Judaism, used on both joyous and mournful occasions. The flames we are about to kindle represent the eternal flame of the Jewish people, and connect us with our heritage.

**Congregation:** *In the candle's flame we see the spark of life and the inner light of humanity, which we seek to turn to good ends. Together we have the power to push back the darkness.*

**Leader:** Tonight, on this 50<sup>th</sup> anniversary of our first Rosh Hashanah service, we're pleased to welcome as candle lighters members of our community who have grown up in, and with, the congregation.

#### [Music and Silent Reflection as the Humanorah is lit]

**Congregation:** *Radiant is the light in the world.  
Radiant is the light within each of us.  
Radiant is the light of life.*

**Song Leader &  
Congregation:**

**Ay-fo o-ree?**

*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. And in you.  
Where is my strength? My strength is in me.  
And in you. And in you.*

*Ay-fo-o-ree? O-ree be.  
Ay-fo tik-va-tee? Tik-va-tee be.  
Ay-fo ko khee? Ko-khee be.  
V'gam bakh. V'gam bakh.  
Ay-fo ko-khee? Ko-khee be.  
V'gam bakh. V'gam bakh.*

*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. And in you.  
Where is my strength? My strength is in me.  
And in you. And in you.*

*("Where is My Light?" - Lyrics, Rabbi Sherwin Wine; Music, Mickie & Abe Mandel)*

#### IV. THE MESSAGE OF ROSH HASHANAH

**Leader:** It is Rosh Hashanah, a time of reflection and aspiration. We plumb the past for memories and their meanings. We assess our potential for becoming our best selves. We look backward and forward, but we do not stand still.

**Reader 3:** **The Head of the Year**

The Moon is dark tonight, a new  
Moon for a new year. It is  
hollow and hungers to be full.  
It is the black zero of beginning.

Now you must void yourself  
of injuries, insults, incursions.  
Go with empty hands to those  
you have hurt and make amends.  
It is not too late. It is early  
and about to grow. Now  
is the time to do what you  
know you must and have feared  
to begin. Your face is dark  
too as you turn inward to face  
yourself, the hidden twin of  
all you must grow to be.

Forgive the dead year. Forgive  
yourself. What will be wants  
to push through your fingers.  
The light you seek hides  
in your belly. The light you  
crave longs to stream from  
your eyes. You are the moon  
that will wax in the new goodness.

*(Marge Piercy)*

**Leader:** On Rosh Hashanah, we sit in judgment of ourselves. The reality of our daily lives meets the sharp scrutiny of our ideals. The list of our deeds stands exposed. This is a time for truth, a time to respond to difficult questions.

**Congregation:** *Have I expressed the love I feel for my dear ones, or have I shut them out?*

**Leader:** Have I treated others honestly, or have I cheated them, thereby cheating myself?

**Congregation:** *Have I spoken out when I should have, or remained silent in fear of what others might say?*

**Leader:** Have I accepted the challenge of new ideas, or do I cling blindly to the old?

**Congregation:** *Have I developed my talents to the limit, or settled for mere adequacy?*

**Leader:** Have I burrowed in the narrow rut of comfortable routine?

**Congregation:** *Have my words become tired? Has my imagination become stale?*

**Leader:** Is my courage spent?

**Congregation:** *Have I been less than I can be?*

*(Rabbi Daniel Friedman, adapted)*

**Leader:** Traditional Jewish teachings speak of Rosh Hashanah as a day of divine judgment.

**Congregation:** *As Humanistic Jews, we must assume all roles in our process of looking inward.*

**Leader:** We must admit our shortcomings, confess our misdeeds, and accept responsibility. Then we must forgive ourselves and prepare for the year to come.

**Congregation:** *No other person can give meaning to my life. I decide how I spend my days, what work I do, what games I play. My relationships with loved ones and friends are not controlled by others, but by myself. While I cannot control all the factors that define my life, I possess the capacity to determine, if not the length of my days, at least their quality and depth.*

**Leader:** We want to be so much more than we are. We want to be wiser, kinder, more vital, and more confident in the act of living. We want to seize the world zestfully and turn it to some urgent purpose.

**Congregation:** *The task is daunting. Each Rosh Hashanah brings new resolutions, most of which I fail to keep. I fear the risk of failure in the unfamiliar. New ideas, new ways, new faces—all threaten my comfort zone.*

**Leader:** Still, we must pursue the dreams that challenge us with their visions. We need to seek out and celebrate the strength in our own selves.

**Congregation:** *I must be bold enough to discover my virtues and strong enough to bear my mistakes. The philosopher Kierkegaard reminds us: "To venture causes anxiety; but not to venture is to lose one's self."*

**Reader 4:** I will not die an unlived life.  
I will not live in fear  
of falling or catching fire.  
I choose to inhabit my days,  
to allow my living to open me,  
to make me less afraid,  
more accessible,  
to loosen my heart  
until it becomes a wing,  
a torch, a promise.  
I choose to risk my significance;  
to live so that which comes to me as seed  
goes to the next as blossom  
and that which comes to me as blossom  
goes on as fruit.

*(Dawna Markova)*

**Congregation:** *This moment, this night, this community grants me the time and permission to search within, to find the knowledge and courage to fashion my way forward.*

### **[Music and Silent Reflection]**

**Leader:** At the turning of the season, we see the natural world in flux. The leaves turn from green to red and gold. The birds head once more toward the south. The animals begin to store their food for the winter.

**Congregation:** *For leaves, birds, and animals, turning comes instinctively. But for me, turning does not come easily.*

**Leader:** It takes an act of will for us to change. It means breaking old habits; it means losing face. It means starting all over again.

**Congregation:** *It means saying, "I am sorry." It means recognizing that I have the ability to change.*

**Leader:** Change is hard, often painful. But unless we turn, we will be trapped in yesterday's ways. Then let us turn—from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to hope.

**Congregation:** *And let us turn toward each other, for in isolation, there is no life.*

*(Rabbi Jack Riemer, adapted)*

## **V. ROSH HASHANAH SPEAKER**

**Paul Golin, Exec. Dir., Society for Humanistic Judaism: "Celebrating Jewish Diversity"**

**Song Leader &  
Congregation:**

**Kehillah Kedoshah**

*If you are "a-tem," then we're "ni-tza-vim."  
We stand here today and remember the dream.  
If you are "a-tem," then we're "ni-tza-vim."  
We stand here today and remember the dream.*

*Kehillah kedoshah, kehillah kedosha,  
Kehillah kedoshah, kehillah kedosha.*

*Lai lai lai, lai lai. Lai lai lai, lai lai. Lai lai lai, lai lai. Lai.  
Lai lai lai, lai lai. Lai lai lai, lai lai. Lai lai lai, lai lai. Lai.*

*Each one of us must play a part.  
Each one of us must heed the call.  
Each one of us must seek the truth.  
Each one of us is a part of it all.  
Each one of us must remember the pain.  
Each one of us must find the joy.  
Each one of us, each one of us.*

*Kehillah kedoshah, kehillah kedosha,  
Kehillah kedoshah, kehillah kedosha.*

*Each one of us must start to hear.  
Each one of us must sing the song.  
Each one of us must do the work.  
Each one of us must right the wrong.  
Each one of us must build the home.  
Each one of us must hold the hope.  
Each one of us, each one of us.*

*Kehillah kedoshah, kehillah kedosha,  
Kehillah kedoshah, kehillah kedosha.*

*Lai lai lai, lai lai. Lai lai lai, lai lai. Lai lai lai, lai lai. Lai.  
Lai lai lai, lai lai. Lai lai lai, lai lai. Lai lai lai, lai lai. Lai.*

*("Sacred Community," Music & Lyrics, Dan Nichols & Rabbi Mike Moskovitz)*

**Leader:** According to tradition, it is the year 5778 of the Jewish people.

**Congregation:** *We reflect on how we have endured and remained cohesive.*

**Leader:** It is the year 241 of our nation.

**Congregation:** *We reflect on Jewish life in America since colonial times, and how we have thrived in its climate of freedom*

**Leader:** It is the year 69 of the state of Israel.

**Congregation:** *We reflect on its struggles to be strong yet remain a beacon of justice and righteousness.*

**Leader:** It is the year 50 of our congregation.

**Congregation:** *We reflect on our efforts to define a contemporary Judaism and forge a strong community.*

**Leader:** We reflect on the old year; we embrace the year ahead.

**Congregation:** *We gratefully acknowledge all that the past year has brought us of life and health, of love and joy, of beauty and truth, of strength and courage. Whatever good we have known this year, we reflect upon with gratitude; yet, we also reflect upon our sorrows, failures, and disappointments.*

**Leader:** Who of us can be entirely content with even our personal lives when we know the injustices in the world? And, yet, the New Year is a reminder and celebration of the eternal possibility of renewal and improvement.

**Congregation:** *May this day help us to find meaning in our lives. Let the Shofar's call also awaken the voice of our communal conscience and call us to action.*

**Leader:** May the spirit of our coming together this night grant us peace, that most precious gift, and give us the will to proclaim its message to all the peoples of the earth.

**Song Leader & Congregation:**

**Na-a-se Shalom**  
*Na-a-se sha-lom ba-o-lam*  
*Na-a-se sha-lom a-ley-nu.*  
*V'al kol ha-o-lam*  
*V'im-ru, im ru sha-lom.*

*Na-a-se sha-lom*  
*Na-a-se sha-lom*  
*Sha-lom a-ley-nu,*  
*V'al kol ha-o-lam.*

*Na-a-se sha-lom*  
*Na-a-se sha-lom*  
*Sha-lom a-ley-nu,*  
*V'al kol ha-o-lam.*

(Let us bring peace upon ourselves and upon all the world.)

**VI. TORAH CEREMONY**

**Leader:** Our tradition asserts itself in the symbol of the Torah. This ancient scroll contains much of the early record of our people's experience. Their trials and successes, their mistakes and achievements, are revealed with all the color and fury of a glorious history. Through the Torah we learn the customs and laws, the questions and answers of our own ancient family. Although many centuries separate us from the events and beliefs of our ancestors, there is wisdom to be gleaned from their stories, and their courage and passion still speak to our hearts and our minds.

For ceremonial purposes, Jews have continued to read from handwritten parchment Torah scroll housed in arks. Our congregation has such a scroll, a Torah from Czechoslovakia, salvaged from the Holocaust. We feel honored to have this Torah as a permanent loan from a London synagogue that conserves such precious relics.

Please stand as the Torah is removed from the ark.

[Music]

**Congregation:** *With Jews the world over, we read tonight to honor tradition and to connect us to the ancient Jewish text.*

**Leader:** Please be seated.

As Jewish Humanists we are comfortable in freely interpreting the text, looking beyond the literal message for truths and insights that speak to us today. Today we also venture beyond the traditional holiday Torah reading, with a passage from the Book of Genesis, chapter 18. Upon hearing that God intends to destroy the sinful cities of Sodom and Gomorrah, Abraham challenges him to reconsider.

### Genesis Chapter 18

<p><b>כג</b> וַיִּגַּשׁ אַבְרָהָם, וַיֹּאמֶר: הֲאַף תִּסְפֶּה, צְדִיק עִם רָשָׁע.</p>	<p><b>23</b> And Abraham drew near, and said: 'Wilt Thou indeed sweep away the righteous with the wicked?'</p>
<p><b>כד</b> אוּלַי יֵשׁ חֲמִשִּׁים צְדִיקִים, בְּתוֹךְ הָעִיר; הֲאַף תִּסְפֶּה וְלֹא תִשָּׂא לְמָקוֹם, לְמַעַן חֲמִשִּׁים הַצְּדִיקִים אֲשֶׁר בְּקִרְבָּהּ.</p>	<p><b>24</b> Perhaps there are fifty righteous people within the city; wilt Thou indeed sweep them away and not forgive the place for the fifty righteous that are there?'</p>
<p><b>כה</b> חָלֵלָה לְךָ מַעֲשֵׂת כַּדְּבַר הַזֶּה, לְהַמִּית צְדִיק עִם רָשָׁע, וְהָיָה כַּצְּדִיק, כְּרָשָׁע; חָלֵלָה לְךָ הַשִּׁפְט כָּל הָאָרֶץ, לֹא יַעֲשֶׂה מִשְׁפָּט.</p>	<p><b>25</b> That be far from Thee to do in this manner, to slay the righteous with the wicked, to treat the righteous and the wicked as the same. That be far from Thee. Shall not the Judge of all the earth do justly?'</p>
<p><b>כו</b> וַיֹּאמֶר יְהוָה, אִם אֶמְצָא בְּסוֹדֵם חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׂאתִי לְכָל הַמָּקוֹם, בְּעַבְוֹרָם.</p>	<p><b>26</b> And the Lord said: 'If I find in Sodom fifty righteous within the city, then I will forgive all in the place for their sake.'</p>
<p><b>כז</b> וַיַּעַן אַבְרָהָם, וַיֹּאמֶר: הֲגַיָּה נָא הוֹאֵלְתִי לְדַבֵּר אֶל אֲדֹנָי, וְאֲנֹכִי עָפָר וָאֵפֶר.</p>	<p><b>27</b> And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the Lord, I who am but dust and ashes.'</p>
<p><b>כח</b> אוּלַי יִהְיוּ יְחִסְרוֹן חֲמִשִּׁים הַצְּדִיקִים, חֲמִשָּׁה הַתְּשֻׁחִית בְּחַמְשָׁה, אֵת כָּל הָעִיר; וַיֹּאמֶר, לֹא אֲשַׁחִית, אִם אֶמְצָא שָׁם, אַרְבָּעִים וְחַמְשָׁה.</p>	<p><b>28</b> Perhaps there shall be five less than fifty righteous; wilt Thou destroy all the city for lack of five?' And He said: 'I will not destroy it, if I find there forty and five.'</p>
<p><b>כט</b> וַיִּסָּף עוֹד לְדַבֵּר אֵלָיו, וַיֹּאמֶר, אוּלַי יִמְצְאוּן שָׁם, אַרְבָּעִים; וַיֹּאמֶר לֹא אַעֲשֶׂה, בְּעַבְוֹר הָאַרְבָּעִים.</p>	<p><b>29</b> And he spoke unto Him yet again, and said: 'Perhaps there shall be forty found there.' And He said: 'I will not do it for the forty's sake.'</p>

<p>ל וַיֹּאמֶר אֵל נָא יִחַר לֵאדֹנָי, וְאִדְבַּרְהָ אוֹלֵי יִמְצְאוּן שָׁם, שְׁלִשִׁים; וַיֹּאמֶר לֹא אֶעֱשֶׂהָ, אִם אֶמְצָא שָׁם שְׁלִשִׁים.</p>	<p><b>30</b> And he said: 'Oh, let not the Lord be angry, and I will speak. Perhaps thirty shall be found there.' And He said: 'I will not do it, if I find thirty there.'</p>
<p>לֹא וַיֹּאמֶר, הִנֵּה נָא הוֹאֲלֹתִי לְדַבֵּר אֶל אֲדֹנָי אוֹלֵי יִמְצְאוּן שָׁם, עֶשְׂרִים; וַיֹּאמֶר לֹא אֶשְׁחִית, בְּעִבּוֹר הָעֶשְׂרִים.</p>	<p><b>31</b> And he said: 'Behold now, I have taken upon me to speak unto the Lord. Perhaps there shall be twenty found there.' And He said: 'I will not destroy it for the twenty's sake.'</p>
<p>לֵב וַיֹּאמֶר אֵל נָא יִחַר לֵאדֹנָי, וְאִדְבַּרְהָ אֶדְּ הַפַּעַם אוֹלֵי יִמְצְאוּן שָׁם, עֶשְׂרָה; וַיֹּאמֶר לֹא אֶשְׁחִית, בְּעִבּוֹר הָעֶשְׂרָה.</p>	<p><b>32</b> And he said: 'Oh, let not the Lord be angry, and I will speak again just once. Perhaps ten shall be found there.' And He said: 'I will not destroy it for the sake of the ten.'</p>

**Leader:** Please stand as the Torah is returned to the ark.

[Music]

**Leader:** Please be seated.

**Commentary:** David Shafer

## VII. MEMORIAL SERVICE

**Leader:** Let us pause now for a moment as we recall those whom we have loved who are no longer among us. Though vanished from our sight, they live on in our hearts. What was good in their lives endures in our memory. We are grateful for their lives, for their time with us and our companionship with them, and for the sweet memories they left behind.

**Congregation:** *In tribute to our departed, may we live wisely, courageously and usefully. Thus will they remain as living influences among us.*

[Silent Reflection]

**Reader 5:** In everything, there is at least an eighth of death. It doesn't weigh much. With what hidden, peaceful charm we carry it everywhere we go. In sweet awakenings, in our travels, in our love talk, when we are unaware, forgotten in all the corners of our being—always with us. And never heavy.

(Leah Goldberg, trans. M. Falk)

**[Silent reflection, with music]**

**Reader 6:** We light this memorial candle in honor of those who touched our lives but are no longer with us.

**[Candle is lit]**

**Reader 6:** Every day is the last day  
I have waited for tomorrow  
And it has never come.  
A wash of sand on the beaches  
And we handle it soft and write our names on it.  
The tide goes out, comes in  
And there is no tomorrow, no yesterday  
Everything is now.  
Every day is the last day  
Tomorrow is the wind on the way.  
*(Carl Sandburg)*

**Reader 7:** We light this second memorial candle in memory of the six million lost in the Holocaust, many of whom left no mourners.

**[Candle is lit]**

**Reader 7:** There are stars whose radiance is visible on earth  
though they have long been extinct.  
There are people whose brilliance continues to light the world  
though they are no longer among the living.  
These lights are particularly bright when the night is dark.  
They light the way for humankind.  
*(Hannah Senesh)*

**Reader 8:** We light this final memorial candle for the lives lost around the world in the barbaric wars, strife, and acts of terrorism still raging in the twenty-first century. May it spark within us the courage and resolve to seek peace, justice, and security for all.

**[Candle is lit]**

**Song Leader &  
Congregation:**

**Zay-kher Tza-dee-keem**

*Zay-kher tza-dee-keem, lee-v'ra-kha.  
Zay-kher tza-dee-keem, lee-v'ra-kha.  
Lee-v'ra-kha, lee-v'ra-kha,  
Zak-kher tza-dee-keem, lee-v'ra-kha.*

(The remembrance of righteous people is a blessing to us.)

## VIII. CLOSING

**Leader:** Let this New Year be the beginning of a new life in each of us, wherein old things are passed away. Those ideas that remain to feed and encourage our prejudices – let them pass away.

**Congregation:** *Let them pass away, but not the old thoughts that are still true.*

**Leader:** The anger and bitter feelings – let them pass away.

**Congregation:** *Let them pass away, but not the old emotions filled with kindness.*

**Leader:** The harsh words, the suspicious looks, the clenched hands and unwilling feet – let them pass away.

**Congregation:** *Let them pass away, but not the compassion and caring that nourish humankind.*

**Leader:** The new fashions that distract us from behaving responsibly and kindly – let them pass away.

**Congregation:** *Let them pass away, but not the old habits that guide our conscience.*

*May all that is good and precious remain, but let the clutter of our heads and hearts depart, that new inspirations and affections may enter to gladden our lives.*

### Song Leader

**& Shofar:**

T'kee-ah!	! תקיעה
She-va-reem!	! שברים
Te-roo-ah!	! תרועה
T'kee-ah G'do-lah!	! תקיעה גדולה

**Leader:** In the coming year, and the years that follow, let us renew our commitment to our highest ideals. Let us live mindfully and courageously. Let us welcome new beginnings.

**Reader 9:** I opened my door  
and many, many crowded to come in.  
I therefore pushed back  
the walls of my room  
to welcome all my guests.  
And my room became the home  
of my friends  
And my room became the world.

(Amir Gilboa)

**Leader:** May it be a good year.

**Congregation:** *May it be a healthy year.*

**Leader:** May it be a year of peace.

**Congregation:** *May we have the strength to make it so.*

**Song Leader  
& Congregation:** **Od Yavo'**

*Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Ve al kulam.*

*Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Od yavo' shalom aleinu  
Ve al kulam.*

*Salaam.  
Aleinu ve al kol ha olam  
Salaam, Shalom.*

*Salaam.  
Aleinu ve al kol ha olam  
Salaam, Shalom. (repeat all)*

(Again peace will come upon us and on all the world.)

**Leader:** Our Rosh Hashanah service will soon conclude, and we will meet in the lobby to enjoy a traditional holiday oneg. Let us take a moment to appreciate the fruitful earth and those who labor to provide food for our table. And let us never forget those in our community and beyond whose days are defined by hunger.

**Reader 10:** We celebrate the fruit of the vine and the bounty of nature as we lift this cup and sip. For we are part of nature, which gives us birth and continues to sustain us.

**Congregation:** *May there be such wine  
To quench the thirst  
Of all who are still parched.*

**Reader 10:** May the sharing of this challah strengthen our bonds with others who walk upon this earth. We are grateful to all who have helped bring bread to our table, and we vow to respond in turn to those in need.

**Congregation:** *May there be such bread  
To purge the emptiness  
Of all those who yet hunger.*

**Leader:** Let us rise and sing of hope for the New Year.

**All:** **Bashana Ha-ba'a**  
*La la la, la la la*  
*La la la, la la la*  
*Ba-sha-na ba-sha-na, ha-ba'a*  
*Od tir-eh, od tir-eh*  
*ka-ma tov yi-h'-ye*  
*Ba-sha-na, ba-sha-na, ha-ba-a*

*Soon the day will arrive*  
*When we will be together*  
*And no longer will we live in fear.*

*And the children will smile*  
*Without them wondering whether*  
*On that day, dark new clouds will appear.*

*Wait and see, wait and see*  
*What a world there can be*  
*If we share, if we care, you and me.*

*Wait and see, wait and see*  
*What a world there can be*  
*If we share, if we care, you and me.*

*Some have dreamed, some have died*  
*To make a bright tomorrow*  
*And their vision remains in our hearts.*

*Now the torch must be passed*  
*In hope and not in sorrow,*  
*And a promise to make a new start.*

*La la la, la la la*  
*La la la, la la la*  
*Ba-sha-na ba-sha-na, ha-ba'a*

*Od tir-eh, od tir-eh*  
*ka-ma tov yi-h'-ye*  
*Ba-sha-na, ba-sha-na, ha-ba-a*  
*La la la, la la la, la la la...*

**Leader:** L'Sha-nah To-vah!

**Congregation:** **L'Sha-nah To-vah!**

(For a Good Year!)



***We invite you to join us for the oneg  
in the lobby and to share in our  
our continuing holiday celebrations***

## **Acknowledgments**

Our services have always been prepared by Congregation members, who draw on previous services as well as upon diverse source materials. Among sources frequently utilized or adapted have been Rabbi Sherwin Wine's *High Holidays for Humanists* and other writings, articles from the Society for Humanistic Judaism's journal, *Humanistic Judaism*, writings by colleagues in sister congregations in the movement, selected texts from the Union of American Hebrew Congregations, with their wealth of secular humanistic reflections, and wide ranging traditional and contemporary music, poetry, and prose. Unfortunately, after years of revision, many citations have been lost or distorted, and so we chose to omit most of them, with apologies to the known or unknown authors. *Rochelle Green*

## **Special Thanks To:**

CHJ President: Alexandra Mack  
High Holidays Coordinators: Rochelle Green, Beth Ulman  
High Holiday Services: Rochelle Green  
High Holidays Logistics: Philip Garrison  
Service Leaders: Rochelle Green, Michelle Tomarkin  
Pianist: Igor Pasternak  
Cellist: Darilyn Manring  
Flutist: Jeff Greenberg  
Vocalist: Anna Slate  
Shofar: David Shafer, Hannah Ulman  
Torah Readings: Andrew Coleman, Relly Coleman, Andrew Snow, Laura Snow  
Torah Stewards: Dana Preis, Andrew Snow, Bradley Snow, Kurt Zeppelletto  
Torah Commentary: David Shafer  
Rosh Hashanah Evening Speaker: Paul Golin  
Rosh Hashanah Day Presentation: Paul Golin  
Yom Kippur Day Presentation: Gail Ostrow, Rochelle Green  
Family Services: Jenny Ginsberg  
    Song Leader: Bradley Snow  
    Shofar: Hannah Ulman  
    Cellist: Benjamin Gruenbaum  
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**Congregation for Humanistic Judaism**  
Fairfield County, CT

## **Statement of Purpose**

We are a welcoming, supportive community, founded in 1967, in which secular Jews and their families can affirm, celebrate and enrich their Jewish identity and values.

We subscribe to Humanistic Judaism, one of the five branches of Judaism recognized by the United Jewish Communities of North America. We are affiliated with the Society for Humanistic Judaism and the International Federation of Secular Humanistic Jews.

### *Humanistic Judaism defined:*

- A humanist believes that a Jew is a person of Jewish descent or any person who declares himself or herself to be a Jew and who identifies with the history, ethical values, culture, civilization, community and experiences of the Jewish people. (Adopted by the International Federation of Secular Humanistic Jews, October, 1988.)
- A humanist believes that each person, whether or not he or she believes in God, is responsible for leading a moral, ethical life that will add to the greater good of humanity, without reliance on supernatural forces or theological authority.
- Humanistic Judaism combines the Jewish values of loving-kindness (Gemilut Chassadim), charity (T'zedakah) and making the world a better place (Tikkun Olam) with the recognition that the responsibility for putting them in practice lies in one's own hands.

### *Congregation Practices at CHJ:*

Our community functions as a cooperative. Through Sunday School programs for our children and diverse adult programs and on-line forums, we:

- Educate ourselves and our children in Jewish history, culture, tradition and values;
- Celebrate and observe Jewish holidays and mark important life cycle events in meaningful, non-theistic ways;
- Engage in social action and community service;
- Explore philosophic and ethical issues in group discussion;
- Keep current on issues of concern to Jewish people and support Israel in its quest for peace;
- Foster an understanding of Humanistic Judaism in the broader community; and
- Dedicate ourselves to creating a compassionate community whose members treat each other with respect, dignity and caring.

*(Excerpted from the CHJ Statement of Purpose, revised June 2002)*



## CHJ HIGH HOLIDAYS CALENDAR 2017

<b>Sep. 20 (Wed.) 7:30 PM</b> <i>(doors open at 7pm)</i>	<b>ROSH HASHANAH SERVICE</b> <i>(Oneg to follow)</i> <i>Featuring Jeff Greenberg, flute; Igor Pasternak, piano; and Anna Slate, vocalist</i> <b>Speaker: Paul Golin</b> , Executive Director, Society for Humanistic Judaism on “ <b>Celebrating Jewish Diversity</b> ”
<b>Sep. 21 (Thursday)</b>	<b>ROSH HASHANAH DAY PROGRAM*</b>
12:00 – 12:45 PM	<b>Rosh Hashanah Family Service</b> ** <i>(note earlier start time!)</i>
12:45 – 1:45 PM	<b>Holiday Luncheon – ALL ARE WELCOME!</b>
2:00 – 2:45 PM	<b>The Future of Liberal Judaism</b> <i>A discussion with Paul Golin, Executive Director, Society for Humanistic Judaism</i>
3:00 – 3:15 PM	<b>Tashlich: Parting with our bad ways at the water’s edge</b> <i>Led by Alan Katz (Gather at far right corner of parking lot)</i>
<b>Sep. 29 (Friday) 7:30 PM</b> <i>(doors open at 7pm)</i>	<b>YOM KIPPUR KOL NIDRE SERVICE</b> <i>Featuring Jeff Greenberg, flute; Dr. Darilyn Manning, cello; Igor Pasternak, piano; and Anna Slate, vocalist</i>
<b>Sep. 30 (Saturday)</b>	<b>YOM KIPPUR DAY PROGRAM*</b>
1:00 – 1:45 PM	<b>Yom Kippur Family Service</b> ** <i>Featuring Marcia Kosstrin, storyteller</i> “The Story of Jonah and the Whale”
2:00 – 3:30 PM	<b>From Generation to Generation</b> <i>Sharing how and why we pass on our Jewish heritage</i> <i>Led by CHJ members Gail Ostrow &amp; Rochelle Green</i>
3:45 – 4:45 PM	<b>Meditation</b> <i>Led by Gail Ostrow (Bring a pillow or mat if you like)</i>
5:00 PM	<b>Memorial and Closing Services</b> <i>Featuring Igor Pasternak, piano; and Anna Slate, vocalist</i>
6:00 PM (approx.)	<b>Break-Fast – ALL ARE WELCOME!</b>

\* Childcare and supervised activities will be provided on Sep. 21 and 30 after the Family Services. Casual dress is suggested for daytime programs.

\*\* Family Services are appropriate for families with children aged 4 to 14. Each Family Service includes readings and music and lasts approximately 30-45 minutes.

All services and programs take place at the Unitarian Church, 10 Lyons Plains Road, Westport, CT. Check the CHJ newsletter and [www.humanisticjews.org](http://www.humanisticjews.org) for updates, membership, and upcoming events.





**50th Anniversary**  
Our History, Our Future

CONGREGATION FOR HUMANISTIC JUDAISM  
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[www.HumanisticJews.org](http://www.HumanisticJews.org)  
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